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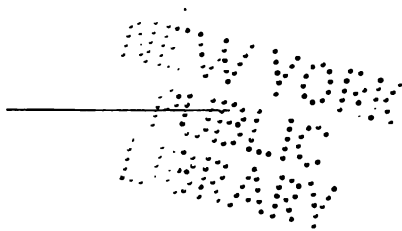
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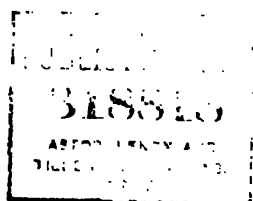
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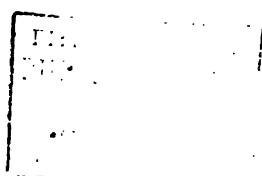
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CLASS OF REV. CYRUS A. CLARK, MIYAZAKI, JAPAN.

# Life and Light

VOL. XXXVI

JANUARY, 1906

No. 1

**THE OFFICERS OF THE WOMAN'S BOARD.** On pages two and three of the cover you will find the list of officers chosen at our last annual meeting. It will be well to keep this list for reference, that you may bear in mind those women who guide the work of this great organization.

To be an officer of the Woman's Board is to hold a position by no means purely ornamental. Our President has for many years given generously, —often at great personal cost—of time and strength, her sole recompense being the hope that so she is helping to send the light into dark places. Some of the Vice Presidents are really *emerita*, honored and beloved, and others are the efficient and sympathetic coadjutors of the President in her heavy cares.

The four Corresponding Secretaries send frequent personal letters to the missionaries on the field, and the responses which come back show that the recipients dearly prize these touches of home. Many of our most interesting letters from abroad are sent in reply to the friendly touch of these Corresponding Secretaries. Only those who have tried to report earnest discussion of important matters, listening and writing at the same time, and who realize the necessity of absolute accuracy in the records, can appreciate the debt we owe to our faithful Recording Secretary.

The work of the Secretaries, Home, Foreign, and of Young People's Work, at the Rooms, and of the Field Secretary outside, arduous and essential, is at the very foundation of the Woman's Board. No one of them could be spared and the work go on.

The care of our treasury is a heavy responsibility and demands a peculiar talent, such a head for business as few women possess. Miss Day gives us this service with unfailing energy and enthusiastic devotion. Her task, and that of her assistant, might be irksome in dealing so much with figures, were it not for the vital touch with the givers at home and the workers abroad.

The Board of Directors meets on the first and third Monday afternoons of each month, for ten months of the year, with frequently special sessions. This Board is divided into sub-committees, caring for finance, returned missionaries, new candidates for the foreign work, and so on, and these sub-

committees give many hours to their work. All important matters are brought into the full Board for thorough discussion and a decision, and many are the perplexing problems which they must face. How to make one dollar do the work of two is a question they have never yet answered satisfactorily. Many a time we go from the Directors' meeting with hearts burdened and saddened because we must turn away from calls that we feel to be from the Master himself, but we are only the agent of the women in our churches and we can give out only what they give in. As you pray for the missionaries pray also for these home workers, that strength and wisdom be equal to their task.

**MISSIONARY PERSONALS.** In 1881 Dr. Mary A. Holbrook sailed for China in answer to an appeal so pressing that she shortened her studies that she might render service on the field. In 1889 she was transferred to Kobe College where she taught biology and kindred science. She has spent several years of the intervening time in America, returning to Japan in 1901. Now, after struggling bravely with disease, she has returned to this country, residing at present in California. May she have the joy of seeing abundant fruit of her years of faithful service.

We learn with deep regret that the physician of Miss Elsie M. Garretson, principal of the Preparatory School for Girls in Foochow, orders her immediately home on furlough. Miss Garretson has begged for an assistant, whom we were not able to send. Now the overtaxed hands must drop the work. Who will care for her girls while the weary teacher builds up her strength?

**THE MUKTI REVIVAL.** Mukti is in the Bombay Presidency in India and is the settlement where Pundita Ramabai cares for more than fifteen hundred women and girls. Early in the year the Praying Band, feeling a special burden of prayer, divided the whole community into groups of twenty each, that each might be mentioned in prayer by name. There is a record of wonderful answer to these prayers. Early in May there was a visitation of the Holy Spirit, which resulted in overwhelming conviction of sin and with it a joy of pardon, which is developing into an intensity of life and energy of devotion sure to be felt all over India.

There have been not only waves of prayer as in Wales, but a spirit of intercessory prayer which is making this a practical revival. Messages have been sent all over India asking for names of missionaries and all workers, church members and persons of authority in city, town or village and especially those in the "house of Israel." There is an intense desire in this Praying Band to mention names before the Lord. This request sent out by Ramabai herself, requesting replies "as soon as you can," has stirred the hearts of all India.

S. B. C.

**CONTRIBUTIONS FOR  
THE MONTH.**

Our Treasurer brings us the encouraging news that the receipts for the month ending November 18 show a slight gain over those in the corresponding month of last year. The contributions for regular work were \$4,515.83, against \$4,414.08 in 1904, an advance of \$101.75. For so much of cheer we give thanks. Could we realize the need that is laid upon us, the call that comes from every part of the foreign field, a call that is surely the voice of the Master himself, we should make sure, at whatever cost to ourselves, that every month of the new year should bring continually increasing gifts to his treasury.

**GOOD NEWS  
FROM FOOCOW.**

A letter from Miss Garretson, written October 26, brings the glad tidings of a five days' session of blessed revival services. She says: "I never before witnessed in any Chinese meeting such deep conviction of sin, and such a sense of weakness and of utter dependence upon God, nor such a sense of the teacher's responsibility for the souls of the pupils." She asks that we remember in our Friday prayer meeting "the Christians of the whole province of Fukien, of whatever name or mission, and especially for our schools of every grade and for all our preachers and Bible women. The evangelization of China could soon be accomplished if all our Christians were filled with zeal and thirst for souls."

**A NEW POWER  
IN AFRICA.**

Ever since England has kept the peace in the Egyptian Sudan, Christians have wondered that the time for missionary work in that region was so slow in coming. But we must take the right time to sow, in things spiritual as well as material. Lord Cromer, in charge of that part of Africa, feels that the time is now ripe for missionary enterprise and selects for its beginning a region about four times the size of England, inhabited by pagan tribes, the Nuers, Dinkas, Shillucks and Niam Niams. The land is largely of swamp, and the Upper Nile, which intersects it, is the chief means of communication. This mission will fill the vacant space between the British mission in Egypt and that in Uganda. The missionaries left London in early October, hoping to be at their work by Christmas, and the three clergymen are accompanied by a doctor, a carpenter and an agricultural expert, that material and industrial service may help to make the gospel seem real to the natives. They have taken provisions for twelve months and expect to live for some time in boats and tents. England has sent out many expeditions to the Egyptian Sudan, but none of them of more magnificent purpose or more immeasurable resource than this little band of six starred men going out for the first time to heal and win for Christ. We have seen the marvelous, almost miraculous, success of the mission to Uganda. Let us pray that a like blessing may attend this new enterprise.

teen last year, with "more women interested, more little children drawn in, more girls and even boys in the study classes, and, as a legitimate result, more money in the treasury."

Barnstable Branch reports some encouraging things, and some they would wish to see changed. Interest in missions seems on the whole to be growing on the Cape, although some of the older members are called hence by death, and some of the younger are removing to new homes so that some auxiliaries are weakened.

The shadow of a great loss has fallen upon Berkshire Branch during the past year in the going hence of Miss Maria P. Hulbert, for thirteen years their corresponding secretary. The Branch is raising a fund "to establish a Maria P. Hulbert scholarship as a perpetual memorial of her."

In reviewing its thirty years of life, Eastern Connecticut finds much cause for thanksgiving, and the total of its gifts to the treasury, the only total that can be reckoned in figures, is hope-inspiring. "The past year has been one of blessing, but we are not satisfied. Much that we long to see accomplished is still undone. But we shall press on to the good day of greater things and better service."

Eastern Maine tells of losses by death, and of success in work among the young, adding, "the young are the hope of the church." Increased use of mission study text-books gives promise of larger gifts and more efficient work in coming years.

Essex North Branch holds the fine ideal that the Woman's Board shall have the loyal and intelligent support of every woman and girl in her churches. They plan to give a beautiful memorial to their late president, Miss Susan N. Brown, by raising \$100 extra annually to provide scholarships in the Kusaie girls' school.

Essex South Branch tells of loss and gain, of earnest work in United Study in many auxiliaries and an advance in real knowledge. As age or death take away the older workers, they realize strongly the need of enlisting the young women and children, and make continual efforts to that end.

Franklin County tells of financial advance and that fully one half the auxiliaries have study classes, with excellent results, and in addition several clubs are studying missions.

Hampshire County brings much sunshine, but also discouragements in "scattered membership, the lack of enthusiasm, occasional dull meetings" in country towns. They find special pride and hope in study classes for boys as well as girls, "the interest of one active circle in the famine orphans of India being greatly stimulated by occasional practice in baseball."

bowed his head almost to the floor before uttering a word, then had settled back on his heels as a stool, with his hands carefully placed one on each knee. He was the inefficient, well-meaning husband of the dainty, efficient woman who helped me care for my own children as well as of my family of Japanese girls. He worked at his carpenter's trade among the poor people of our city, and being a born gossip, kept us in touch with that strata.

Of course that sale must not be made. Untold precious hours were spent



THE WONDERFUL FOREIGN HOUSE

in fruitless efforts to persuade the parents to devise some other means of raising the needed money, but at last we paid the price by "lending" them the fifteen dollars, the girl to be subject to our control until twenty.

"Where did this take place?" "Surely in the heart of Africa or possibly in the Philippines," someone promptly answers. No, not even in Turkey, but in an out-of-the-way corner of progressive Japan. We kept the child for a little while in Miyazaki, but her miserable parents trying more than once to get her to sell again, we had to send her away. She is now in a Rescue Home in Tokyo, and doing well. (See frontispiece.)

"Have all the girls in the picture such a story," do you ask with a gasp?



No, not one; these all come from respectable families, though they are mostly too poor to pay for the education of their children. Those who can do so are very glad to have their daughters in a perfectly safe place while away from home attending school in the city. Most of the girls, however, are supported wholly or in part by the missionaries whom you see—Mr. Clark, Miss Julia Gulick and Mr. and Mrs. Olds, the latter having come two years ago to help in the work. They were much needed in the province, as large as the state of New Jersey, where we had been the only missionaries for twelve years. This is our Japanese family about as it has been, with a changing personnel, during our life in Miyazaki.



OLD LADIES' SOCIETY OF CHRISTIAN ENDEAVOR

The first girls who came were older than these—ambitious girls whose parents had been too poor or too indifferent to send them to school, and who now had to support themselves. They came from the city and the villages about; one from the far north was bought by two missionaries and sent to us for safe keeping. She is now the wife of a prosperous business man. One came from Yokohama, a pretty girl with pretty clothes, light complexion and city ways. She married the evangelist and is now the happy mother of two bright children.

Once a small orphan girl came to us, after two days of walking with all of her worldly possessions on her back. To her we are “father and mother,” and I do not know what we should have done without her loving

help through the years of my greatest weakness, when, like a true daughter, she has cared for the younger "brother and sister." She is now the matron of the boarding club in connection with the girls' high school in Miyazaki.

Most of the girls, however, came from the farmers' families, and were ready to dig in the vegetable garden, raise silk worms, sell the cocoons, help to tile a roof, or even to spin the thread and weave the cloth for their own clothing. And one or more was occupied each day in helping the Bible woman show Japanese visitors about the foreign home. They came from all over our side of the island, and even from across the mountains, to see the wonderful foreign home and its family.

On certain days they came by the hundreds; almost never was a day so stormy as to keep all away. By actual count of the register kept of those who came for the first time we had seventeen



OUR "EDITOR GIRL"

thousand guests in the first year after the house was built, and they diminished but little during the years that followed.

We sent the younger and brighter girls to the public school; then when they came home had them teach the older ones, who had been working most of the time during their absence. This teaching was the schoolgirls' share of the family "work." The evenings were spent in study by all, closing with fifteen minutes for Bible reading and prayer. Each day began with a half hour for family prayers and Bible study, of which either Mr. Clark or I took charge.

You who have been housekeepers can realize a little of what it necessarily meant to have the work mainly done by so many girls. Add to this the fact that none came with any knowledge either of our household ways or of sewing, and that most of them stayed with us hardly more than a year, and you will better understand what was involved in the undertaking.

Do you think that this was the hardest way in which to do missionary work? Not for me. I was not strong enough to do much away from home, and had my own little ones to care for, while I could superintend a large family from the bed if necessary, and have them under constant Christian influence. This saved me from the deep depression which had almost upset my mental balance as a result of the feeling that though I had the life-line in my hand, I was doing nothing to rescue the thousands of perishing ones about me. Have you ever thought of this side of the missionary burden?

Has the work paid? Each girl who was with us more than a few months accepted Christ. Two were passed on to the Bible school in Kobe; one to the kindergarten; two are trained nurses; one is on the editorial staff of our local daily newspaper, now thoroughly pro Christian; one, who graduated the valedictorian of her class, came back as teacher; another was the means of turning her whole village from bitter opposition to Christianity to its most cordial reception. "For," they said, "if this is the power that has turned the self-willed, lawless girl who left us into the gentle, helpful woman who has returned, we want it." She has married, as also have others, and the Christian homes among the common people I count as the most blessed fruit of the work. Does it pay?



MRS. CLARK'S COOKING CLASS

Miss Julia Gulick, who has had the care of our home and of the work there for the past four years, has gradually come to feel that even she can do better work for the women of the province by caring for this home of future mothers than by touring among the mothers in their village homes, valuable as she knows that to be.

The foreign family has been smaller since I left it with my children; of necessity, therefore, the number of girls who could be helpers has been reduced, and the place is now a Christian home for schoolgirls who come from the coun-

try to the city high school. Some pay for their board in full, some in part, others none at all. There is a great need of such a home on a larger scale, but Miss Julia Gulick must not assume additional responsibility; another building would soon be needed, and the missionaries cannot support more girls.

Does not some efficient volunteer hear in this need her call? And is there another, a sister or friend, who will hear her call in our other need? There has practically never been any touring done by a Christian woman among all of the towns and villages of our province. Think of it, a province as large as the state of New Jersey, and in Japan! Miss Gulick is too busy otherwise to undertake it; Mrs. Olds with her baby cannot attempt it. For twelve years we have waited for a single lady to come and help us, and still we have none. No other denomination has any foreign workers on this whole side of the island of Kiushu.

Volunteers, if you wish a hard place, this with its loneliness is surely hard enough. If you wish a large place, is not a whole state all to yourself large enough? If you wish to put your life into work that will be far-reaching, can you anywhere do so more effectively than in being allied with this "leader of the Orient"? What Japan is religiously during the next ten or twenty years, China will be in the next one or two hundred, and it is in your power to help turn the fifty millions of Japan, and, through them, the one hundred and fifty millions of China, to Christ.



## The Struggle in England with the Slave Trade

BY MRS. WALTER P. SMITH

**A**BOUT one hundred and forty years ago a negro slave by the name of Jonathan Strong was cruelly treated by his master and turned out into the streets of London to die. A certain Dr. Sharp found and cared for him, and he recovered from his injuries. His case appealed very strongly to a brother of the doctor, who procured a situation for the negro, and all went well until two years later when his former master saw him, kidnapped him and sold him for thirty pounds. In some way Strong managed to send word to his friend Sharp; the matter was brought into court, and the negro was liberated on the technical ground of having been kidnapped. The case is important in our story because it was the beginning of the interest of Granville Sharp in the piteous wrongs of the African slave trade. Having set his shoulder to the wheel, his efforts never flagged until he had set all England on fire over the question.

Four years later, in 1769, a Virginia planter took a slave by the name of James Somerset to England. Somerset ran away, was recaptured, and put aboard a ship to be sold in the West Indies. When Granville Sharp heard about it, he took the negro off the ship and brought him to trial on the question, "Does an African slave on coming into England become free?"

Chief Justice Holt had ruled seventy years before that "as soon as a negro comes into England he is free. One may be a villein in England but not a slave." But, notwithstanding this, English lawyers were almost unanimous in support of the legality of slavery. So the trial of Somerset was an open attack upon an institution which was looked upon as legal and eminently respectable; an institution lucrative beyond the dreams of avarice; an institution which had developed and fostered the foreign commerce of England and made her pre-eminent among nations, and which royalty had persistently upheld for more than a hundred years. Queen Anne reserved for herself a quarter of the stock of the Royal African Company which monopolized the trade. The pocket nerve of English manufacturers was set quivering also. What would become of the distilleries which made the rum, of the shops which furnished the ropes, sails and all the fittings of the ship, of the factories of Manchester and other cities where were woven the cloths for trade with Africa?

The whole kingdom was stirred. On one side stood royalty, society and the money power of all England. On the other, one trembling African slave and the advocate Granville Sharp, backed by a few abolitionists. For six months learned counsel poured forth their eloquence in support of the traffic. "Then he who stood for the oppressed asked, in a voice which was heard above the clamor, 'Shall right prevail in England?' When those words were heard a hush fell on all that court as if God had spoken." Right did prevail and in June, 1792, Lord Mansfield rendered his famous decision and the black was discharged. An African slave on coming into England was to be free.

This trial did much more than to right the wrongs of the slave Somerset. It set the devilish practices of the slave trade before the people, and the stir it made was of tremendous effect. For it must be remembered that it was held libellous in England to set forth in the public print the cruelties practiced by the slave holders unless the same had first been told in open court. The heart of the English common people is always in the right place; and when they were convinced that slavery was not the philanthropic institution it had claimed to be, they were ready to declare it outrageous and to work for its extinction. The enemies of the trade and the institution of slavery began to believe it possible that both could be done away with.

It required fifteen years of agitation before the dry principle of law uttered by Lord Mansfield was kindled into the flame of religious enthusiasm which resulted in the formation of the Society for the Abolition of the Slave Trade. Granville Sharp was president of this society and, next to Sharp, Thomas Clarkson was its most active member.

I have tried to show how strongly the slave trade was intrenched in the business interests of the country. "It is almost impossible now for us to conceive of the virulence of the opposition to the abolition of slavery or even of the slave trade," says Mr. Martineau. "The great West India interest was only one obstacle among many. Many defended slavery, in which they included the slave trade as Scriptural. Some scholars defended it as classical and talked of Epictetus. Lord Eldon defended it as constitutional. General Gascoigne asserted it to be not only necessary but beautiful, an institution which if it had not always existed ought always to have existed. Many more were averse to permitting property in any form to be touched, not knowing how far the meddling might go; and more still did not see what they had to do with it." But the Abolition Society worked on. They held public meetings, and published appeals. Mr. Clarkson wrote a pamphlet illustrated by an engraving of the interior of a slave ship with its pens, gratings and shackles, which filled the public with indignant horror. It did not seem to correspond with the picture as painted by the merchants of the hold of a slaver, echoing with the happy songs of grateful Africans being borne from the cruelties of barbarism into the refinements of Christianity.

The cause was represented in Parliament by one whose name is forever enshrined in the hearts of liberty lovers, William Wilberforce. He was a man of distinct charm of manner, wonderful social tact and great personal magnetism. No other one could have been chosen who held so close relations to so various leading minds nor who could so well combine these elements into a force which should finally become irresistible. In the Commons he could count upon Burke, Fox and Pitt, each a power, though only twelve members besides declared themselves for abolition.

In May, 1789, the proposition to abolish the slave trade was formally introduced into Parliament, and the long battle began which lasted eighteen years. It would require a volume to write out the story of the struggle of the hopes and discouragements of the abolitionists throughout the long period. But they never relaxed their hold nor lost their faith.

"For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

Petitions and pamphlets and public meetings followed each other in quick succession. The slave interest, thoroughly alarmed, was equally diligent. Three times the bill passed the Commons only to be defeated by the Lords, the leader of which was the Duke of Clarence, afterward William IV. In 1807, the last grand debate occurred in Parliament, closed by a speech of remarkable power and eloquence from Wilberforce. The bill passed the Commons by a vote of 283 yeas to only 16 nays. This time it was not defeated in the Lords, and was signed by the king just thirty-five years after Granville Sharp first began his agitation of the subject.

Thus far two points had been gained: first, at the trial of Somerset where it was settled that slaves could not be held in England; second, the passage of the act making the slave trade piracy. But one thing more remained—the emancipation of the slaves in all the British colonies—and the abolitionists began immediately to agitate this question.

Not much was accomplished until 1823, when a new society was formed of which Thomas Clarkson, William Wilberforce and Sir Thomas Buxton were the leaders. Again the battle waged hot in Parliament, till in 1833 their purpose was attained and the bill was passed which set free 800,000 slaves. The children were free at once; the adults were free but were bound as apprentices to their masters for a term of six years. The government was to reimburse the slave owners in the sum of 80,000,000 pounds for their loss of property.

August 1, 1834, was the day appointed for slavery to expire. On both sides of the Atlantic its approach was watched with excited interest. On the island of Antigua, where the planters decided to do away with apprenticeship and make the slaves free at once, the arrival of midnight was an event of which we cannot read without a throbbing of the heart. "It was to the negroes their passover night." They were all collected in their chapels, and when the great cathedral bell tolled the first stroke of midnight all fell on their knees and nothing was heard but the slow tolling bell, and struggling sobs in the interval. Silence followed the final stroke, broken by a tremendous peal of thunder. All sprang to their feet and gave voice to their emotions as only so excitable a people can. In some chapels masters attended with their slaves, and when the clock struck shook hands with them and wished them joy. When their holiday was over, all went quietly to work, but for wages as free men.

Moralists of other nations declare the British Emancipation Act, with its enormous burden of taxation to raise the 80,000,000 pounds indemnity, to stand alone for moral grandeur in the history of the world. The whole story is excellent reading for those of faint hearts and weak faith.



## More Stories of the War

BY MISS MARY B. DANIELS

(Concluded)

## EXPRESSING SYMPATHY

Two other interesting experiences have grown out of my connection with the Volunteer Nurses' Society. Sometime in April I was called to go to "express sympathy" to the soldiers in the hospitals. Ten women were appointed to each section; we were told the hour and place of meeting. In my section were the wife of the mayor, of the head of the mint, and of the head of the harbor construction, besides women whose husbands are leading bankers and merchants. We gathered in the waiting room of the hospital. When the head doctor had come in and made his bow and excused himself from conducting us, a young officer took us in charge. He led us to a ward, called the men, and spoke something like this: "These ladies are a deputation from the Volunteer Nurses' Society; they ask me to say to you that their desire is to express to you their appreciation of your gallant conduct and their sympathy with you in the physical suffering it has entailed. They hope you will soon recover and do even greater things for your country." This having been said, we all bowed. Then our conductor, slightly changing his tone remarked, "I suppose you all know the work these women have done at the harbor, and that they are leading ladies of the city." Then he read a select assortment of names. Then the men all bowed deeply; we bowed once more and went on. We went through that performance forty times, working hard from one to five in the afternoon. What interested me about the matter was the evident pleasure it gave the soldiers; they listened with the brightest possible looks to all that was said. Think how the average common soldier of the American army would have received a performance like that!

## MEMORIAL DAY IN JAPAN

The next function of the society at which I assisted was the celebration of Memorial Day, which is kept every year of course, but was observed this year with special elaborateness. The garrison parade ground was enclosed and admission was only by ticket of invitation. One of the young women who lives near me came for me at 7.30 A. M., and we started for the parade ground. We passed in our tickets and received others marking which booths we were to occupy. As we entered the inner enclosure each person was given a box of lunch, a small bottle of *sake* (Japanese wine), and a little china wine cup. I said, "I have brought my own lunch and don't care for the wine." The common soldier who was serving took back the food, but handed me the cup, saying in such a gentlemanly way. "You will keep this

for a souvenir?" which of course I gladly did. It is a little white cup with the crest of the army in the center, and the date in gold around the outside edge.

On one side of the parade ground was a large tent fitted up like a Shinto temple. Around three sides, which were open, were arranged the participants in order of rank; military officers, city and county officials, representatives of the Red Cross and other patriotic societies from different cities, etc. And then, massed together at one side were the families of the soldiers who had died in the present war. They had the best view of the altar and officiating priests. The Osaka garrison has a very good band, and they play the peculiar music which is part of the Shinto rite in a way that makes you feel sad to the very tips of your toes. I was very much interested in Mrs. Takasaki, the governor's wife, with whom I have often worked at the harbor. She stood in rather a prominent position among us, and the tears simply poured down her face without her making the slightest effort at self control, which in a Japanese woman means much more than the same behavior would in an American.

At lunch time it was the duty of the Volunteer Nurses' Society members to serve tea to the families of the dead soldiers, and it was very interesting to see Mrs. Takasaki go among the people asking them what relatives they had lost, and listening most sympathetically to their stories. Between the Shinto funeral and lunch there was an interesting parade of troops at which a very good view point was kindly searched out for me. Among the several thousand present I was the only foreigner. While we were eating our lunch in the booth set apart for us, the commanding general and his staff came to pay their respects to us and I was presented to him. I am always afraid of seeming forward when I meet Japanese gentlemen unless I am in my own house, for the utterly humble, meek manner of well born women here under such circumstances has impressed me greatly, and as you may imagine is rather out of the line of a woman with New England blood and training. But I do wish them to consider me a lady, so I say as little as I possibly can on all public occasions.

After lunch we went back to the tent, which during our absence had been converted from a Shinto shrine to a Buddhist temple, and the full Buddhist ritual was performed, the head of the Hongwanji temple in Kyoto coming down with several accompanying priests. There were thirteen priests in all, each dressed in beautiful silk of a different color, and the head gentleman's clothes were something gorgeous to behold. There was a very interesting exhibition of the method of defence at Port Arthur, and how it was overcome; the way they cut the wire entanglements, and hid the earth which the sappers threw up and so on. I shall always remember this as among the most interesting experiences of my life.

## Missionary Letters

## INDIA

In a letter from Madura, written August 15, Miss Helen Chandler tells of an unpleasant experience:—

You have no doubt heard through others that it is hard times here now as there has been no rain for so long. One result of this is that the thief caste men are very active, prowling about every night and stealing somewhere in town. Last week two of them paid us a visit. The school compound has



MISS HELEN  
CHANDLER

a wall, but it is not very high and an agile man could easily climb over it. The men came to the room where the school stores are kept, broke off the padlock and helped themselves to a bag of rice. This they deposited under a small tree near the wall and came back with another bag which they started to fill. Just at this time they were discovered because the cooks and girls whose turn it was to grind the curry stuffs went out as usual at three o'clock in the morning. They saw

two men—one tall and one short—and two girls were struck by them. Our watchman in running to help was struck by a stone and a stick. The men escaped, but the bag of rice which they had put under a tree had to be left behind in their sudden flight. Of course this created great excitement and brought the constables about to look into things, but the girls seemed to have quieted down now and the police as well. To tell the truth, I have little faith in the policemen who are not bribed. As we lost very little actually we have done no more than to report the matter at headquarters. People say that the police are often found hand-in-hand with the robbers, and sharing in their profits. Some of the constables are anxious to have a special man put on for the school, but I am not sure that we are not safer without him than with.

## JAPAN

Miss Adelaide Daughaday tells us:—

The war has brought to the surface the very best of the Japanese character; has ennobled, broadened, and is purifying the nation. Critics say, "Japan feels she is on a stage playing to the wide world, and must sustain this attitude of wisdom, moderation, and magnanimity." Be it so, yet nevertheless what a marvelous moral advancement she has made that she can appreciate this high standard, and set it before the whole nation as something to be struggled for and persistently maintained. We are filled with admiration when we see her freedom from bitterness in this fight for her

national existence, her willingness to forgive injuries, her humanity toward Russian prisoners, and sense of justice and moderation in all her demands. Our pride in her fine equipment, skill, bravery, and triumphs pales before the joy of seeing her grow great morally. Of course, her uninterrupted successes have caused some instances of badly "swelled heads," but such people form a very small, though noisy, minority. Foreign and Japanese Christian workers in hospitals, Y. M. C. A. men at the front, women's benevolent and patriotic associations are being used of God to accomplish wonders.



MISS DAUGHADAY

I will relate only two instances. A missionary lady who goes to a large hospital in Tokyo every day to comfort and teach the thousands of wounded soldiers there, was so very tired one day that she could only pass through many wards and quietly place a picture, printed hymn, Christian newspaper, or book on each bed. She felt that night she had done very little, and prayed that God would especially bless the weak efforts of that day.

As there are fifty-two buildings included in the hospital, it was more than a week before she visited the same wards again. When she did so the recipient of a Christian temperance magazine she had given on that day was eagerly waiting for her. He said, "I have read your little book over and over, and it makes me want to become a Christian and a temperance man, but I do not know how. Please teach me." She carried him a New Testament and gave him daily instruction, and he gladly accepted the Truth. He told her while quietly lying there he had thought, "Why are the people of my village so very poor? Their farms are productive and they can find ready sale for their crops. I am sure it is their *sake* habit, and I want to go back and tell them so." A few weeks later he was sent to his home and the villagers thronged his house to hear about the war and his wounds, and, of course, he told them of these, but he especially utilized this opportunity to give them religious and temperance instruction. As a result of his teachings nearly every adult in that remote mountain village, in which Christianity had never been heard before, is now regularly studying the Bible, and there is now there a large, flourishing temperance society. He has rejoined his regiment in Manchuria, but his brother has become so enthusiastic that he is carrying on the good work, aided by Christian and temperance literature sent weekly by this missionary lady in Tokyo.

Lieutenant Imai last year received a wound in his left lung. He was brought to Tokyo and placed in the hospital. In an adjoining bed was an officer with a wound in each lung and considered a far more dangerous case than the lieutenant's, but to the surprise of all recovered far more quickly

than he, and was dismissed from the hospital more than a month earlier than Imai San. Lieutenant Imai asked the surgeon why this was so. The reply was, "On account of your bad habits. The other officer's blood is not poisoned by alcohol and tobacco as yours is." This gave him food for reflection, which was assisted by the teaching of a missionary worker who visited the hospital. He has now recovered, is a diligent student of the Bible, and a most outspoken temperance man. He holds meetings for his regiment to which he invites Japanese Christians and missionaries to give instruction, he himself teaching regularly. There have been great results. In his own company every soldier has signed the pledge, and Lieutenant Imai says he has the model company of the entire army.

#### TURKEY

Mrs. Reynolds, for more than thirty-five years a missionary of the Woman's Board in Turkey, has done an invaluable work among the orphans, many of whom were left destitute by the massacre of one parent or both.

About two hundred boys and girls have gone out from the orphanage, and some of them are continually wanting something which falls under the general heads of money or advice. The last three months it has been awful—entreaties from the hungry and cries for seed, and most wanting both seed and food. One day last week a whole village dumped themselves down in our premises begging for food and seed. It is a more than herculean task to feed and supply seed to a whole nation, and the worst is there is no prospect of anything better, and free help has the same demoralizing influence here that it has everywhere else.

Since I wrote the first sheet I have prepared twelve girls to be married, six of whom were engaged in the same time. I have also engaged three or four other couples, besides giving the mitten to three or four. And to cap the climax, our new pastor, who had been ten years in America, asked me to propose for him.

Last Saturday one girl left to be married, on Tuesday a second went, and to-morrow (Saturday) one of our girls is to be married to one of our boys. Both are graduates of our schools and members of our church and will be married by Dr. R. in our church, then coming back to our large boys' schoolroom where they will drink tea with one hundred of their friends. I spent an hour this morning explaining to the young man why I did not think it wise to provide cake for such a company, viz., wrong to use orphanage funds with a hundred more such weddings probable. I could not do it personally, and he ought not when he had his home to furnish, also a good example to the other scores of boys coming after him. I am glad to say he accepted my talk gracefully. Monday another girl goes. Then within a

month three others, two of whom are orphan couples and will be married by Dr. R. in the church, both Dr. R. and the young people desiring these marriages come off before we leave. The remainder of the twelve will go in the autumn months after the harvest is gathered in, when eatables are more abundant.

Again and again I am so sick of this work and want to get away from it, but it must be done and I know no one who would be more careful than I am in it. Miss Patrunky will have to take it up after I leave, and as the Germans are more and more absorbing our orphan work, I hope to pass it over to them eventually. There are pleasant features to this work. It is pleasant to have the confidence of these boys and girls, and I am more lenient than I should be did I not want them to feel that we fully sympathize with them in their love affairs and only desire their best good. I tell Dr. R. we cannot grow old in heart with all these young people confiding their love affairs to us.

These young people are not allowed to see each other alone except in our house and when I am in the house. It is not an altogether unpleasant experience to me when I suddenly and thoughtlessly run in upon them and find them praying together. Last week at the same hour I had two such couples in the house that I know prayed together before separating. It gives promise of more united lives and more Christian homes than have characterized the past. It is pleasing to see that more and more our young people and orphans are demanding or seeking Christian companions, and the fact of one being a true Christian determines the acceptance or rejection often. It is pleasant also to see our young Protestant men and women mingling together in a perfectly pure and simple manner. I doubt if anywhere is the influence of our Protestant work more seen than on the social and marriage customs of the people. In old times weddings, lasting from three to eight days, were nests of immorality—the sexes apart and conversation bad and suggestive of evil. All this has been much changed and boys and girls have something higher and better to think of.

#### AFRICA—ZULU MISSION.

Miss Martha Lindley writes June 9. 1905:—

It was a perfect winter day, May 24, neither warm nor cold, when the steamer *Bohemia* anchored in the Bay of Natal, and I landed joyfully on my native shore once more.

I was very fortunate in having had many opportunities to visit schools in the East. I wanted to compare notes, which I did, and I found out that we were not far behind any of them; in several cases I thought we were ahead of them. I had a very comfortable and prosperous time. The seas were

very peaceful. We landed first at Gibraltar. I saw the wonderful fortifications, but an earthquake could shake the Rock to the level of the sea. I visited an interesting school for soldiers' children. They looked very happy. Drinking to excess is the sin of this place. From Gibraltar to Naples, then from Naples to Athens, then Smyrna and Constantinople, Beirut, where I spent five days waiting for a steamer to take me to Haifa, but dear Mrs. Henry Jessup (an old friend of bygone days) made the time pass much too quickly. The college is a grand sight, and what a monument of the love of Christ's people to follow him in the work of redemption. I wanted to shout "praise God" at evening prayers. The students all dressed in a neat uniform, singing so beautifully, fit for angels' ears, made me feel as if the great day was not far off when there would be Christians enough to draw Christ down to come and reign over us. I had not the time in Constantinople to visit the college and schools there, which I regret very much. From Haifa I joined Dr. Kelso's party; he is an excellent land pilot. We visited Nazareth, Sea of Galilee and the ruins of Capernaum (which are mostly underground), Cana, etc. We spent part of a day and all night on Mt. Carmel. You must know all about the beautiful work of many blessed good women all through Syria. If I had time I would tell you about the schools for girls in Beirut, Nazareth and Jaffa, but I must hurry on my journey, happy to know how many women are to-day ministering to the Lord of their substance and strength. Mohammedanism is getting its foundation shaken, and light is streaking in through small cracks. Small seeds often make strong walls break down, and women are doing the most of the sowing of that seed that is going to break down these walls. They are doing a great deal in Jaffa and Jerusalem slowly and quietly. I was glad to meet the American consul's wife, and to find that I had met her in America. She has a name as one who helps in loving sympathy and helpfulness in mission work. She loves the Woman's Board. I hope Dr. Merrit will carry out his plan of taking his huge portfolio full of large fine photographs of all the historical and beautiful places in Palestine and Syria and Egypt to educate those in America who cannot have the privilege of visiting those places. It would, no doubt, make the Bible more lifelike and real to them. My Bible, too, has become a greater treasure to me. I was asked by the native pastor to give an address in church last Sunday. The dear people thanked me very heartily and many said "they would feel as if they had seen it all, with their own eyes, and they would read their Bibles more."

There is joy with the sweet pleasure of looking at hills and valleys that have not changed much, if any, since our Lord walked over them. I spent a fortnight in Egypt waiting for a steamer to bring me home. I used the

time to see what I could of the old world, but neither the old nor the new gave me any pleasure. The name of God was used on every occasion, when quarreling or fighting, beating donkeys or camels; or if any exclamation was needed, in rowing or driving, God's name was used.

The desert is a great sermon, and seemed to be a type of its history. They need a resurrection. I had a great pleasure in Cairo, meeting my dear sister on her way to America from Johannesburg. She had a large Bible class in Johannesburg; Jewesses and Gentiles of many creeds attended her class. Many wrote to thank her for having brought joy and peace into their lives. I do wish some of your believing Bible scholars would come to unfold the Bible to many of the heathen from other countries who come to this country, not to seek the "Pearl of Great Price," but only the gold in the earth.

I must tell you of a happy incident we heard of last week. A lady going to the Cape colony took her Zulu nurse girl with her on board the steamer. Three white men troubled the girl by their attentions; they were trying their best to lead her astray. One evening she felt as if she could bear it no longer, so she in a simple way began to tell them the story of Christ and what he had done for her. The result was, that one was deeply touched and tears rolled down his face. A great change took place. The other two did not trouble her again.

#### MICRONESIA.

A private letter from a woman trained in the Kusaie school to a former teacher:—

KUSAIE MWOT, CAROLINE ISLANDS, MICRONESIA,  
May 19, 1905.

I am going to write you a few lines so that you may know that I always think of you. Would you like to know how we get along these days? All my children are in good health, also myself. I have a little girl born on last December, her name is Harriet, she is growing so fast and she is so cute.

On April 19th, '05. It was stormy on Kusaie and there were five people lost their life on that day. The wind blow so hard and it was raining so hard, and we hardly can walk around, all the houses were on the ground, the wind blows them all down and we have no house left. All the trees are withered and the cocoanut trees, if you were here you would surprise at the mountains, it doesn't look green but it looks like a bare ground. All the Kusaiens busy these days they try to built some new houses for them, they got no church also, so you see that they are going to have a hard time after the storm. We have no food also, there isn't any breadfruit tree left, they are all withered, so you see that we are going to have breadfruit after a long time. There isn't any good taro and banana they are all spoiled. We have a famine on Kusaie now.



The Girls' School building were all in pieces, the missionaries lost lots of their things. Miss Hoppin's pupils have no place, so that they went to Mr. Channon's place and live in his woodhouse, Mr. Channon's house is all right. The Gilbert Island scholars had their church service in that woodhouse, and the Marshall Island scholars have theirs in a native house on the wharf. Rev. Likiaksa is very weak these days. He was kept in a very small cottage on that stormy day. We were thankful for him because he was spare. I almost lost my little girl Harriet, after we lost our house we went to find a good place for my children in Kefwas' house, but the wind blows it down already, so you see it doesn't do any good, so we just stay right on the bare ground under the hard rain. We were in a pineapple garden, Harriet was wrapped up in a small mat and she just kept on crying and kick, I was so frightened for her. But we went and stay in Dr. Rife's work-house until the storm was over. It doesn't stormy all the whole day, but just a few hours and it was so hard. The Morning Star was in the Lee Harbor on that day, but she did get along all right. We were so thankful because we were all safe. After the storm Miss Hoppin took her scholars to leave them on Ponape, but Ponape is worse than Kusaie so that they came back again and stay with the Channons, but Mr. Channon and his pupils are going to do the tour on Gilbert Islands now, I suppose they are not going to come back again. My brother Kefwas is going to cook on the Morning Star. All the children and their father send their love to you.

Please excuse this poor letter I wish it will interest to you, I will try and write you a nice and longer one the next time if I have a chance.

KENEA PATARA.



## Words from Dr. Morgan at the Northfield School for Mission Study

THE great enterprise of God is missions. The one business of the church is missions. All the failures of the church are due to neglect of this duty; the one cure for every ill of the church is new consecration to missionary endeavor. One longs to show to the uninterested the romance of missions, their splendid success, and our own tremendous responsibility. From chapter nine of the Book of Acts we have the beginning of the story of the gospel going forth from Jerusalem to the uttermost parts of the earth; and, oh, the tragedy of it, it has not reached them even yet!

All the final promises of Christ are connected with the commission, "Go ye, and teach all nations." We have no least right to the promise, "I am with you always," unless we are going or sending to the nations. Many of

us are like Simon Magus, we want the Spirit for selfish ends, to win admiration or popularity, or peace in our own souls. Unless the impulse be missionary, the desire for the Spirit is false and selfish. We can appropriate the power of the Spirit only as we abandon ourselves to the purpose of the Spirit—always the missionary purpose. The missionary purpose is the greatest power to heal the dissensions in the church.

The little we can do is part of the great all. We can do so very little, yet we may share the great power. Begin to do what we cannot do, and power will come. Ask the practical question what to do and the Spirit will answer. The church forgets that the promises depend on obedience to the great commission, that the power is given only for the purpose. The function of the disciple, of the church, is to reveal the truth in Jesus Christ.

The day of Pentecost is not over. It is as long as the day of grace. This is the day of Pentecost and it has hardly yet reached its meridian splendor. The Spirit came like a rushing, mighty wind and like a fire. Some churches have not even the gentlest breeze; they are more like ice houses than like fire chambers. When filled with the Christ spirit we shall see the world as Jesus sees it; we shall hear its sobs of agony as Jesus hears; we shall feel its woe as Jesus feels it.

In the church Jesus gained his body, the voices to preach, the feet to go to the uttermost parts. This should shame us and inspire us. Shall I take his body and prostitute it to anything less than his work, which is to seek and save the lost? The dark places are still waiting because Christ's body, the church, is not at his disposal for his work, and he must wait for men to run his errands.

The disciples waited for Pentecost, but the Spirit has come, and we have no business waiting. The man who is of use is he who sees and does the next thing. God never works miracles to make up for indolence, in the church or in anybody. Barnabas sold his land and invested the proceeds in Christian service. Later, Luke tells us what his dividends were. He was filled with the Holy Spirit and with faith. Good dividends, those. God always overrules human failures for the purpose of his love. Missionary work is doing what Christ does because he is dwelling in us. Because the twelve were not true God finds another and sets him in finer than apostolic succession—in Christly succession, in missionary purpose and life.

The great missionary passion is not love of heathen, it is love of Christ. The church fails by too much policy, regard of human opinion, fear of men. Our business is to witness, to be out, to be on, eager, hot, passionate, restless witnesses. The gospel is not merely for the hereafter, but for here and now: not to bring men to God's home only, but to bring his kingdom here.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

**NOTICE.**—As announced in the December number of *LIFE AND LIGHT*, the Committee on Young People's Work calls for an exhibit of material prepared by our young women's and children's societies. For the best article sent from the young women, the prize offered is a colored Japanese photograph, framed; for the children, the prize will be a Chinese or Japanese toy. Let every society send some contribution to this exhibit.

### PROPAGATING OUR RELIGION

BY HELEN BARNETSON CALDER

"If my religion is wrong, I am bound to change it; if it is right, I am bound to propagate it."

The religion of those who have caught the world vision of Jesus Christ is no longer provincial, but world embracing. They are met on every side by those who imply by word or life that their religion is wrong, but as they study more deeply the life teachings of their Master and compare that life with the self-centered ones which challenge their religion, they know that they are on the right track. That they may more perfectly follow the life which they study and admire, they should declare with conviction, "Since our religion is right, we are bound to propagate it." It must be propagated in the uttermost parts of the earth, and it must also be propagated here at home, where life without the far look is most utterly selfish, until all who have not seen the vision shall admit, "Since our religion is wrong, we are bound to change it."

Carlyle says that "man is emphatically a proselytizing creature," and as the new truth implied in a belief in foreign missions burns within us, we ask ourselves, in the language of Carlyle, "How can this truth be brought home to the business and bosoms of our young people in equal need thereof?" We are confronted by the fact that though this religion of world-wide sympathies brings to its possessors all real good, thousands of our young women do not know its first principles. A conscientious propagation of our religion will change this condition of things, and the young women will unite with us in this great work.

In the first place we must always have that burning enthusiasm that shall make itself felt whenever we meet them, and the fire will spread. Whining

prayers, long faces, and sad tones will never win recruits. Personal effort counts for much, and the persistent personal appeal will win in the end; but we need also the inspiration of numbers in propagating our religion among young women.

If some friend of young women, the trustee of a beautiful home, will open her home for an afternoon, sending out personal invitations, the parlor conference is a possibility. This method of arousing interest has been successfully tried, and might also win the young women in other places. Such a conference should be carefully and prayerfully planned, the right speaker being secured to meet the girls, and to present to them the appeal of this great work for young life. Plans should be made in advance for following up the meeting with some definite organization. At the conference a devotional service should be part of the program, and if there is music, it should be in harmony with the spirit of the gathering. Several churches in one vicinity might unite for a parlor conference or rally, thereby securing a better program, and possibly a greater enthusiasm. These meetings should have the very definite aim of uniting the young women, as auxiliaries of our Branches, in the systematic study and prayerful support of missions.

One of the great difficulties in such propagation of our work is the lack of leaders for any new societies that may be organized. Let us not admit that this difficulty is unsurmountable until we have prayed earnestly for guidance in the choice and training of a leader, being ready to do all that God shows us in answer to our prayers.

May we realize anew the demand which our missionary religion makes upon us for its propagation among our young women, and may our zeal in proselytizing be as great, or rather greater, than that of the leaders of the hosts of sin, of whom we read, "They sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall."



## Friends in Council

ALL our Branches are members of the one vine, and every worker in each one is interested in the experiences of every other, so we condense here interesting facts and helpful suggestions brought out at the delegates' meeting at the thirty-eighth annual meeting held in Boston, November 7.

Andover and Woburn Branch tells of twenty-two senior auxiliaries and mission study classes following the course of United Study, in place of six-

teen last year, with "more women interested, more little children drawn in, more girls and even boys in the study classes, and, as a legitimate result, more money in the treasury."

Barnstable Branch reports some encouraging things, and some they would wish to see changed. Interest in missions seems on the whole to be growing on the Cape, although some of the older members are called hence by death, and some of the younger are removing to new homes so that some auxiliaries are weakened.

The shadow of a great loss has fallen upon Berkshire Branch during the past year in the going hence of Miss Maria P. Hulbert, for thirteen years their corresponding secretary. The Branch is raising a fund "to establish a Maria P. Hulbert scholarship as a perpetual memorial of her."

In reviewing its thirty years of life, Eastern Connecticut finds much cause for thanksgiving, and the total of its gifts to the treasury, the only total that can be reckoned in figures, is hope-inspiring. "The past year has been one of blessing, but we are not satisfied. Much that we long to see accomplished is still undone. But we shall press on to the good day of greater things and better service."

Eastern Maine tells of losses by death, and of success in work among the young, adding, "the young are the hope of the church." Increased use of mission study text-books gives promise of larger gifts and more efficient work in coming years.

Essex North Branch holds the fine ideal that the Woman's Board shall have the loyal and intelligent support of every woman and girl in her churches. They plan to give a beautiful memorial to their late president, Miss Susan N. Brown, by raising \$100 extra annually to provide scholarships in the Kusaie girls' school.

Essex South Branch tells of loss and gain, of earnest work in United Study in many auxiliaries and an advance in real knowledge. As age or death take away the older workers, they realize strongly the need of enlisting the young women and children, and make continual efforts to that end.

Franklin County tells of financial advance and that fully one half the auxiliaries have study classes, with excellent results, and in addition several clubs are studying missions.

Hampshire County brings much sunshine, but also discouragements in "scattered membership, the lack of enthusiasm, occasional dull meetings" in country towns. They find special pride and hope in study classes for boys as well as girls, "the interest of one active circle in the famine orphans of India being greatly stimulated by occasional practice in baseball."

In Hartford Branch we find about half of the auxiliaries following the United Study course, with fine papers prepared, and a slight increase of the regular contributions to the treasury.

Middlesex Branch is happy in having raised a little more money than the amount assigned and reports a year of unusual prosperity. Mrs. Cook, for ten years their president, has resigned that office, and Mrs. Bigelow, for the same time treasurer of the Branch, succeeds her.

The testimony of New Hampshire Branch is of generally increased interest and attendance, due to the use of United Study lessons, to yearly programs carefully prepared at the beginning of the year, to definite consideration of current events in missions at every meeting, and to the meetings taking the form of parlor gatherings; the social element rendering them more attractive.

New Haven tells of upward striving and dwells on the important work of the collectors, their methods and their motives, reminding us of the enthusiasm with which similar work was done for the country in the days of our Civil War. The report also emphasizes the need of proportionate giving of time as well as of money.

New York Branch speaks of growth at home, the auxiliaries numbering one thousand more women than three years ago, and the interest in mission study proportionately increased. Mrs. Packard, for twelve years the president, has removed to Connecticut, and Mrs. N. D. Hillis has taken the office. Norfolk and Pilgrim speaks of change in officers, and of the effort of the new secretary for junior work to carry out the plan formed by her predecessor, "to appoint in every auxiliary a woman to have oversight of all junior missionary organizations in her church, Christian Endeavor Societies, Sabbath School, mission clubs and bands, even to cradle rolls, and to keep all in touch with each other."

North Middlesex Branch seems to be nearing the ideal in one respect at least, for the report says, "Our missionary afternoons compare very favorably with sessions of our woman's club, while they possess the far higher motive of working for the Master in efforts for the needy members of his family."

Old Colony Branch lays much emphasis on the importance of the executive meetings, where "the members plan, discuss, counsel and advise as to the best methods for the carrying on successfully of the work given us to do. In these meetings lie our power." Encouragement, also, lies in the fact that sometimes when the auxiliaries are weak and discouraged, the young people are hard at work.

Philadelphia Branch mourns its great loss in the death of the Northern Home Secretary, Miss Mabel Brown, whose loving presence and wise

unsel are sadly missed. They rejoice, however, in new auxiliaries, and : largest amount in the treasury of the whole history of the Branch. Rhode Island Branch has also been afflicted in the death of some of its orkers and the serious illness of its president. It has issued an attractive mpheet containing detailed accounts of all its pledged work, and giving : biography of its missionaries.

The word from Springfield Branch is particularly cheering, the secretary iting, "We feel that our work was never so nearly what we wish as w, though so much remains to be done, and we face the new year with sh courage and enthusiasm. Two suggestions may be useful to other anches : an especial effort was made to realize the duties and privileges life membership, and a memorial roll has been formed, honoring the emory of departed friends by contributing to the cause which they loved." In telling of a year of progress in several ways, Suffolk Branch report eaks particularly of a useful all day conference, in which the auxiliary ficers and wives of city pastors were the guests of the executive committee. Lists of practical and suggestive questions were treated in brief apers, followed by general discussion, and better methods of home work ill probably result from this helpful gathering.

The secretary of the Vermont Branch pays loving tribute to the memory f a vice president, who met an instantaneous death by accident last winter, nd to Mrs. T. M. Howard, who on account of delicate health resigns her ost as treasurer after twenty-three years of service. She tells also of much o encourage, of faithful study, of growth in numbers and attendance at auxiliary meetings, and hopeful condition over the somewhat scattered field.

Western Maine speaks of a peril which is well nigh universal, "the tendency to lose sight of the importance of the work on the foreign field in the pressure of increasing demands for local and home work. More emphasis must be placed on foreign work, that it be not crowded to the rear in the general advance to a broader altruism."

Worcester County Branch tells of vigorous work among the children in about half of her churches, but deplores the fact that good leaders are lacking. Some new methods have wakened new interest and the United Study has proved helpful.



"If we at home expect missionaries, as our representatives in the missionary fields, to conduct their warfare with heroism, surely they may reasonably expect us, as their representatives at home, to support them with generosity! . . . Let us not allow all the holy chivalry and self-sacrifice to be on their side! We hope to participate in the triumph, let us therefore take an honorable part in the burden!"

# OUR WORK AT HOME

## Our Daily Prayer in January

WHAT better way to begin the year than by prayer for the coming of the kingdom? What better way to fill the days than in work to hasten that coming?

We find in the Zulu mission 31 missionaries, 10 of them single women, 25 native preachers, and 512 other native helpers. Of the 22 churches 21 are entirely self-supporting, and the names of 4,353 members stand on their rolls, 321 having confessed Christ during the last year. The pupils in the 34 Sunday schools number 2,164, and the whole number under daily instruction is 2,834.

Mrs. Bridgman, in addition to other cares, spends much time in translating religions and other useful literature into the Zulu language. Those who learn to read in our schools must have good books supplied to them or that accomplishment brings harm, not good.

Mrs. Cowles, at Hillcrest, on the highlands, twenty-five miles from Durban, finds work among the natives on our out-stations there, holding meetings and visiting in the homes. Little Ruth's prolonged illness, necessitating her being sent to America in a final search for health, has been a severe strain on Mrs. Cowles, and she and the little daughter need our prayers in this hard separation. Mrs. Bridgman is now at home on furlough.

Mrs. Ransom helps in the church work, and teaches Bible classes for the wives of the theological students. Miss Clark is in this country on furlough.

Mrs. Dorward still continues her sunrise prayer meeting on Tuesdays for the women of the station, where these mothers receive blessing and inspiration for the work of the week. Little Florence takes much of Mrs. Dorward's time and strength, and Mrs. Dorward is very frail and weak, unable to do much outside of the home.

Mrs. Le Roy has her two little girls, three and two years, and a constant stream of visitors to entertain at Jubilee Hall. This year she is teaching classes in the school three hours every morning, in addition to the oversight of the dormitory and culinary departments of the school.

Miss Pixley has helped daily in the primary department of Inanda Seminary. Inanda Seminary is a beehive of about one hundred and thirty girls; and Mrs. Edwards, the first missionary sent out by the Woman's Board, is still



able to supervise the outdoor work of the girls. Excellent crops give testimony to the thoroughness and skill of her care. Miss Phelps is now at the head of the school, and Miss Price is her most helpful and sympathetic associate. Miss Clarke is an efficient assistant.

Mrs. Taylor is assistant secretary of the mission, helping her husband with much of his desk work. She has classes in sewing and methods of home-keeping for the wives of the theological students.

Mrs. Bunker, in the new home at Beira, has her hands full with the care and teaching of her five children. She finds time to help Mr. Bunker in the evening school for natives and half castes.

Mrs. McCord, in Durban, has four little ones, and helps her husband, the doctor, in dispensary and hospital work.

Mrs. Goodenough is greatly interested in a "Christian Home," which she has just opened for destitute European women in need of material and spiritual help. There have been gratifying results already.

Mrs. Wilcox, at Ifafa, has the care of her three lively boys, and visiting and meetings among the women of the church and station.

Miss Lindley, born into a missionary home in South Africa, has recently returned from a sojourn in America and a letter on page 18 tells something of her experiences *en route*. Miss Ireland, also of missionary parentage, helps in the oversight of kraal schools.

Miss Frost takes a large share of the responsibility at Umzumbe Home, a school of about one hundred and forty pupils. Mrs. Malcolm, who had been its head for eight years, has come to Scotland for furlough, and Miss Smith now takes the arduous position.

The American Board has in its Japan Mission eleven stations, with 24 ordained missionaries, one of them a physician, 23 wives and 22 single women. We find in the empire 99 Congregational churches, 54 of which are self-supporting, with a total membership of 11,900. During 1904, 1,033 joined these churches by confession of faith, and 7,876 pupils are enrolled in the Sunday schools. "Need and opportunity" are the two words that represent the present condition in Japan.

Mrs. Greene, who is a mother to the mission, does much good by social contact with Japanese girls, and is busied also with Sunday school work. She has been able to make her music a great factor in service.

Mrs. Learned's chief work is perhaps the Imadegawa kindergarten, and this leads on to many openings—English and cooking classes, calls in many homes, mothers' meetings, Sunday school. As wife of the dean of the Doshisha, too, she finds many opportunities for touching the students with help. Miss Learned is a teacher in the Doshisha. Mrs. Cary devotes much

time and strength to the arduous and very useful work of touring in outside towns and villages.

Mrs. Davis remains in this country a while to care for her children in school, though her husband has returned to Japan. The work of the twenty-six Bible women is not to be reckoned in figures, but is most important. Mrs. Gordon's main work is caring for her kindergarten and Gordon House, her home, and a memorial to her husband, is the center of much religious work. Mrs. Dunning, caring for home and baby is a light in the station in musical and social ways. Mrs. Bell is detained in this country by delicate health.

Mrs. Bartlett adds to the care of her four sons work in Sunday school with other children, many calls, and much that is truly evangelistic.

Miss Barrows shares with Miss Talcott the care of the Woman's Bible School, a school whose influence goes all over the empire. The failing health of Dr. Holbrook has compelled her to relinquish her work and to return to this country. Mrs. Atkinson is far from strong, but she is able to give help to many within the walls of her home. Miss Cozad is a teacher in the Bible Woman's School. Miss Searle is the principal of Kobe College, a school with nearly two hundred pupils. Miss Torrey, the music teacher, helps also in much directly Christian work in the college. Miss Hoyt and Miss De Forest are both teachers in the college, and Mrs. Amanda Walker has recently joined the corps of instructors. Mrs. Allchin's work beyond the care of her home is chiefly musical. Mrs. Taylor is with her children at Oberlin. During the war Miss Daniels has added to her usual evangelistic work much service to the sick and wounded soldiers. These men return to homes all over the empire, and carry with them seeds of gospel truth and memories of Christian kindness showed to them by strangers. Such sowing will surely bring its harvest.



## Suggestions for Auxiliary Meetings

TOPIC FOR FEBRUARY

### WEST AFRICA—CHAPTER III OF "CHRISTUS LIBERATOR"

ONE member may give a three minute talk on the geography of the West Coast speaking of its climate, vegetation, rivers, natural productions—vegetable and mineral. Another may tell of the natives, their form of government, their customs, clothing, occupations and religions. Another will explain the political condition to-day, as shown by the colored map in our book. Then we shall be ready to appreciate a little the work of missionaries in this fatal spot, a work of which *Christus Liberator* gives the condensed account. A striking contrast, which is in some way a parallel, may be given between the life and work of Samuel Crowther, in early life

a slave, who died a bishop, and that of Phillips Brooks. The unspeakable horrors of the slave ships on the Atlantic must not be passed by, and the article on page 9 of this number gives the story of the struggle for its abolition.

We should not close the meeting without a realizing and humiliating sense that for two of the greatest evils which have cursed this part of Africa—rum and slavery—America has been largely responsible. Does it not devolve on us to make doubly sure that we share with those poor people the gospel that is the light of the world?

We may join in closing in the following prayer for Africa, written by Mrs. S. B. Capron:—

Prayer hearing and prayer answering God! Hear our prayer for Africa and its many peoples. Bless those who have come to know thee, and bless those who have led them into the life, light and love that comes from the knowledge of thyself.

Fill our hearts with thine own compassion for the vast necessities of its races. Bless all ministries which seek their salvation from ignorance of thy great love for all thy creatures. Lift the lands of that great continent into the light of thy grace, and may all burdened souls find thee, and praise to thee sound from shore to shore. Amen.



## Mrs. Susan M. Schneider

DIED AT AUBURNDALE, NOVEMBER 25, 1905

THE happy, sunny-faced pilgrim is at home. Her feet had not grown heavy nor her heart sad. Only for a few weeks did she seem like a bird imprisoned, then her spirit burst the bars and flew away.

Mrs. Schneider was born in Framingham, Mass., and began her work in the foreign field in 1858 as the wife of Dr. Benjamin Schneider, missionary in Aintab, Turkey, whose first wife was her sister. Those who knew her there, and those who followed her, knew that her love was of the kind that "never faileth," her singleness of purpose absolute, and her devotion perhaps never surpassed. After ten years in Aintab and four in Brousa they came to this country in 1872 on account of Dr. Schneider's health. In 1874 an urgent call for his help in the theological seminary at Marsovan led them there, and it proved to be Dr. Schneider's last work in Turkey; his health was failing continually, and they remained only a year. But in that time a Sunday school had grown up in Mrs. Schneider's house that was a revelation to workers of long experience, and developed into a "social settlement" where the name had never been heard. Her house belonged to the people, and one room after another was thrown open until the attendance exceeded two hundred. Her part was to draw the people; the teaching was mostly in the hands of pupils from the mission schools whom she called to her aid after she had gathered the crowd. How she did it no one knew, but her

secret seems to have been told by the Armenian pastor at her funeral,—“She was love.” She went up and down the street leading to the mission premises, dropping into the houses, perhaps with a bit of sewing, always with a beaming face, and her easy informality and neighborly interest swept away prejudice, melted hardness and softened rude manners. The street that had been so disagreeable to pass through by reason of the bad behavior of its inhabitants was transformed through the regard developed for “Shushan Madama.”\*

A long and painful illness terminated in Dr. Schneider's death in Boston in 1877. A little more than two years later Mrs. Schneider was again on her way to Turkey, accompanied by Miss Gleason, to engage in city mission work in Constantinople. After months of discouragement and laborious effort to make an opening for it she inaugurated in her “own hired house” the well known work in Gedik Pasha. Its growth was phenomenal, and now, after twenty-five years, it continues a prominent feature of mission activities at the capital.

After six years Mrs. Schneider's need of rest compelled her return to America, and since then she has spent her winters in Boston, where she has kept in touch with the missionary world, especially befriending the Armenians in the city. She was also busy in soliciting gifts, circulating literature and going on endless self-imposed errands for missionary purposes. It is hard to realize that she will no more come tripping into the Board Rooms and out again, always on the wing. Home-coming missionaries will miss her welcome and those departing her Godspeed. At her funeral, in the chapel of the Auburndale church, there were present those who had been associated with her in Aintab, Marsovan and Constantinople, and also many Armenians.

F. E. W.

## Book Notices

*Pastor Hsi of North China.* By Mrs. Howard Taylor (née Geraldine Guinness). Published by Revell Company. Pp. 398. Price, \$1.

The first edition of this book appeared in December, 1903. It was reprinted four times in 1904 and twice in 1905, and thirty thousand copies are now in circulation.

The dedication reads: “To our beloved father, the Rev. J. Hudson Taylor, whose life of missionary devotion is his children's precious heritage, as his love and prayers have ever been their benediction.”

The story of one of China's Christians is written in the intense, pictorial,

\* Shushan, Susan; Madama, the title given to a married missionary woman.

empathetic way which give Geraldine Guinness Taylor's spoken and written words such power. Among the numerous illustrations which enrich the volume we are glad to see the picture of D. E. Hoste, who, after many years as missionary in China, is now the general director of the China Inland Mission. He also writes rather an elaborate Introduction, which makes us somewhat acquainted with the spirit of the new leader of so important an organization. In Robert F. Horton's *The Bible a Missionary Book*, spoken of with such warm approval by Dr. Patton in his address at the Woman's Board Annual in Boston, Dr. Horton alludes to "that wonderful book, *Pastor Hsi*." He quotes the anecdote given in this volume of "an old Chinese woman who shrank from baptism, though she was clearly a believer. She gave as a reason that she could not be a Christian; that to be a Christian meant to go into all the world and preach the gospel to every creature; and though she spoke of Christ to all she could, she was too old to go into all the world."

Dr. Horton adds to this touching instance of literal interpretation: "What a joy it must have been to explain to that fervent soul, and then to receive her into the fold. She had rightly understood the meaning of Christianity and the gospel." What would be the surprise of this conscientious Chinese disciple to learn that there are members of Christian churches in Christian America who feel no call to go, and not the slightest interest in those who do go.

Pastor Hsi's life of self-denial and entire devotion to the Master cannot be read without heart-searching and often self-condemnation.

*Daybreak in the Dark Continent*. By Wilson S. Naylor. Published by the American Board. Pp. 315. Price, cloth, 50 cents; paper, 35 cents.

As Dr. De Forest's book on Japan, called *Sunrise in the Sunrise Kingdom*, was considered an almost indispensable companion volume to Dr. Griffis' *Dux Christus* in our study of Japan last year, so this book, prepared under the auspices of the Young People's Missionary Movement, will be helpful in our study of Africa. Bishop Hartzell, who writes the introductory note, speaks of Professor Naylor as "exceptionally well qualified to write on Africa."

For a year he was Bishop Hartzell's traveling companion in the Dark Continent, where before and after that time he made extensive research. The author, in his own "Personal Word," says that "everything that does not have a definite and vital relation to the present day African is subordinated or eliminated," and it is religious Africa that is the perspective of the book.

One cannot help feeling personally attracted to the author by the grateful

and appreciative reference he makes to his wife in the closing paragraph of the foreword. The illustrations are not numerous, but they are effective and unhackneyed. The three maps are of special value. One is a relief map, and another shows the distribution of religions, and a third is a contrasting map between the Africa of 1805 and a century later—1905. The appendices are also fine, giving chronological and statistical tables, bibliography, specimens of Bible translations into African dialects, and an index. The book is admirably arranged with marginal sub-titles, and whoever is planning to make Africa the mission study the coming year cannot well afford to do without it.

G. H. C.



## Sidelights from Periodicals

"The Modern Conception of Foreign Missions," an article in *The Outlook* for November 4, by Rev. Sidney L. Gulick, D.D., should be read by all who are not familiar with the sociological point of view of present-day missions.

JAPAN.—News from Japan is not yet exhausted. Dr. De Forest, in the *Independent* for October 5, writes of "Liaoyang." The article is illustrated and is very interesting. "The Sword of Peace in Japan," by George Kennan (*Outlook*, October 14), describes the reception of the news of the treaty of Portsmouth. "Japan's Commercial Aspirations," is the title of an article in *The North American Review* for November, while an account of the art of the country is found in *The Outlook* for October 28, entitled "Japanese Pictures."

A series of articles on Korea by George Kennan may be found in *The Outlook*, the first two under date of October 7 and 21, November 11 and 18.

INDIA.—"England's Strength in Asia," in *The Fortnightly* for October, is a serious discussion of present conditions. An illustrated article on "The Sacred Animals of India" is found in *Everybody's Magazine* for November.

AFRICA.—A series of articles on "The New Slave Trade" has been appearing in *Harper's*, beginning with the August number. Owing to the character of the author, Henry W. Nevins, the explorer, and the startling revelations which he makes, the articles deserve attention.

FRANCE.—*The Cosmopolitan* for November prints two views of "The Separation of Church and State in France"—one that of the government, the other that of a conservative. These give in brief the attitude of the two sides, and are a valuable summary.

E. E. P.

ING OUR GAINS.—Yesterday's gain cannot be reckoned as part of credit. It is little credit to us to do to-day as well as we did yesterday must do better, or confess failure. The only way to "hold a to beat it. A live business house recognizes the necessity of doing merely if it would grow, but if it would continue to live. Unless wing, year by year, the day will come when, on that account, the must die. It is not enough to say that because this month last year marked gain, we shall do well if we equal that this year. We can al the past by improving upon it.—*Sunday School Times.*



## Woman's Board of Missions

Receipts from October 18 to November 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*aine Branch.*—Mrs. J. S. Wheel-  
Treas., Bangor House, Bangor.  
Aux., Miss E. Pond, 5; Machias,  
25; Norridgewock, Aux., 5;  
ro, Aux., 5.50, 40 75  
*aine Branch.*—Miss Annie F.  
Treas., 52 Chadwick St., Portland.  
nkport, Mrs. Gilman Wells, 1;  
inter Ch., Aux., 19; Portland,  
Ch., Aux., 32.26, A Friend, 20.  
enses, 2.89, 69 37  
**Total,** 110 12

### NEW HAMPSHIRE.

*shire Branch.*—Miss Elizabeth  
Treas., 69 No. Spring St.,  
Bath, Aux., 8; Center Har-  
., 6.27; East Derry, First Ch.,  
Fitzwilliam, Woman's Miss'y  
Goffstown, Aux. (with prev.  
const. L. M. Mrs. Frank T.  
1.10, Hampstead, Aux., 12;  
E. Soc., 1; Laconia, Friends,  
Busy Bees, 2.53; Pembroke,  
Plainfield, Mrs. S. R. Baker,  
nton, Aux., 5; Stewartstown,  
th Converse, 3; Temple, Will-  
ers, 20; Tilton, Aux., 5; Web-  
., 5, 92 90

### VERMONT.

*inior Club,*  
*Branch.*—Mrs. C. H. Stevens,  
t. Johnson, Bellows Falls,  
Soc., 2.81; Brattleboro, Miss  
Clapp, 1; Burlington, College  
3; Franklin (Th. Off., 7.80), 8.86;  
t, East, Th. Off., 12; Rutland,  
Johnsbury, North Ch., 23.69,  
., Th. Off., 91.25; Vergennes,  
., 15, 195 40  
**Total,** 198 40

### MASSACHUSETTS.

*id Woburn Branch.*—Mrs. Mar-  
Richardson, Treas., Reading,  
Chapel Ch., Sunbeams, 14,  
., Woman's M. C., 10; Dracut,

Cong. Ch., C. E. Soc., 3; Lawrence,  
United Cong. Ch., 12, C. R., 4; Lexing-  
ton, 60; Lowell (with prev. contri. to  
const. L. M's Miss Elsie Bixby, Mrs.  
Frank Hoyt, Mrs. Thomas Durning,  
Mrs. Emma L. Cutler); Malden, A  
Friend, 10, Off. at Branch Meeting, 10.01;  
Stoneham (with prev. contri. to const.  
L. M. Mrs. Lina R. Deming); Winches-  
ter, Miss'n Union, 75, 199 01  
*Berkshire Branch.*—Mrs. Charles E. West,  
Treas., 123 South St., Pittsfield. Two  
Friends, 250; Adams, Aux., 12.29; Hins-  
dale, Aux. (Th. Off., 11.38), 29.57; Hous-  
atonic, Aux., 18.05; North Adams, Aux.,  
40; Stockbridge, Aux., 14.81. Less ex-  
penses, 5.70, 358 93  
*Boston.*—Off. at Annual Meeting of the  
Board, 325 28  
*Essex South Branch.*—Miss Nannie L.  
Odell, Treas., Beverly. Hamilton, Light  
Bearers, 2 00  
*Franklin Co. Branch.*—Miss Lucy A. Spar-  
hawk, Treas., 18 Congress St., Greenfield.  
Conway, Prim. S. S., 1.63; Montague,  
Aux., 8.40; Miller's Falls, A Friend, 30  
cts.; Northfield, Aux., 32; Shelburne,  
Aux., 15.05; South Deerfield, Aux., 11.25;  
Sunderland, Aux., 4, 72 63  
*Lexington.*—Hancock Ch., Children's  
Dept. S. S., 10, Mrs. C. C. Goodwin, 20, 30 00  
*Middlesex Branch.*—Miss Mary E. Good-  
now, Treas., South Sudbury. Framing-  
ham, Aux., 2.92; Framingham, South,  
Jr. M. C., 12, C. R., 36 cts.; Hopkinton,  
C. E. Soc., 5; Marlboro, Aux., 7; Natick,  
Aux., 15; Natick, South, Coll. at Annual  
Meeting, 17; Saxonville, Aux., 15, 74 28  
*Milton.*—A Friend, 100 00  
*Norfolk and Pigrim Branch.*—Miss Abbie  
L. Loud, Treas., Lock Box, 53, Wey-  
mouth. Braintree, Aux., 12.81; Brock-  
ton, Porter Ch., Jr. Aux., 15; Cohasset,  
Second Cong. Ch., Aux. (Th. Off., 15),  
27; Hanover, Aux., 7; Marshfield, Aux.,  
18.11; Randolph, Aux., Th. Off., 31.60;  
Rockland, Prim. and Jr. Depts. S. S.,  
2.85; Weymouth and Braintree, Union  
Ch., Aux., 2; Weymouth, East, 23.50, 139 87  
*North Middlesex Branch.*—Mrs. B. A.

Willmott, Treas., Townsend. Concord, Aux., 9.65; Mary Shepard Watchers, 1; Westford, Five Ladies, 25; C. E. Soc., 10; *South Hadley*.—Mt. Holyoke College, Y. W. C. A., a Friend, 40 00

*Springfield Branch*.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Prim. Dept. S. S., 1; Holyoke, First Ch., Prim. Dept. S. S., 2.50; Mittineague, C. R., 4.50; North Wilbraham, Aux., 5; Mr. Herbert Miller, 5; Springfield, Park Ch., Aux., 12; South Ch., Dr. D. F. Atwater (to const. L. M. Mrs. D. F. Atwater), 25, 55 00

*Suffolk Branch*.—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. A Friend, 50 cts.; Allston, Aux., 69.43; Mrs. Shapleigh's S. S. Class, 1; Brighton, Jr. C. E. Soc., 15; Cambridge, Pilgrim Ch., Aux., 5; Prospect St. Ch., Aux., 50; Dedham, Aux., 43.50; Dorchester, Romsey Ch., Jr. C. E. Soc., 5; Faneuil, Jr. C. E. Soc., 1; Franklin, Mary Warfield Miss'y Soc., 21; Jamaica Plain, Boylston Ch., Aux., 17.47; C. R., 7.88; Mansfield, Aux., 10; Mattapan, Aux., 3; Medway, Village Ch., Aux., 52; Newton Highlands, Aux., 29.45; C. R., 18.65; Roxbury, Walnut Ave. Ch., Aux. (Th. Off., 42.60), 104.35; Miss Helen F. Aldrich (to const. L. M. Mrs. Katharine H. Upton), 25; Prim. Dept. S. S., 10; Waltham, Aux. (Th. Off., 29.65), 40; Wellesley Hills, Aux., 32, 561 23

*Worcester Co. Branch*.—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Mrs. Martha D. Tucker (Redlands, Cal.), 1; Blackstone, Aux., 5; C. E. Soc., 8; Brookfield, Mrs. George W. Johnson, 10; Hubbardston, Aux., 24; Lancaster, Aux., 25.50; Princeton, Aux., 65.05; Mountain Climbers, 8.50; Royalston, Aux., 26.40; Sutton, Aux., 10; West Brookfield, Aux., 9.18; Westminster, Aux., 36.50; Whitinsville, Aux., 1; Extra-Cent-a-Day Band, 15.50; Worcester Greendale, People's Ch., Aux., 5; Lake View Benev. Soc., 1.50; Park Ch., Aux., 74 cts.; Extra-Cent-a-Day Band, 5; Piedmont Ch., C. R., 30; Plymouth Ch., Aux., 14.25, 299 13

Total, 2,303 01

#### CONNECTICUT.

A Friend, 1 00  
*Eastern Cons. Branch*.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Chaplin (with prev. contri. to const. L. M. Mrs. Andrew J. Small); Danielson, Aux., Th. Off., 42.39; Hampton, Aux. (with prev. contri. to const. L. M. Mrs. Christiana E. Utley), 1.50; Jewett City, Aux., Th. Off., 3; New London, First Ch., Ransom Recruits, 2; North Woodstock, Aux., Th. Off., 13.60; Norwich, Park Ch., S. S., 20; Woodstock, C. R., 2.75, 85 24

*Hartford Branch*.—Mrs. M. Bradford Scott, Treas., 21 Arnoldade Rd., Hartford. Berlin, M. C. 7; Columbia, Aux., 2; Farmington, Aux., 16; Granby, Aux., 42.28; Hartford, South Ch., Aux., 43; New Britain, First Ch., Jr. C. E. Soc., 7; Newington, Cheerful Givers M. C., 25; Plainville, Aux., Th. Off. (to const. L. M. Mrs. Mary Hemingway Webster), 25; Simsbury, Aux., 1, 168 28

*New Haven Branch*.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 384; Bridgeport, South Ch., Aux., 130.79; Bethlehem, Jr. C. E. Soc., 7.05; Black Rock, C. E. Soc., 10; Canaan, Y. L., 25; Cromwell, C. E. Soc., 20; Greenwich, Aux., 30; M. C., 12.45; Litchfield, A Friend, 5; Meriden, First Ch., Aux. (250 of wh. to const. L. M's Mrs. F. W. Hazen, Mrs. E. B. Everitt, Mrs. F. W. Miner, Mrs. L. C. Hinman, Mrs. C. H. Pinks, Mrs. Byron Gardiner, Mrs. A. B. Savage, Mrs. J. W. Soule, Mrs. R. M. Cady, Miss Edith Macy), 300; Middlefield, C. E. Soc., 8.26; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., Aux., 23.41; Milford, Plymouth Ch., Aux., 25; New Haven, City Mission Mothers' Aux., 5; Grand Ave. Ch., C. E. Soc., 15; New Milford, Aux., 110; Northford, Aux., 25; Norfolk, Whatsoever, 10; Norwalk, Aux., 25; Prospect, Gleaners, 21; Redding, M. Star Circle, 25; C. R., 4.25; Dau. of Cov., 10; Saybrook, Aux., 40; Sharon, B. B., 60; Sherman, Aux., 24; M. C., 5; South Canaan, C. R., 1.39; Prim. S. S., 1.01; Stamford, Aux., 25; Winsted, First Ch., Aux., 109.12, 1,491

Total, 1,745

#### NEW YORK.

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*New York State Branch*.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Owego, Aux. (with prev. contri. to const. L. M. Mrs. E. F. Barton).

#### PHILADELPHIA BRANCH.

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#### FLORIDA.

*Tavares*.—Ladies' Miss'y Soc., 5

#### CALIFORNIA.

*Claremont*.—Pomona College, Miss Carrie R. Swigert and Miss Ruth B. Eddy, 30  
Donations, 4,515  
Specials, 33

Total, 4,548

#### Extra Gifts for the Work of 1906.

#### MASSACHUSETTS..

A Friend, 1,000; East Northfield, Mrs. Ezra H. Stevens, 800, 1,800

#### ABBIE HART CHAPMAN MEMORIAL FUND.

Gift of Frances Chapman Champlin and Grace Chapman Spear of Portland, Me., in memory of their mother, Mrs. Abbie Hart Chapman. Income for the pledged work of the Western Maine Branch, 1,000

#### LAWRA L. SCOFIELD FUND.

Gift of William C. Scofield of Washington, D. C., three shares of Aetna Insurance Company.



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## Events in Tientsin, North China

BY MRS. A. C. PECK

[Many of our readers, as they turn over the pages of this magazine, will be anticipating, or observing, the Week of Prayer. It will help us to feel that the Kingdom of God is coming, to read of the way the Christians in Tientsin conducted the services in 1905.—ED.]

THE Week of Prayer has just closed. One realizes in a foreign land more fully than when at home, one of its greatest lessons—the unity of the Christian church. It surely is inspiring to think that during that week so many groups of Christ's followers, in so many lands, and in such widely varying circumstances, meet to pray, and for essentially the same topics. This thought the Chinese Christians are grasping more and more each successive year, and surely they must be strengthened by it.

The Week of Prayer was observed by daily meetings for the Chinese, part being held in the native city, about three miles from the foreign concessions, and part in the chapel of the American Methodist Mission, in the foreign city, it being the largest of the mission chapels. I was impressed with the ability of the leader, a native pastor, of one meeting; the subject was "Prayer for God's Ancient People, the Jews." He enlarged upon their faithfulness in the worship of the one God, illustrating the point by telling of the colony of Jews in one of the southwestern provinces of China. The colony has been there hundreds of years, isolated from all others of their faith, but still preserve their ancient worship. The successive quick responses when the leader called for volunteer prayers were gratifying, and the directness of the petitions with the fervor with which they were uttered showed the habit of prayer, and an admirable spirit. This week there are

evangelistic meetings each day; in the afternoons, held in the chapel of the American Board, a neat, good-sized brick building in the native city, and in the evenings in the Methodist chapel, in the foreign city. Both weeks the services are union. Last Sunday, at half past ten, there were two services, one being for the pupils of the various mission schools; this I had the pleasure of leading, and it was a veritable pleasure. The small building was full, and a better behaved audience of children, or of adults either could not be conceived,—quiet, giving perfect attention, their faces lighting up with appreciation of special points, and quick to respond when called upon. If they are always so angelic, which can hardly be expected, teaching them must be a joy. When the contribution box was passed, most were provided with at least one cash, showing they were being trained in habit of giving, as well as in proper behavior, and in intellectual and spiritual lines.

There were daily prayer meetings during the week, in English, in the Union Church, where those of the foreign community who are non-conformists worship. As most of the community people dine at eight, the meetings were held at six. They were very interesting, but poorly attended a marked contrast to the Chinese services.

Last fall, during a visit to Peking, several little things, indicating progress, so interested me that they may also be of some interest to you at home. The streets of Peking, although broad, have always been so poor—so full of holes and pitfalls—that one really felt in danger, whether riding in the comparatively comfortable jinrikisha, or being jostled and tumble back and forth in the native cart. It was, therefore, with great satisfaction that one saw several of the principal streets being macadamized; a small army of men digging to the depth of several feet, and putting in broken stones, cement, and soil, for the majestic steam roller to compress into hard, smooth road, which, it is to be hoped, will be cared for and kept in good condition, and not fulfill the Chinese proverb in regard to stone road “happiness for ten years, and misery for ten thousand.” It gave one a thrill, too, to see the wires of the telephone system flashing on either side of the road. Seventy-four of these convenient message takers and bringers are in use in the great city I am told, wealthy Chinese using them as well as foreigners. They, doubtless, share in the amazement of a Chinese friend on his first acquaintance with the little instrument: “Such an intelligent thing! It has been from America but a few weeks, and can speak Chinese as well as it can English!” These material things are not the best thing, but they surely do indicate progress. Progress is observable in many lines.

We attended a Christian wedding, which was such a contrast to those remembered in years past. The bride and groom stood properly, the latter's parents at either side, and gave the responses audibly, as dignified and composed as one could wish. Rather different from some former occasions, when the bride could not be persuaded to leave the inner room, and the groom stood alone, he and the assembled friends taking her on faith, not reinforced by sight. The courtyard, where the ceremony was performed and the feast served, was most tastefully decorated, and, while guests filled it, everything was as quiet and decorous as could have been wished. One rejoiced to think it was the beginning of another Christian home, where, doubtless, a blessing would be asked at meals, and where a family altar would be erected—two customs which are too often neglected in the home land, but which are carefully taught to the Chinese Christians. These homes, where God is feared and loved, and where children are brought up in the "nurture and admonition of the Lord," are the great hope of the church in China as in all lands; and training wives and mothers to wield their great influence in these homes, which is the work of the schools and missionaries of the various Woman's Boards, is surely one we all rejoice to help, both by our gifts and prayers.



#### CHINA

In her report of the Woman's Training School at Pagoda Anchorage, near Foochow, Mrs. Hubbard, the superintendent, says:—

THE richest experience of the fall term was in the annual meeting at Foochow. This lasted for a week and the women went in two divisions, each for a part of the time. The evangelist, Rev. F. Franson, had a wonderful power in adapting his spiritual talks to the Chinese audience; and surely our women were never more stirred by the teaching of gospel truths. This was evident at the after-supper talks when the "company of women" came together and talked over the meetings of the day, comparing notes as to what particularly interested each one to the edification of all and the inciting to a deeper study of these things. Surely all the expense and trouble was well worth while and the women came back with heart and mind enriched, feeling indeed it had been good to be there.

A little later in the term the women celebrated the birthday of their faithful teacher, Mrs. Lau. Each contributed a share and made a little feast in honor of the day, to which we were invited. We went and had a lively

time chatting together with the pastor's family and laughing over the chop sticks and bowls of various dainties, and felt that it was not time and money thrown away thus to show their love and appreciation of the labors of the oft-times weary mother in Israel over her daughters in the church.

And then came Christmas, the time that our Christians have come to look forward to as much as American Christians do. This year we decided not to have a feast as last year, but to take the money that would be used in that way to purchase cloth to make a garment for each woman in the school and "that would last for months instead of pleasing the mouth for a short time." Fortunately we had some very pretty scrap-books and various toys sent out by a little society in Roxbury, and these helped to decorate the tree and afterwards were given out to the children of the school, to their great satisfaction. By recitation and dialogue they had a part in the services of the day. After that came the fun, which all entered into right heartily. We were so glad to have Misses Worthley, Brown, Wiley, with Miss Osborn here to take charge of the games, especially the kindergarten song game which Miss Brown has translated into the dialect with so much success.



"A VERY remarkable proof of the increasing confidence in the missionary is afforded by what happened in Shantung this year. The missionaries there invited the officials and the leaders of Confucianism, Buddhism, Taoism, and other religious sects, to a Conference to consider how to revive religion in China. To the surprise of many, over thirty mandarins and about a hundred of the leaders of all religions attended and took a very active and friendly part in the whole discussion without a single note of discord. One of the gentry, a non-Christian, advocated that, as missionaries were experts in religion, they should be asked to superintend this work in the new government schools! The missionaries in Shantung, too, were invited to elect three of their members of age, experience, and influence to meet the Governor of the province, now acting Viceroy in Nanking, and to consider the best methods of preventing misunderstandings between Christian missions and the authorities. The Governor, who is one of the most intelligent and friendly mandarins in the empire, also said that he would be glad to have copies of the New Testament to present to his subordinates, so that they may better understand the aim of Christians." This statement comes from the annual report of the Society for the Diffusion of Christianity and General Knowledge among the Chinese.—*Selected*.

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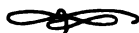
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## Woman's Work for the Pang-chuang Field, 1904-1905

MRS. ARTHUR SMITH

"LET patience have her perfect work." We tried to. We had our reward after twenty-four years of waiting. They came: the recruits we had prayed for so long. For the third time God gave this station twice as much as it had asked for or expected. When we asked for a single lady it was a double one that came; when we begged for a physician, behold a pair; when we plead for one family, two families made us glad once and again. And now we wish to praise God anew for such a strong, blessed prayer circle as that which always meets directly after breakfast. Its incense makes the whole day fragrant.

### NATIVE ASSISTANTS

We have in our employ as regular paid helpers, besides the matron: an ex-school girl, who is in training as a nurse; the teacher and matron of the girls' school, and two Bible women, Mrs. Tu and Mrs. Hu. The latter are both from Kao Tang; the one, our "Sunny Heart," a woman of sweet spirit and much stability and strength; the other, more executive than any woman in the parish. Besides these there are a large number who help in station classes as teachers. Each new helper gives her service free in the first class, only receiving her food. In each successive class she receives her food and one string of cash (about thirty cents for a class of twenty days). Counting food and cash, they receive about five strings of cash per month. In the old days the free and capable women to be depended upon could almost be

counted on one's thumbs. With the enlarged field and immense need this circle also has widened. A goodly number of Miss Grace Wyckoff's girls have left school to be married. They are kept from overweening pride by the fact that they did not finish, but their education is ample for most station class needs. They sing well, and some lead meetings admirably. They are our dear young "right hands."

One pupil, who did not go to Peking because she did not seem to have the mental equipment to carry her through the course, has been very useful in station classes, and for eighty days without any supervision taught a little girls' school at Lin Ching, and did her work well.

#### YAMEN VISITS

Mrs. Smith while holding classes in these three cities, En Hsien, Hsia Chin and Te Chou, called upon the wives of the district magistrates. In each case the story of Christ's death was told, the picture of Christ hanging on the cross was shown, and at the close an official lady was asked to kneel to God while we prayed, and in each case she did so. At Hsia Chin the official's family had known and liked the foreigners at Chou Ping. These eight ladies were visited and preached to several times. After some teaching on prayer, they each began to pray daily. Later they had a lesson on self-denial and giving. After that each one of the eight filled on four different occasions her own little bag with self-denial money, and sent it to the helper, about twenty strings of cash in all. They had saved this by doing without hair strings, powder, rough peanuts, sweetmeats or meat.

#### THE PANG-CHUANG GIRLS' SCHOOL

Twelve years ago this school was started. Wang Shu Mei, one of the little tots who made that beginning possible, has just graduated from the Bridgman School, and is expected to be a teacher in our school next autumn. Her first teacher, Mrs. Wang, was a pupil of the Bridgman School, twenty years ago. It marks an epoch when her pupil returns to take her place. Mrs. Wang's future is uncertain, but wherever she goes her memory will be cherished warmly by her pupils. Her life and example have been wonderfully exemplary and she has been a strong right hand to Miss Grace all these years. This year there have been forty-four boarders, and five day scholars, two of whom were sent home for lack of room in the schoolroom. These came from thirty-two villages, two in the Lin Ching field. The spiritual life in the school has been good for the most part, and growth in Christian life manifest. The Christian Endeavor applied its contribution partly to shares in the new Morning Star. A collection partly made up of money saved by going without white bread on Consecration

nday will be applied to work in Micronesia. Eleven girls have pledged : Lord one tenth, and most brought a tenth of their spending money at :w Year's. There is an ever increasing number of those who desire to ter this school, and we need several small girls' schools to relieve the essure. A step in advance is now to be taken in the line of self-support. ereafter a string of cash will be required of every pupil each term, this ing the first charge which has been made.



## Demon Sowing in China

BY MRS. W. E. SOOTHILL, WENCHOW, CHEKIANG

It happened that one of our Christian women in the city had not seen er mother for many years. While this Christian was still a girl her father addied, with the result that her mother was afterwards sold by an uncle o a village seventy miles off; nor had the daughter seen her since that day. or years she had been anxious to go and find her mother, if possible, and ince she became a Christian this desire had been intensified. She often alked of it, but could find no one willing to accompany her on so uncer- ain a quest. Eight years ago she asked the Bible woman to assist her, ut her work then lay in other directions. When she heard the two Bible women really contemplated starting for Jui-an, she entreated, "But you ill go with me now, won't you?"

They could not say her nay, and the promise was given. First, how- ver, the Bible women worked three weeks in Jui-an, our last opened city, and where (the women say) there is hardly any rest day or night for the preachers in charge, because of the constant stream of visitors. Here they ad a good reception and visited people of all grades of society. They ere kindly received by wealthy families who have held high government appointments in the land, and it was in one of these that some of the ladies asked to be taught "how to pray." Happily a Chinese Christian is rarely at a loss there.

When Nyang-lin-na appeared on the scene, the three adventurers set off— not like Japheth, in search of a father—but in search of a mother. They first spent a day and a night in a boat on the Jui-an River, getting ashore at a place called Ts'ing-de, whence they started for a further journey of twenty miles to Oe-k'as. By the time they arrived there it was "inky ark," as they say, so their first aim was to find a night's shelter. But alas and alack! this was refused them on all sides, and they soon realized hat they had projected themselves into a nest of human hornets.

Though so dark, a hundred strong soon collected crying "These women have come to sow evil spirits among us." At first they were at a loss as to the meaning of the grave charge of "sowing evil spirits," but presently they discovered the cause. They were supposed to be employed by the foreigner, to go about secretly disposing of little clay images, about two inches long, dropping them into all sorts of nooks and quiet corners. After their departure and in about a week's time these images, it was supposed, would increase in size and turn into devils, capable of bewitching the people and producing pestilence. For every seven images so disposed of they were to get a dollar. No wonder the poor folks objected to their presence, and proposed drastic measures, the mildest of which was to seize them and sell them far away into the distant hills!

To argue was in vain, and their prospect of much-needed food and shelter exceedingly small, when the Bible woman's mother-wit suggested a possible way out of their difficulties. Said she, "We are quite willing you should search us, you will find no images." This the people were only too pleased to do, and they ransacked, not only their things, but also their persons. When they began to pull their Bibles and hymn books about, however, they protested, saying, "Do not insult our sacred books."

As no images were forthcoming, and as two in the crowd were bold enough to profess belief in their innocence, they were at length conceded the favor, not of going inside, but of having some rice cooked. During the process, however, the son arrived and was highly incensed that so much had been granted. He made a great row, so all the talking and persuading had to be done over again. After a long, long talk, they quieted down, and having partaken of food the women thought now was their opportunity for telling these poor mistaken people who they really were—messengers of God and salvation, rather than sowers of demons and death. The gospel appealed to their sympathies, but not one of them was bold enough to receive them into their houses. A compromise was made, however, and they were allowed to sleep on the open veranda. Some person more kindly disposed than the rest also brought some screens, used for drying sweet potatoes, and placed around them the meagre protection.

Before daylight they were disturbed by people wandering about carrying lanterns, with which they searched every inch of ground near them for these inch-long embryo demons, because one man asserted he had seen one of the women cast an image down. Needless to say, they again sought in vain, with the result that the women stopped there, talking and preaching, till nearly noon.

They here discovered that the lost mother's village was still a long dis-



ice inland, and such were the difficulties placed in the way and the risk involved, that they deemed it wiser to venture no farther at present.

All the way out they were disturbed with cries that they were "pestilence workers." Indeed, this idea appeared wide-spread thereabouts. It reached crisis on approaching the large village of Da-chan. Here they were set upon by a large noisy crowd of men and women, who were exceedingly turbulent, and proposed the most extreme measures. When again accused of carrying the terrible little images, the woman once more appealed to the women to examine them, and so keen was the search that all their things strewn the road, their bag was turned inside out, and their Bible and hymn books were thrown in the dust and rescued with difficulty.

It was a trying ordeal for these helpless women, and one fears to think what the consequences would have been had the people found anything which their lively imaginations could at all construe into an attempt at "demon sowing."

I said at the beginning that Tsang-ling du-sée was a woman of courage, and well she deserves the title. But she frankly admits that at this point her heart sank. The position had to be faced, however, and mounting a slight eminence she begged to be allowed to address them.

As she stood there, surrounded by that mob of angry, jealous country men and women, whom a word, a look, might at any moment excite beyond all restraint, her nervousness was such that her book actually shook in her hands. Lest the crowd should observe her trembling she availed herself of a favorable opportunity to close her book, and entreated them to give her a little attention. Then realizing that not only her own, but also the lives of her companions were in jeopardy, she preached to them of the gospel of love.

After calming to a large extent the multitude, but receiving their imperative orders to quit, the trio set out on their way, followed even yet by a crowd of irate men whose one cry was, "Let us seize them, let us kill them, let us beat them to death." Gladly they escaped with their lives, and with thankful hearts found their way once more at night to Ts'ing-de.

Here the other lodgers at the inn begged to know more of their mission, but fearing the landlord would be annoyed, they declined to speak without his permission. He gladly gave it, and to a late hour they sat telling of the love of God as revealed in our Lord and Saviour Jesus Christ.

Next day, taking passage in a boat they set off, and there, in the crowded boat, were once more plied with questions, which scarcely ceased during the whole of that day and the following night, when they reached Jui-an in safety.

The two women are now back in Wenchow for a week's rest and medical treatment. When I last saw them, each laughingly held up to view a bottle of the doctor's tonic.

[Existence of such ideas among the people as described in the above paper is not to be wondered at, as several years since there were several books published by the Chinese government, and sold at cost price to encourage their wide circulation, in which missionaries are said to practice this "black art."]

—*From an Exchange.*



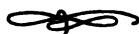
## Progress in Woman's Education in China

The following article is from an editorial in the Peking and Tientsin *Times*. It is interesting as showing the thought of an intelligent man outside of missionary circles.

To all interested in the advancement of China, it is a matter of great satisfaction to note the increasing interest taken in native circles in the education of women. It seems but the other day that opposition to any and all proposals in the direction of female emancipation was being hotly made, and now not only are the mission schools for women and girls warmly supported, but the officials and merchants are themselves constantly opening new schools. Education and unbinding have made rapid strides, hand in hand, within the past ten years, and beholding the change we are constrained to say, "It is good." That it will open up for the Chinese womanhood new trials and temptations, and lead to domestic troubles along other lines than heretofore, is possible; but the penalties of the new freedom will be but temporary. The influence which an enlightened womanhood for China will have on future generations will be enormous, and it will be all for good. The rapid progress of Japan dates from the day when she began to liberate her women from the thralldom of ignorance and an ignominious seclusion, and every new school for women and girls opened in China is another step in the right direction, another nail in the coffin of dire superstition and ignorance such as is now fostered and nourished in young China while still at the mother knee.

The missionaries are the great educators in China, as they were formerly the pioneers of education in Japan, and it is most satisfactory to see the officials harmoniously combining with them in the great work of uplifting China from the decay of her past and effete learning to an appreciation of real knowledge. With the education of China's future mothers we may look forward to a time when the minds of the people will no longer be excited by every idle tale that is told, and when reason and common sense will

wage their own war victoriously with superstitious imaginings, when the dragon will no longer seek to make a dainty morsel of the moon, and the foreign physician and missionary no longer be confounded with the drought microbe. Already a wholesome skepticism of some of the cherished traditions is abroad.



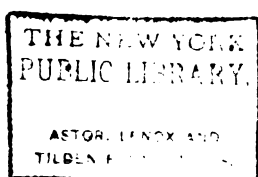
Extract from a paper read by Mrs. Geo. Clark at Annual Meeting:—

Now, what is our relation to the trend of events? What is the part of the women of the churches? We, the women of Christian lands, can reach our sisters of non-Christian lands as no one else can do, and this work for women and children is initial and basic. This realization crystallized in the organization of Women's Boards of Missions. Our commissioned force of seventy women carries on boarding and day schools, colleges and evangelistic work—a power blessed exceedingly, even beyond our expectations. Failure to provide for its enlargement can only occur from lack of comprehension of conditions. Our young women have gone to the foreign field from college life or from successful activities with large equipment for service. We have older women who have given the strength of life. From their vantage ground they said to us: "With a new building for our college we can greatly increase the number of our pupils. The force is overtaxed in another field, and an additional worker is imperative. Homes should be built for some of our women living under unsanitary conditions." And there were yet other calls. One hundred thousand dollars was no more than enough to cover the old needs and the new. How slowly it came in during the months. Faith and courage have been put to full test. But it has come, and Ing-hok and Shao-wu are made glad; the buildings in Peking are assured, and Kobe College is to have the new buildings she so urgently needs.

We have reason to rejoice, but the source of much of the increase in the receipts of the last year precludes self-confidence. Legacies, the blessed providing by our beloved for good that will live after them, may come again, but they cannot be counted upon with certainty. So putting our aim high for the new year, we register within these hallowed walls our determination to reach it, not by spasmodic giving, but with money set aside regularly and conscientiously from that which is entrusted to us. We have but touched the hem of possibilities of growth in the foreign field; we have but touched the hem of possibilities in our giving.

And this is the question as it comes to me, to you: "Am I doing my individual duty, giving according to what has been given me, a steward of the manifold grace of God, or do I hide under the moth-eaten cloak that I give as much as my neighbor?"







# Life and Light

VOL. XXXVI

FEBRUARY, 1906

No. 2

**MISSIONARY PERSONALS.** In 1900 the Woman's Board sent Miss Florence E. Hartt to Ahmednagar, where very soon she was obliged, in lack of other workers, to take charge of the girls' boarding school, with more than five hundred pupils, and here she has rendered most efficient and arduous



**DR. STEPHENSON**

service. Now she has been won to a different line of work, and on December 20, 1905, she became the wife of Rev. William Hazen, of Sholapur. Her place in the school will be hard to fill, and Miss Gordon is summoned from Wai to take up the task for the present with Miss Nugent. Though Mrs. Hazen will no longer be one of our own our love and sympathy go with her still to her new field, and we rejoice that so strong a laborer will strengthen the force at Sholapur.

For the two years that Dr. Ruth Hume has been in Ahmednagar, latterly with the care of the hospital for women and children, we have known that the work was quite too much for one worker. Now we are thankful that Dr. Eleanor Stephenson, a college friend of Dr. Hume, is to share her labor, and on January 6.

Few who are not in the work realize through how many processes our little magazine must go before it comes to your hands, and the failure of any one of these processes means delay and confusion.

Last month our mailing company was burned out and our type which they use was destroyed. They have done their utmost to be in time, but a slight delay in sending out the January number was inevitable. Besides this, it was impossible to put on the labels which show date when subscription expires, and perhaps this cannot be done next month. Meantime, to address nearly ten thousand wrappers by hand is a serious task. But no subscriber need be uneasy lest her remittance be lost, as every care is taken here at the Rooms to make sure that all is right.

**A GRAND ENDEAVOR.** The wonderful opportunities for missionary work all over the world and the increasingly urgent appeals from our own workers lead the officials of the American Board to attempt a great thing—to raise a million dollars for their work during the current year. They plan to hold special meetings at fifty central points, the meetings to be addressed by secretaries and by missionaries from the field, Dr. A. H. Smith having been summoned home from China to assist in the campaign. That our Christians are well able to give the money, that the work of the Master is suffering and delayed for lack of it, none who read the times can doubt. Who will help the Woman's Board to do their part in this great endeavor?

**GOSPELS FOR THE ISLAND OF GUAM.** We deeply regret that we cannot send the two single women missionaries who could do so great a work in Guam, and it comforts us to learn that the American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. Mr. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

**HALF A JUBILEE.** Twenty-five years ago a little group of Christian women, "having a desire for mental and spiritual progress for themselves and their sisters," met in the home of Dr. C. H. Wheeler and formed the Society of Armenian Christian Women. The society was to meet twice in a year and to make "willing contributions" in money, one third to go to Kurdistan, one third to help poor pupils at Euphrates College, and the rest for general evangelistic work by means of the Woman's Board. In all these years the society has gone on its way of usefulness, and several branch societies have grown from the parent stem.

Now they hold meetings on every Wednesday and they contribute from \$25 to \$30 annually, dividing it as planned at first. They celebrated their silver anniversary not long ago with thankful hearts, and we, here in America, reach out to them a hand of sisterly greeting and sympathy.



**CONTRIBUTIONS FOR THE MONTH.** We rejoiced in our last number over a small advance in the contributions, hoping it might be an omen of generous gifts to come all through the twelve months of this fiscal year. But so soon disappointment is ours. The receipts for the month ending December 18 were \$7,523.27, a loss of \$322.17 when compared with the corresponding month in 1904, so that the gain of the previous month is wiped out and the first two months of our year have brought us \$220.43 less than last year's gifts in that time. This, too, when the opportunities are multiplying and the calls for help more numerous than ever before. Could the Christian women in our churches realize the need this outlook would change and the treasury be ample to do our part. Where lies the fault?

**NEW LITERATURE.** We call attention to our new leaflet by Rev. Charles W. Kilbon, of the Zulu Mission. It is entitled "From Kraal to Church in Zululand," and sets forth the development of souls and communities from darkness to light in a clear, convincing, and impressive manner. Price, 3 cents.

Our well known Miss Hance, of the same mission, has given us a story of a blind Zulu. It is an inspiration to see what the grace of Divine Love can do for an imprisoned soul. Send for this leaflet also. Price, 2 cents.

The address of Mrs. Newell Dwight Hillis before the Annual Meeting of the Woman's Board, on "Evangelism in Foreign Fields," is issued as a leaflet for free distribution.

The fashion of souvenir postals has spread to South Africa, and we have just received a set of eight very striking cards, showing scenery, manners and costumes (!) of that country. Miss Hartshorn will send the set, which will be useful, for 30 cents.

The American Board has just issued a valuable leaflet containing brief sketches of all its missionaries in Africa, with portraits of most of them. To be had of Miss Hartshorn for 25 cents.

A few copies of the Prayer Calendar for 1906 are still on hand. Those wanting them should write immediately. Price, 25 cents; by mail, 30 cents.

**NORTHFIELD SUMMER SCHOOL.** Those who have attended either session of the Northfield Summer School for Women's Foreign Missionary Societies, in 1904 or 1905, will welcome the announcement that plans are making for a third session in 1906, July 16 to 23. The fifty per cent increase of attendance last summer warrants the expectation of a still larger gathering for the third season. The beautiful locality, the environment, the rare privileges offered, combine to make a wonderful opportunity. Details of arrangements will be announced later. Meanwhile, let this school be taken into account in summer plans.

E. H. S.

**"THEY REST FROM THEIR  
LABORS, AND THEIR WORKS  
DO FOLLOW THEM."**

For twenty-five years Mrs. George W. Coburn has been a director of the Woman's Board of Missions. In later years physical weakness has hindered the activity of other days, but her interest in foreign mission work and many other forms of Christian service never flagged. Her large heart was quick to respond to the calls which came, and her hand was constantly outstretched in generous giving. Her abundant treasure on earth was controlled by conscientious Christian stewardship, and in the service of her pure soul she laid up treasure in heaven. On the tenth of January the veil was drawn and she entered the mansion prepared. In her last will and testament she has remembered the Woman's Board and the American Board, but the opportunity to solicit her aid for special need and her cordial, "Please continue to do so," are ours no longer. "Blessed are the pure in heart, for they shall see God."

Among the efficient workers in New Haven Branch Mrs. T. H. Sheldon has long been a prominent personality. Wise in planning and in executing, she has been tried and trusted, while her whole-souled devotion to the cause so dear to her heart has made her the center and spring of much earnest effort. Beyond the Branch, in the larger interests which affect all the Branches and the work abroad, her clear vision gave force to her words and weight to her judgment. In full faith, on the fifth of December, she passed into the life beyond. "She will be missed, for her place will be empty."

Franklin County Branch feels sorely stricken in the death of its President, Mrs. F. D. Kellogg, November twenty-third. Having held this office a limited time, she was better known by a local constituency, who testify to her patient perseverance and unflagging interest in the work of the auxiliary, in which she was an officer more than twenty years. Such training is a good fitting school for a larger work when it opens, and the value of such service in the local society can scarcely be overestimated.

In 1884 Henrietta West went to Turkey under the auspices of the Woman's Board. In the Girls' School in Aintab, in the homes in that city, and later in Oorfa, she endeared herself to many with whom she came in contact and whom she always strove to raise to a higher plane of living. Returning to this country, she married Rev. A. M. Asadoorian, and together they have labored in remote parishes, doing with their might what their hands have found waiting to be done. Her husband announces her death, in Iroquois, South Dakota, on December thirtieth. Her life went out almost with the closing year, and faith sees her awaking in the likeness of her Lord whom she had loved and served.

E. H. S.

## The Burning of Barton Hall

### AMERICAN COLLEGE FOR GIRLS AT CONSTANTINOPLE

A CABLEGRAM received in Boston Saturday, December 16, announced the burning of Barton Hall on the previous night. Letters received from the president of the college, Dr. Patrick, and Mr. W. W. Peet give details of this trying experience. The fire seems to have originated from some defect in the chimney serving the heating apparatus. The interior of the building was completely burned out and only the walls remain standing. Very fortunately the fire was discovered in season for all the inmates to leave the building in orderly fashion. A portion of the contents of the building was also saved by workmen and friends who flocked to the spot. Several local fire companies did good service and the members of the police staff who came to the grounds rendered excellent help and by their presence exerted a powerful influence by inspiring confidence and keeping the rabble in control. Dr. Omer Pasha, who has always been a warm friend of the college, was on hand shortly after the alarm was given and remained during the whole night. His presence was invaluable; knowing the people and their ways and being a man generally held in esteem, he was able to take full control and management of the forces engaged in attempting to control the flames. Madame Omer Pasha, during the night, took care of eighty-six girls in her home.

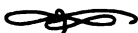
Owing to the impossibility of communication in Constantinople after nightfall between its suburbs, none of the American gentlemen were able to reach Scutari until morning, and this made the presence of Dr. Omer Pasha all the more appreciated by the ladies at Scutari. The fire was brought under control at the long corridor connecting the two buildings. The central heating plant was saved from injury and only that part of it extending into the burnt building suffered any loss. The same is true of the gas plant, so that after some work on Saturday, both gas and heat were turned on to Bowker Hall, much to the satisfaction and comfort of the ladies.

The connecting link between the two buildings, though not injured by fire, was considerably damaged by water, it being the ground upon which the battle with the fire was fought. We are pleased to state that the building was well insured.

The teachers and pupils displayed great coolness and bravery during the trying events of the night. There was no panic, but every possible means was taken for the saving of life, the securing of the comfort of the girls, and the preservation of the property. About fifty-five beds were burned with

all the bedding, and forty-four girls lost everything. Several of the teachers were rooming in Barton Hall, and lost everything except what they had on. The laboratories are gone, and much of the biological, chemical and physical apparatus. Nearly all the books were saved; the organ was burned, and the large piano is greatly injured. It seems almost a miracle that no one was lost or even injured in the fire.

To be left in midwinter, with snow on the ground, with a family of eighty-six girls, about half of them unprovided for, was no small problem, but they have been able to rent a building known as the Stone House, which will accommodate about thirty girls and three teachers. Many persons from the foreign communities have sent unmistakable evidences of their genuine interest in the institution. Some of these have been exceedingly touching. The firm of George Baker & Son, of Pera, sent a large bundle of clothing for distribution among the girls, learning that some had been unable to recover their trunks and were thus left destitute. Many Turkish neighbors have expressed genuine sorrow in view of the event, and some officials of high rank were present during the fire and rendered valuable assistance. The event has served to show us far more unmistakably than we could have learned it in any other way the strong hold the institution has upon the people of the community of all races and creeds. Plans for rebuilding are not yet made, and it seems likely that in the process of reconstruction important changes will be necessary. This is a time for the friends of the college to rally to its aid. An academic building is needed, and above all an endowment fund, the income of which will help to meet necessary running expenses.



## Pass It On

The following poem was written by Pilkington, the heroic missionary martyr of Uganda.

You who inherit the wealth, the stored-up blessings of ages,  
Gathered by saints and apostles, by heroes who suffered and labored,  
Won for us freedom and light, the soul-gladdening light of the gospel,  
What is the issue to be? What legacy, say, to your children  
Will you bequeath? What increment added? What further example  
Yet of noble deeds, what self-crucifixion in laying  
All that you have, that you are, at the feet of a crucified Saviour?  
Sell not, despise not your birthright, your heritage, heirs of the ages.  
So farewell, and remember, in field, in hall, or in class room,  
You are training for deeds to be done in the might of the Saviour,  
Worthy the mighty past and the glory whereon you are builded.

## Glimpses of a Teacher's Work

BY MISS MARY L. DANIELS

*Principal of the Girls' Department in Euphrates College, Harpoot*

(See frontispiece.)



MISS DANIELS

LET me give you a few glimpses of the different kinds of work that come into my life. Last spring one of our boarders died a triumphant death, leaving a married sister who had one child. This woman was very poor as her husband had left her for parts unknown, and during the summer vacation she often came to beg for work or help. The last time that she was in my room I gave her some money, as I had no work that she could do. In a few days she was dead. Her funeral was the saddest I ever attended, for there was no loved friend to stand by her

grave. The grave was too small and the box was roughly pushed into place, a few strangers standing by on the hillside. Later in the day her boxes with her few possessions were sent to me. These I have put away and an inventory has been taken. The baby has been given to a woman who nurses it for wages, and we are waiting now for word from the father. Meanwhile, I have a baby on my hands!

It is the opening day of school. Several teachers and I are seated in the reception room. One by one the girls and their friends come in to purchase tickets for admission to the school. There are many tales of suffering and poverty, and also of longing for education. There is only a small sum that can be used for helping such pupils; each case has to be investigated, and help given according to the circumstances. Women will deny themselves food and sit in rooms with no fire in order that their children may be in school. It is hard to know when and how much to help. Each one who is helped is required to work—either card wool, knit stockings or sweep the yard.

Since sitting down to write, a miller from a neighboring village came to see about a teacher for their girls' school. Some of the brethren wished a teacher, others did not wish to support one. This man said that his children must be educated. Now we must select the girl, see that she has sufficient clothing and fit her out with the necessary materials for her work. It is no small part of my work to keep in touch with the girls who are out teaching.

It is Monday evening. A few burdened souls have met in the sitting

room to pray that God may work mightily in our own souls and in the souls of others. There is an intense hush and deep feeling, as one after another pleads with God.

It is class time. Fourteen bright seniors are seated in front of the teacher who is giving them lessons in pedagogy to fit them for their future work. How eagerly they discuss each topic.



GIRLS DOING HOUSEWORK

It is dinner time. Nearly a hundred girls and teachers are in the dining room. Ten are learning to eat at the "*a la Frank* table," the others are seated on the floor. The "mother" is often present so that she may become acquainted with the girls and also to teach them "table manners."

It is after dinner now. The missionary teacher and a native teacher are seated in the dormitory. Each girl brings her clothing that it may be examined. We wish to see that each has the required amount and that the garments are carefully made.

After school a few teachers are gathered around the missionary to talk about the sewing course, and to plan how to teach the girls to care more for sewing nicely than to embroider so beautifully.

A knock on the door. Several "sisters" from a village have come to call. They sit and talk about the needs in their village, then they desire to go over the school building.

It is twilight. A few homesick girls have met with their school "mother" to talk about home and to receive comfort.



SEWING, SPINNING, ETC.

Study hour has finished. The girls are spreading their beds. Their "mother" goes from bed to bed to say good night and to remind them of their Heavenly Father.

It is four o'clock. A girl comes for permission, another has received word from home and she wishes to tell the news to her "mother," another has been naughty and has been called for a serious talk and reprimand, still another comes for spiritual help and advice, another to consult about a new dress, another for material for her class in nature work, etc.

It is Sunday morning. A large number of girls fill the high school room. The teachers are seated on the platform. One of their number is at the organ. All stand and sing earnestly. Then every eye is on the superintendent, as she rises and opens the Sunday school. After ten or fifteen minutes, we separate to the different class rooms. During the week we meet to study the lesson. On Sunday we try to lead our pupils nearer the Lord through his word.

The happiest hour of the week is Sunday at 5.30 when the boarders and teachers gather for a meeting. The girls feel free to talk of their needs and longings. We have blessed times. After the meeting many gather in little groups to talk and pray.

From morning till night there are constant demands on heart and time. There is a great temptation to hurry and worry. My prayer is that Christ may so live in me that he can work through me and keep me ready to be a blessing to others. Pray for me. Pray that here may be a great turning to the Lord and that our first work may be to win souls.



## Christian Work in the Aintab Hospital

BY MISS ELIZABETH M. TROWBRIDGE

**T**HE Bible woman visits and works for the women in the clinics one afternoon a week, though there is opportunity for any amount of work there. She has found it a help to have the women in a room by themselves in the new building, especially because of the greater freedom that this gives to the Moslem women who are often ready to listen and talk, but do not like to uncover their faces before strange men. It is difficult to tell of definite results from this work, but it seems to be plainly an opportunity to "sow by all waters," even though the crowd is such a changing one, and the different ones spoken with cannot be followed up. There seems to be a real openness on the part of some. When there is reading aloud they call one another to listen. Many too poor to get respectable clothes in which to go to church, feel that they can hear something to help them at the hospital. Often they say that they are too poor, or have too many troubles and temptations to live this true life of which they hear, and yet they want to hear, and sometimes ask Osanna Badji to come and see them in their homes. A well-to-do Moslem woman seemed to be deeply impressed lately by what she heard of a Saviour, and by her sense of her



own need. Others are very ready to listen and talk. There is opportunity for much more of such work among all these out-patients, people of all classes and nationalities, coming from little villages and distant towns where in many cases the gospel message had never reached them. The Bible woman comes into the wards for work for the patients one afternoon in the week, and usually has given one afternoon a week to visiting former patients in the city. She finds women often eager for something good to read, either for themselves or their families, and could use many more tracts than are given her. We want these patients and poor people to be even more hungry for God's living word. And we want you to pray for this worker that she may have more wisdom and trust in God and spiritual



HOSPITAL AT AINTAB

power given her, and may do the work with her whole heart and not mechanically.

One thing that has been more noticeable this year than other years has been the number in the wards who could read, and the interest with which many have read the Bible and books and tracts. This has been especially so among the women. At one time, if I remember correctly, there were seven or eight in the women's ward of ten beds who could read, and to most of them it seemed to be a real help and comfort. An Armenian translation of *In His Steps* deeply interested those who read it. Some of the simpler tracts, those in the form of a story or incident, making more real the gospel message, have been a help. The weekly Armeno-Turkish paper, *The Avedaper*, or "Bearer of Good News," has at times been in great demand for its outside news and helpful articles. Our supply of books and

tracts was not enough to satisfy our patients. A quiet man who was with us some time ago seemed to be newly realizing his need of help, and read much of the time. Some have learned to read in the hospital, or have gone on with a small beginning already made. One middle aged man, a Catholic from Marash, struggled most perseveringly with his primer, and finally seemed to have reached firm ground, though the getting there must have been about the hardest work he ever did. He said, when I was counting up the children in the ward one day, "Tell them you have a forty year old child here who can't learn his letters!" Some special gifts of money, this year and last, have been used for Bibles, books and tracts, and I feel sure such money is well invested, though often we cannot know of results. We try to keep a supply of Testaments and tracts on hand to give in suitable cases when patients are leaving. These may be not only a help to the patient, but may open a way for the truth into the hearts of many of his friends.

The simple hearted, grateful young Turk from Killis, Sultenna, of whom I have written before, said when I asked him about the Testament that had been given him during a former stay, that he had read it a great deal, and that there were ten others who sometimes met together to read with him.

The poor neglected boy, Khachadour of Diarbekie, who was with us two years ago, was up here for a few days in the winter, and seemed very happy to make us a little visit, as if he were coming home. He had been doing stable work in Alexandretta, and then got a job of driving a wagon with goods for another man, making trips to different places. He had taken a bundle of tracts with him when he left the hospital, and had distributed them to people here and there at khans and along the road. This time he took some more to "sow by the wayside." He said he always carried his little Testament, which he learned to read in the hospital, with him on his trips, and read in spare times. He told of the way in which some hard man, employed in a khan in Alexandretta, was quite broken down by reading a hymn. I think it was, "I am coming to the cross," in Khachadour's little hymn book, and said, "Why did you never tell me this before?" So the poor, friendless wagon driver is a missionary in his quiet, unconscious way. I had known him well, and felt sure he was in earnest, and that he was telling the simple truth.

A package of Armenian tracts was recently sent by a good patient, Boghos or Paul, to far away Erzingan in the north, from which place we have had a number of Gregorian patients, who, though having some education, had had little or no knowledge of evangelical truth. Other packages have gone to old patients and their friends in our own region. We know

there may be some in these places who are hungry for help, and we pray that God may use his word and these simple talks and stories to lead some needy ones to himself.

I wish I could tell you in detail of a number of our patients of this year, but there have been so many I cannot do justice to them all. We have had some dear little boys—one, merry, wiry little Mustafa, interested us greatly with his old-fashioned talk. He announced gravely to the patients that he had had his trouble—a very painful one—ever since he was forty days old; and once while enjoying a good meal he suddenly broke out, "Oh, my poor mother, I wonder whether any bread is falling into your mouth!" He was very poor, and his rags were quite a sight even in this land of rags. He



**MEN'S WARD IN THE AINTAB HOSPITAL**

was almost pathetically happy over the gift of a piece of striped native cloth from Miss Grant before he left Aintab, and held it in his arms, patting it tenderly, while his elfin face fairly beamed. We have now six boys, each one possessing only one sound leg. One of the little fellows, Khalil, has been here for about four weeks, and is a quaint, old-fashioned little man from a village among the hills about twelve hours from here. He came for a bad knee, which was operated on but did not improve, and at last part of the leg was taken off, but he is still very weak, and though till now he has been curiously brave and grown up about his condition, he does not

gain, and we wonder whether he can recover after all. He said when he could get about he would wait on the patients; and another time that he would like to stay and be our boy, but he thought about his mother who was dropping tears in the village for him. He wheels himself about in the little rolling chair sometimes; and when Dr. Hamilton said to him the other day, as another lame boy was going to have a ride, "There ought to be three or four," he answered gravely, "But we can take our turns." Poor thin, sober, patient little Khalil! His old father sits near him often to wait on him, and when they talk together the boy seems as old as the man.

A few days ago as we were speaking of some of the patients we realized that there was quite a variety in the wards just then. In one room were two Arabic speaking Greek ladies from Syria, one the petted wife of an old government official; out in the larger room were a young Kurdish girl, very ignorant and childish, and several Armenian women, Gregorian, Protestant and Catholic. Among the men patients were the Kaimakain, or city governor of Antioch, who was in for a few days and was a most reasonable patient, in contrast to some big men we have had; a young Jewish boy; a red faced Circassian, quiet and grateful; Muro, a tall, simple minded young Kurd from a village on the plain towards Oorfa; a Greek man from Antioch; a Turkish khoja, or religious teacher; another khoja with an incurable trouble from a town in the mountain in the north, one of whose special duties it was to call the faithful to prayer from the minaret; a young Armenian, teacher in a Roman Catholic school in a little mountain village near Antioch; the six little boys; a white bearded, old Gregorian priest, whose eye was operated on for cataract; a Turkish effendi from Oorfa, a trying patient in a little room by himself, with his uncle to wait on him like a devoted slave.



## The Great Menace to Christianity in Africa

BY MRS. ALICE G. WEST

**F**ROM the days of the Crusaders down to the martyrdom of Keith Falconer, Christians have been wondering, in a dazed and blinking fashion, how it happens that a false prophet can be an antagonist so fatally strong. In complacent consciousness of our superiority we look at Mohammedanism in the light of Christianity and see only "darkness visible." But you cannot examine any object fairly if you hold it up

against a background of strong light; you must have the light at your own back.

For a moment let us forget Christianity and look at Mohammedanism through the eyes of a pagan African whose world is peopled with hostile gods and malignant spirits, and to whom the dim, uncertain future is filled with unspeakable terrors. The Moslem missionary brings him word that there is only one God, creator and ruler of the universe; not an enemy, but a just judge, and a sure endless future of bliss for the faithful believer—the greatest bliss the untaught African can conceive, the gratification of every earthly desire.

The Moslem missionary brings him a holy book, which, without interfering with his two most deeply rooted social usages—slavery and polygamy—nor requiring any very radical change of moral habit, yet lifts the pagan African up consciously to a higher plane of living. With so much to gain by the new creed, and nothing to lose but the horrors of the old pagan superstitions, is it any wonder that the poor ignorant black man pays the price of a promise to observe a half dozen ceremonies of worship, and accepts the new name of Moslem?

Mohammedanism, once accepted, however superficially, what hope has the Christian teacher of persuading an exchange for the creed of the New Testament? The African Moslem, listening curiously to the new teaching, says: "Yes, I believe most of that already, but our Mohammed promises as much reward as your Christ, and for far less self-denial and sacrifice. Your Bible requires truthfulness; not so the Koran; and we Africans often find the lie convenient. No, since the two paths lead alike to heaven, I choose the easier way."

The special purpose of this writing is not to give the history or doctrines of Mohammedanism. That would be unnecessary repetition of what has been done so clearly and compactly in the Lesson Leaflet for December, "Islam in Africa"; but to help toward an earnest study of the question whether Islam in Africa is simply a big wreck left stranded there since the Middle Ages, or is a living, breathing, fighting force, with perhaps a possible chance of victory.

The advantage that Mohammedanism has over Christianity in the attraction of first appeal is slight in comparison with its second point of advantage—the tremendously increased difficulty of winning an African to Christianity when once Islam gets its clutch upon him. One fruit of Mohammedanism, quick in ripening, is a self-esteem and arrogance that steel the heart against the approach of any other teaching.

Another force to be reckoned with on the side of Islam is that same law

upon which our Christian missionaries count so confidently in their work—the contagion of influence. Mohammedanism spreads of itself as communication between tribes grows easier. Christian missionaries in East Africa, where Islam already counts as many adherents as Christianity in all Africa, are appalled at the increase of Moslem influence, due directly to the opening of the Mombasa-Uganda Railway.

We must never forget that Islam has to its advantage, in addition to its vast extent of territory (one half of Africa) and its appalling numerical strength (one third the entire population), also the fact that forty generations of believers in Africa have made Mohammedanism a native religion, and all the power of heredity garrisons it against the encroachment of the “foreign religion” of Europe.

What has been said thus far would liken Mohammedanism simply to a poisonous vine of rank obstructive growth and obstinate tenacity of life; but the current history of Islam in Africa shows that we have to deal with something even more formidable—human purpose, defiant and relentless. Islam is fighting desperately for dominion in Africa.

Thank God, Mohammedanism as a political power stands small chance of extending its territory in these days of Anglo-Saxon supremacy; but alas, on the other hand, Mohammedan political power is not likely to be seriously curtailed so long as Christian Europe presents, not one united force, but rival camps fiercely jealous of each other, and all preferring a Mohammedan neighbor rather than any disturbance of the balance of power.

Islam has no bulwark to-day mightier than Christian England. England realizes only too well that to antagonize the Moslem in Turkey or Egypt is to jeopardize the peace of British India with its fifty-seven millions of the faithful. There is no question but that if Great Britain would assure to her “spheres of influence” in Africa that protection of religious liberty that the world expected when she took the reins of power in 1882, the menace of Islam would speedily shrink one half. But rather than offend the Moslem she silences the church bells of Blantyre, allows to Mohammedan missionaries in East Africa privileges of building refused to Christians, and shuts her eyes while Gordon College at Khartum, built with Christian money in honor of a Christian hero, elects Moslems exclusively to its faculty, substitutes the Koran for the Bible in its curriculum, and the holy Friday for the Christian Sabbath.

But Islam's greatest reliance is her own power to proselyte. The proselyting is no longer done by the sword, but by modern and shrewder methods. Not many years ago, in the Soudan, there was one of the greatest outbreaks of missionary zeal in history. From the hundred houses of

he brotherhood, scattered among the desert oases, all the way from Somaliland to Senegambia missionaries have been sweeping out upon Central Africa with their double snare—the captivating creed and the death penalty for recanters.

Another method, quite up to date and American, is just now being worked with appalling success in Ashanti—the “endless chain letter.” It has begun with a pilgrim from Mecca, who brought recently into the Gold Coast a document purporting to be a new revelation from Mohammed. Translated into Hausa and English it is being copied and passed on by each recipient, as commanded under pain of “the seventh hell.” It exhorts to immediate repentance, prayer, fasting, almsgiving and tithes, under terrible penalties of disease, hunger, thirst and hell fire. To the poor African this teaching seems not very different from what the Christian missionaries are doing; and being spoken with imperative authority, Mohammedan fashion, seems to leave no room for choice.

But the outlook for Christianity in Africa is not all dark. The future is as bright as the promises of God.” The optimistic student can find many indications of weakening in the Moslem battle line. One most hopeful sign of promise is the avidity with which Mohammedan Egypt is buying the Christian literature issued by the great Presbyterian Press at Beirut. Two thousand volumes a week are sold in Egypt. It has been said that the Beirut Mission Press exerts an influence “greater than all other agencies combined in reaching the Mohammedan world.”

Commerce and European political control will in the course of time count heavily against Islam in its duel with Christianity. A religion founded upon ignorance and fanaticism is bound to go down sooner or later before enlightenment and restraint. European authority with all its shortcomings tends toward tolerance. God’s kingdom is surely coming down the highway of his great laws of international intercourse. Our part is to make straight in the deserts of Africa this highway of our God.



I HAVE seen in China missionaries’ houses thronged from seven o’clock in the morning till dark by those who are anxious for Christian instruction, reading and begging for it, men who have come two or three hundred miles, as in Manchuria, begging that Christian teachers might be sent to them, having heard from colporteurs and those who had been in medical missions enough to make them long to know the way of God more perfectly, and always the answer is given, “We have neither men nor money.”—*Isaiah Bird Bishop.*

## Missionary Letters

### CHINA

The many girls and women who love Miss Alice Browne will be rejoiced to hear from her in Tung-chou, her new home. Her letter is dated November 18 and reached us just before Christmas, so that China does not seem so very far away. She says:—



MISS ALICE BROWNE

I WENT to work unpacking at once and found my "lares and penates" in good order. My bedroom is next Miss Andrews', upstairs, and I have a sunny study and sitting room combined, downstairs. The house was planned by women and is rich in big closets, so altogether, you see, I am delightfully situated. Miss Chapin seems thinner than when I saw her in America and seems to get pretty tired with her day's work, but insists she is well. Her sister seems so far to be well in Kalgan. Miss Abbie sleeps out of doors on her veranda whenever there are no dust storms. She goes one or two days each week to the villages with Mrs. Ingram, who holds a dispensary while Miss Chapin talks to the women before, after and in between. Last week

Miss Kendali and I went with them to Yung-le-dien, five hours' ride from Tung-chou, and spent the night there with them, all four of us sleeping on the k'ang at night! The whole trip was quite an experience. Perhaps some time I will write you about the medical work, if it will help. I am glad to find any little way of helping like that, for I shall be pretty useless for the next year or two while I am studying the language. But there are several consolations, for I can learn about the work and I can pray so much better for it, now I am here. Then, too, it makes me happy to think that a blessing will come to Tung-chou and North China from the many prayers that I know are being offered for the work because I am here and that perhaps would not have been prayed for China unless I had come. So my coming is not quite unfruitful, even now, in these quiet months of study.



Miss Andrews, who has been a devoted missionary in North China since 1868, tells some of the encouraging signs in her work :—

We had five station classes during the year, so that some eighty or more women had the benefit of a month of study. A large part of them had ever been in a station class before, though many of them had had some teaching from Chao Nai nai, our Bible woman, in their homes. It is always interesting to watch their minds and hearts wake up under the constant hearing of Bible truth and to see the eager and growing interest in the lives of many of them as they listen to the story of the Saviour's life on earth and his suffering for our salvation. Oral lessons on the life of Christ with the Sunday school lesson pictures to illustrate them, form a part of the teaching of every class, if there are any in the class who are not familiar with it. In one of the classes there was an old lady, Mrs. Suei, whose son has been a Christian for some time, but he could never lead his old mother to any interest in the truth or persuade her to come to the station class. This year he was persuaded to try it at least, and came rather against her will and with a good deal of fear that we might keep her and not let her go home again. But she was quite delighted by what she saw and heard. No one listened more eagerly than she, no one seemed to drink in the truth more thirstily. When she went home she was so full of it that she just wanted to tell everybody what she had seen and heard. She has given up entirely the card playing (gambling) of which she was very fond, has stopped railing to which she was sadly addicted, and gives such good evidence of a changed heart and life that it was a joy to us to receive her to church fellowship the Sabbath before I left home.

I wish you could have been with us at Tung-chou. Friday we had the joy of ordaining two of our native helpers as pastors—one to have charge of the country work and station classes for men, the other to be associated with one of the missionaries in the pastoral care of the Tung-chou church. The examination of the two young men, which occupied the forenoon, was very interesting, and the testimonies borne by their fellow workers to their character and work were good to hear. Then the ordination services in the afternoon were most impressive, especially the laying on of hands by all the pastors present, missionary and native, and the giving of the right hand of fellowship by one of the native pastors. The setting apart of the two young men has been a great joy to us, especially because the whole church has been eagerly interested in it, pledging the support of the two pastors, which means a large increase in their contributions. We feel as if our church had taken a step forward and upward. Our Tung-chou church has not had a native pastor since before the Boxer outbreak, their first pastor having died shortly before.

On Saturday occurred the commencement exercises of the Theological Seminary and another class of seven young men were sent out for the Master's work.

In her most interesting report of woman's work at Pang-chuang, Mrs. Arthur Smith speaks of their success in persuading the Chinese women to unbind the feet:—

This subject has been rubbed in, pricked in, stamped in, and ground in, at every quarterly meeting and station class. Making sentiment is hard and slow work, even though it be enforced by Imperial edicts, the will and example of the governor and his family, four other governors, and two high Tientsin officials. But even conservative Shantung does move, and last year forty-four women and girls outside of the school made us glad by falling into line; this year fifty-six more have joined their ranks, making an even hundred scattered in more than thirty villages, besides our forty-seven dear school-girls, glorifying God with their free, unfettered feet. Only the Master knows the immense labor involved in guessing at patterns and fitting out women at great distances with neatly fitting shoes and stockings. Oh, the pity of these poor little dwarfed, twisted feet, no two pairs alike, and all "between the sizes"! This step has been harder than entering the church for many and has cost much persecution, one being forbidden to enter her mother's home again. Two young women grew faint-hearted and went back to the old way. Later they repented heartily, confessed fully, and took a fresh start, one trying heroically to undo the mischief she feared her example might have wrought. One obstinate woman held out until a wedding in the circle occurred, when she suddenly wheeled into line and received the guests along with her two sisters-in-law, all with unbound feet. Not to seem to have been too easily conquered, however, she still forces her unwilling daughters-in-law to keep their feet bound a little longer. Pray much for them. Often the whole soul life seems to hinge on surrendering their feet and one sees the soul who says "No" to God growing cold, and losing he grip on the best things.

Brother Tucker spent over four months of last summer in Kalgan in medical work, where there had been none for six years. The Kalgan we men were sick at first, but love and patience won them. Hopeless suffering once more shut in the Chinese sick ones when the doctors turned away. It seemed like being in a hot kitchen in a starving district and then, after four months, leaving your famished ones to starve after all. Two hundred treatments were given by the two doctors in a single out-station during six or ten nights and a day. Sixty of these were women. Many left disappointed because there was no time to see them.

The proportion of patients in Pang-chuang hospital is two men to one woman, and the number of the patients increases each year as the fame of the hospital extends. Considering the inelasticity of brick and mortar wards and of American Board funds, we have an alarming increase in the number of in-patients. There have been from twenty-four to thirty-six female in-patients at a time for the past few months, staying on an average three weeks. A large proportion of these are surgical cases, though no operation is undertaken unless there is at least one-half a chance for recovery. The number of deaths is small. The Chinese seldom attempt surgery, but we occasionally have a ghastly specimen of their clumsy efforts. A woman here in May had, for five successive years, been cut for the length of five inches over her spinal column for chills and fever. About one-half the patients are eye patients. Chinese women, poor things, are victims of their cheap, green fuel, because of the smoke which gets into their eyes and the dirty rags which they use to wipe their eyes.

Some patients have come a distance of from three to five days' journey on a springless wooden cart, or on a wheelbarrow. Although the number of women patients is so much less than that of the men, many other women come to nurse their friends, and we often have an attendance of from forty to fifty women at hospital prayers. Few of these women have ever been under the sound of the gospel message before. Many may never be again. The swift, fleeting opportunities awe us. Never have hospital teachers been so many, never more faithful, and yet one is always oppressed by the thought of those other things that might also have been done. There has been a deep, quiet interest and earnestness, some specially precious answers to prayers. Not a few have gone home with manifestly changed lives, having learned to pray. Quite a number registered their names as would-be church members, and three unbound their feet. The out-patients have numbered 2,743, the in-patients 153; total, 12,896.

#### TURKEY

Miss Ellen Blakely, in charge of the girls' school in Marash, shows us a little of village life :—

Fundujak is one of the poorest villages in our field, and the children have scanty clothing and poor food, yet we are glad to see them ready to get any information about children in other countries, and to learn to give for others. They have no money, but bring eggs to Sunday school for their contributions. The teacher has a basket large enough to receive eggs for her contribution basket, then of course she sells the eggs later. One girl here is her father's housekeeper as well as the teacher of the school, as her mother

died a few years ago. Her father is the beloved pastor there, and she tries to do the work of a pastor's wife as she can, visiting all the families of the congregation this summer. You can see she would hardly have time to do it in term time! Her mother was one of Miss Proctor's pupils, and the girl shows she is one of the second generation. She entertained us very nicely and it was a real pleasure to visit her.

I go back to the city to-morrow and will try to tell my Sunday school children in the near future about the special work in China for which their contribution was assigned. The children, I suppose, think of their money as going directly to China, so I cannot make as much of your message of thanks from the W. B. M. as I would like to. They, perhaps, could hardly understand why I should send their money to America first. Still I wish I could help them to understand that they are one of many groups of children working for the heathen children. I might explain that my Sunday school is only one division of the Marash First Church Sunday school. The grown-ups occupy the church and do not care to have us graduate our children into the adult Sunday school because there is not room for more classes. The children have the schoolrooms which are in the same yard; and as there is no room large enough even for us to have our opening exercises together, the tiny children, boys and girls, have one room, the older boys another, and the girls, my department, the third room.

#### INDIA

In a recent letter from Miss Sarah P. Judson, who went out last year to teach in the kindergarten at Sholapur, she lets us see a little of what it means to teach and to learn a language at the same time:—

The most cheering result of my stay at Mahableshwar is the progress I have made with Marathi,—it was such a good place to study there, and Barbarao was such a good pandit, and it was so quiet nights that I slept beautifully. Since coming back I can see so much gain that it just makes me feel encouraged all over! Then my nerves got so rested that I am able to study more hours a day and to such good advantage too. While at Mahableshwar Mr. Henry Fairbank and Miss Bissell gave us a six months' test for our benefit,—to give us any advice that seemed good to them or to help us in any way. I was rather discouraged with the results of the test, and certainly I did not make a very brilliant showing. Mr. Fairbank advised me to forget that the kindergarten was in the compound after I got back here, as he did not consider that I was studying under favorable conditions. So I am not doing as much for it as before I went away, but I have taken a girl to train for Miss Hartt's kindergarten. The kindergartner Miss Hartt had has been

so inconsiderate as to marry a Bombay man, so will have to go there to live. This girl speaks English and understands it fairly, so I am trying to give her as much help as possible in the four months before October, when Miss Iartt's teacher leaves.

This week the new pastor of the Sholapur church is to be installed. He is a very fine man, one with a strong personality. Mrs. Harding and I called on his family yesterday, and I was delighted with his daughter. She is so much sweet, sensible dignity and a most remarkable personality. She is very well educated, and teaches in the Government Normal College at Poona and receives seventy-five rupees per month. She is the sort of girl I would like to get to take kindergarten training, but when you take girls whose brain is, perhaps, as well trained as one of our home children of twelve or thirteen, and attempt to give them an understanding of Froebel's thoughtful course of child training, you are "up against it" as the boys say. I may be wrong about this; that is, the state of the girls' mind, but that is the way it seems to me now.

#### MADURA

Mr. Chandler says: "Much of the fruit we gather is due to our faithful, patient catechists. They are the mainstay of all the work of the pastor and missionaries. They live among the people; teach them the Bible; guide them in the practical application of it to their daily life of toil and suffering; represent them before their Hindu countrymen especially in times of strife and persecution; lead them in their worship; illustrate by their own example what Christian living and service are; and often teach the school where the children are educated to something better than their parents ever knew. It is the catechists who form the itinerating bands that go from village to village, with a small tent for shelter, preaching the gospel in regions where no Christians are to be found."

"A consideration of all the questions that arise at the mission meetings would reveal the fact that the work of the mission is no longer the simple ideal of preaching under the palm trees to a curious crowd, but has to do with the founding and building of a spiritual kingdom. The Christians have stepped but a little way out of their past. They have not the perspective of history and experience to enable them to establish their own religious and civil institutions without aid. The missionary is called upon, thoughtfully to take account of the trend of life in the whole community, to guide it carefully and tactfully in new paths of social and church life, and to understand the sociological and civic conditions so well as to work intelligently for the ideal of right relations in every detail. Hence the mission meetings are often-

times of strain and stress in the tenseness of care and responsibility that belong to decisions to be made. These decisions often greatly increase the labors of the missionaries by giving to each man and woman work far beyond the horizon of his or her own special department, and for the benefit of the community as a whole, or even affecting the united plans of a dozen different missions."

#### CEYLON

For many years the girls' boarding school at Uduvil has been a center of Christian influence and Miss Root, one of the two missionaries in charge, tells us something of her work there at present:—

You know this fine old school used to be carried on in Miss Agnew's time by Miss Agnew as principal, but the resident missionary at the station took all charge of collecting the fees and paying the bills, while his wife had all oversight of the food and clothing of the girls. There were from fifty to one hundred pupils then. Now, for many years there has been no resident missionary at Uduvil and the second lady sent by the W. B. M. has taken the duties formerly done for the school by Dr. and Mrs. Howland. There, as you know, a year and a half ago Miss Howland had to take her furlough.

In her absence I have done my best to do her work and my own, leaving much undone and also finding unexpectedly willing helpers among the Tamil teachers. I am truly thankful for such perfect health and for God's good care all the year.

Further, in May this year, we were obliged to bring over the Udupidd school to join with this for the year. This was because of Mr. Brown's illness and long stay at the Hills. So this year we have about two hundred and ten girls present, boarders, instead of the fifty or so in old days, or the hundred and fifty more recently. Again we thank God for a chance to help such a number, but my heart aches because I cannot do more for them. It certainly is a delightful school and heir to many blessed traditions and memories. You might wonder how we put up an extra fifty or sixty girls. You know all mission buildings are elastic and ours is no exception. All we have done to get more room was to build as cheaply as possible a big temporary dining room. It cost about one hundred dollars and will last five or six years, I suppose. It was built for two hundred girls and is already too small. The former dining room—only an enclosed veranda—was turned into a dormitory for sixty girls by the simple process of taking out the tables and benches and leaving a big bare floor to spread the mats on at night. With a grass mat and a pillow and, in rainy season, a quilt or blanket, our girls do finely, though they appreciate the neat wire mattresses which are in the older sleeping rooms.

You may know how we struggled with the question of caste in this school three years ago. It was a glorious struggle in which we could see many a girl coming out more truly Christ's because of having faced the question of treating low-caste Christians as sisters. This year we are praising God because he has sent us four low-caste girls. Their position is very satisfactory and less commented on every day. I consider it a real triumph of grace.

The real work of the missionary in such a school as this is not teaching, but inspiring other teachers. I try to go into the classes of every teacher enough both to know how she is teaching and to keep her and her class happy and wide-awake in their work. With fifteen teachers, I am sorry to say, it has been quite impossible to do this side of the work justice. And of course I try to know every girl well enough to help her when the time comes that anyone can help her to come to Christ. Most of this personal work the teachers and older girls do very patiently and lovingly, but they need leading in it.

The problems of health and food and exercise and recreation all take up ever so much time and thought. So far as the mechanical part of the work is concerned it is not too much for any good business woman, but the intimate personal influence which counts most in their lives cannot be given successfully to so many.

#### JAPAN

Miss Talcott, a most devoted worker, is too busy to send many letters, and it is a special pleasure to print these paragraphs from her pen :—



MISS TALCOTT

You know already how here in Japan, instead of the attention of the people being distracted by the war and drawn away from Christianity as we expected, people have been more ready than ever to listen to Christian truth. The Y. M. C. A. work in Manchuria has come to the notice of the Emperor and Empress, and they have contributed ten thousand yen to it. Beside this they have promised one thousand yen a year for ten years to the Okayama orphanage, and have given one thousand yen to a work for ex-convicts carried on in Tokyo by Mr. Hara. This endorsement of Christian work by His Majesty the Emperor has doubtless called the attention

of many to the same, while the activity of the Christians in giving a send off to the soldiers as they start for the front, and in visiting the wounded in the

military hospitals and the families often left in distress, is generally recognized. There are about eight hundred soldiers' families in Kobe and Hiogo (which two cities are practically one), and the ten churches here have arranged to divide these families between them, calling upon each one of them with a slight token of sympathy in the way of a towel and a fan—two things often used as gifts here in summer.

The Ikuta church—a small church with which I am specially working—has ninety of these families assigned to her. One of our undergraduates is working for the church during her vacation, and we have concluded that probably the busy women of the church can arrange to visit forty or fifty of these families, and we two together will try to attend to the others. I was recently in Himeji, about forty miles from here, and with the Bible woman made forty calls in a week. She had to take a rest after it. But we both enjoyed it exceedingly. Since then, at Mrs. Learned's request, I have been to Kyoto to help in the work of visiting the families from which the children come to her kindergarten.

In Himeji I had only Japanese associates, and stayed in a hotel; but it is quite a different matter to do such work with a comfortable home like Mr. L.'s to come back to, and with some one to lay out the work and to listen to a daily report of it. It was delightful to see how the children had opened the hearts of parents and grandparents to Christian truth, and it was a blessed privilege to tell the story of the Good Shepherd seeking the one lost sheep. Here again in two weeks I used up the Bible woman—a young woman—so that she had to rest, although I had given her Saturday, taking that day to call on some of my old friends.

Then the call came to go into the country on the other side of Lake Biwa. I spent four days and a half visiting three places. I went alone, as I knew the workers in each place, and I think I never enjoyed a trip better. It was pretty hard work, for there is scarcely any chance for privacy in a Japanese house, and I had callers nearly all the time when I was not myself making calls or attending meetings. One man begged for an hour for a private interview, and I think we talked two hours. He had been a Christian for several years, had given up *saké* and tobacco, but of late years had violated his conscience by beginning again to drink moderately when in company with non-Christian friends. Last year his eldest daughter died, and taking the affliction as a chastisement from God, he solemnly promised not to drink *saké* any more. But again he had broken his pledge, and now that another daughter was dying of consumption he thought God was angry with him, and would not listen to his prayers. I read the twelfth chapter of *Hebrews* with him, and tried to help him appreciate the love of God, his



Heavenly Father, who would not let him go on doing what he knew to be wrong. As I tried to comfort and strengthen him I almost felt that it was for him especially that I had been sent. It is, indeed, an inexpressible joy to come in contact everywhere with thirsty souls, and to be able to offer them the water of life.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### WORK FOR BOYS

BY MATILDA P. GOULDING

It is a well worn saying that the boys of to-day are to be the men of to-morrow, but it is none the less true because hackneyed. If we wish our men twenty years hence to be true and strong, morally and physically, we must begin with the boys at once; we are not in the least excused because their fathers were not taught. In the field of missionary labor especially is this necessary, as we see the men of our churches uninformed on missionary subjects, uninterested in them. Our duty is to see that the men of the next generation shall be informed and interested on this great world question. Our bright, intelligent boys are not instructed in missions, yet are expected to become enthusiastic on the subject when they come to manage the helm.

The Roman Catholic Church says, "Give us the first ten years of the child's life, and we care not who takes him then." All philosophers will tell us that early influences count for much. "A man takes up no new and vital interest after he is thirty," says Professor James. If these precious years before thirty are all that are ours, let us bestir ourselves; if we care to see the missionary interest increase in the next two decades, the earlier we begin the better. Is it reasonable to expect children who know nothing of missions to be eager to support the cause when they are grown to men's estate? To us is given the great privilege of laying this foundation stone in our children's characters.

Boys need this help more than girls. Their restless spirits need some outlet for their activity, their innate love of organization should be gratified legitimately, their budding interest in the world about them should be fos-

tered. Let us gather the boys into "clubs," if you please, where they can feel that they are doing something, where they can organize and have many officers, where they can study the great world that so attracts them. The study of foreign missions is particularly broadening. What a view we get of the world in even a casual survey of one foreign mission field! Boys are stimulated by these new lines of thought, their social interests are developed by organization, their spiritual natures are deepened by new points of contact with the Master's work.

This means much labor? Surely; all good things are worth labor. Are not our boys worth some trouble? They so easily go the wrong way, if not gently helped upon the right. It is never hard to love boys, but if we are to win them we must know them well, the conditions, occupations, habits of mind of each. We must cultivate a real intimacy with them in every way we can, by little walks, by their calls upon us, by notes or remembrances, by an interest, cultivated it may be, in baseball or frogs. If we approach boys frankly, showing a real, not an assumed interest in them, they will soon be won to give us their friendliness and confidence. And nothing is sweeter than to read a boy's heart.

Love, knowledge of boy nature, tact, personal effort are all factors in the great game we play to win our boys. The leader must put in time, thought, prayer. The winning of a boy's soul is no light matter; it is a sacred trust given to few to lead a boy to what is highest and noblest, and to teach him to serve the Master. Discouragements will abound, but buoyant boy nature will usually rescue the leader and teach her to hope. The leader of a boys' band will also find a reflex influence on her own life worth all her time and work; she will find her own knowledge, love, and sympathy increasing.

Shall we have a boys' mission band, then? If so, let us determine that the keynote is to be preparation for future service. Not only must we amuse and instruct, but we must train our little lad in missionary knowledge, develop his love for the great work, teach him that he is bound to help that work in any way of which he is capable. Not only must we win him to a friendliness with ourselves, but we must make the subject attractive to him; in fact, the first is only the means to the second. No one can do anything with a boy unless he is sure that she is his friend. Boys cannot be driven into a liking for missions, but they love thrilling tales, they enjoy pictures of foreign life, they admire heroic lives, and are quick to see devotion to a cause. We must not preach or moralize, but go at the subject in a simple, matter-of-fact way. Boys like practical things; let them do something for the boys of the countries they study, and it will seem much more real to them.

Let us teach the great missionary biographies, full of interest as a novel, let us study the boys in the Bible, let us teach handicraft as a means of raising money or making articles for mission schools, let us cultivate Christian manhood in our lively youngsters, let us have some good fun mingled with real study of new fields and missionary problems, let us teach the art of giving nobly, generously; above all, let us teach the Master's way of prayer,

and a deeper insight into things spiritual. We must have faith, faith in ourselves, faith in the boys, faith in God who has promised. Then cannot fail one good word of all his promise, and we shall see a missionary spirit carried into the young people's society, and later to the church, a knowledge of the world's great need, a willingness to do their small part.

A second article on this subject will appear in the March number of *LIFE AND LIGHT*.

## OUR WORK AT HOME

### Can We Afford It? A Parable

BY E. B. S.

To a home where limited means had always governed expenses came one day a bit of good news—a legacy of a few hundred dollars had fallen into the possession of the family. Here was an extra which might certainly be used for some unplanned for convenience; so all agreed. Many and happy were the family talks, as the special desire of each member was taken up in turn and discussed on all sides. Finally it was proposed to enlarge the one narrow south window in the living room by building a broad, sunny bay, which would admit freely God's cheerful daylight to their rather gloomy room. This met with favor from all. "Now mother can have her house plants in winter, as she has always wanted," said one. "Yes, and you know sunshine and cheerfulness at meals aid digestion," added another; "and the room will be much more healthy if the sun pours in generously." So this plan was decided upon by the women folks, who spent a happy day dwelling upon its advantages.

At night the father came in and was eagerly told the decision. He looked thoughtful, and with some hesitation said: "To-day I learned what will perhaps make it necessary to give up this delightful scheme of yours, for certainly it pleases me as much as you if we can see our way to carry it out. But will it not be folly to add to the proportions of our house while the foundation is poor? The carpenter tells me our sills are rotted away, and already the walls are beginning to settle, so that it is almost unsafe to live here. Could you give up this luxury, which looks so feasible, and let me use the money for the necessary repairs, which otherwise I can hardly pay for?"

"O father, a big window is hardly to be called a luxury. You know we have always felt it would improve our home very, very much, and here we have the money right in hand."

"True," was the reply of the practical man of affairs, "but will it be wise to make this alteration while the house itself is insecure? Must not the foundations first be made strong?"

The pledged work of the Woman's Board of Missions is a foundation upon which has been built a house of many rooms. It is too small for the growing family, and in many respects not adapted to the best development of their health. One member of the family wants and needs better light for her work, another asks for a convenience in her sick room; the calls are varied and urgent. We, the owners of this house, find our sympathies impelling us to make the busy family more comfortable in this or that way; Do we always, like good business women, ask whether we can afford to do these things? The foundations are sadly out of repair, and if our house tumbles down about our ears the rooms we have been enlarging and furnishing will fall to pieces.

"Why should I not pay for the enlargement of a school building, or furnish a hospital ward, if I wish?" is your question. "Is not my money my own?" Another question will serve as an answer to this, namely, "If the regular work of the Board is not supported what will become of the school or the hospital in which you are so much interested?" Its very existence is dependent upon the financial strength of the Board behind it. Better that any one of these institutions, so admirable and so sorely needed, should go under, than that the Board be left unsupported. Can you or I judge where the exigency is greatest? Our Board of Management are selected to do just that, and our duty as business women is to back them up and meet the pledges they have made for us.



## Our Daily Prayer in February

THE girls' school at Osaka, the plum-blossom school, numbers over two hundred pupils. They are crowded into a space planned for only half as many, and even so, some applicants must be turned away. Miss Colby and Miss Case stand together at the head of the school, and the arduous work that they are doing has wide influence through the empire.

The American Board has a paternal interest in 78 Kumi-ai or Congregational churches, of which 38 are self-supporting, and 48 ordained native pastors are working in more or less close association with our missionaries.

The North China Mission enrolls 60 missionaries, working in seven stations, with 50 out-stations. Under its care are 44 native preachers, 35 native teachers, nine Bible women, and 27 other native helpers. Eight churches gather 2,307 members; and 48 schools, ranging from kindergarten to theological seminary, are composed of 1,126 pupils. Three hospitals and three dispensaries gave 27,000 treatments last year.

Mrs. Tewksbury gives her afternoons to station classes in which she prepares Chinese women to teach the gospel truth. She also assists in supervising day schools. Mrs. Goodrich has had charge of the new boarding school for girls, hearing some recitations and looking after practical details. Now that Dr. Goodrich has been called to Peking to be the dean of the theological school in which several denominations join, Mrs. Goodrich gives

up most reluctantly the home and the work in Tung-chou. But she will surely find in the great capital city ample need for all her devotion and energy. Miss Alice Browne has gone to help in this school, and it is pleasant to think of the association of the experienced veteran and the enthusiastic young recruit. After many years of arduous service, Miss Andrews finds her strength diminished and she is grieved to be obliged to suspend, for the most part, the touring which is so important and in which she has been so successful. She still assists in teaching in the theological school and she guides the society of native women. Miss Chapin, born in China, has recently returned to her native land. Mrs. Wilder, just returned with her family from her furlough in the United States, is to have charge of the new boarding school for girls in Tung-chou, a position of boundless opportunity. Mrs. Ingram, though having little ones of her own to care for and to train, works in dispensary and hospital, and hears some of the station class women recite. She makes daily visits to the clinics and with the help of one native assistant has attended all the cases. Mrs. Sheffield gives most of her time to college work and to the supervision of the boys' primary school. Mrs. Galt, in addition to cares of home and little children, has helped in Sabbath school and station classes, and has begun to take her turn in leading meetings in Chinese.

During the past year Mrs. McCann, busy with home cares, has gladly taken on new duties and rendered much needed help. Miss Chapin is like a mother to the girls of the Bridgman School, and she has taught two classes in geography and one in the harmony of the gospels. Mrs. Stelle gives most of her time to the care of the kindergarten, and in connection with this work she is training two young women to the same profession. Miss Miner is principal of the Bridgman School and besides the duties of that position she teaches psychology, geology, geometry, physics and Bible. Mrs. Ament has supervision of the boys' school with 60 pupils, and with the Bible woman she has made many calls in the homes of the people. She also makes tours with her husband and keeps in touch with all the work for women. Miss Porter is still in this country, hoping soon to return to Peking where she shares with Miss Miner the care of the Bridgman School. Miss Reed, comparatively new in China, is devotedly enthusiastic and wins the love of the girls whom she teaches wonderfully. Miss Jessie C. Payne, sent out by the W. B. M. I., is also a teacher in the Bridgman School. Miss Russell gives her time to work among women, visiting many homes, not only in the great city but in other towns and villages, and she supervises other native workers and station classes. The Peking station rejoices in the arrival of Mrs. Olivia Young, wife of the physician who joined them in 1905.

The Eastern Turkey Mission cares for 118 village schools with 5,797 pupils, and hundreds more are sheltered in the orphanages at Harpoot and Van. Euphrates College embraces all grades of instruction from kindergarten up, and the total attendance numbers more than a thousand, over five hundred being girls.

Miss Daniels is principal of the women's department and in an article by her on page 55 of this number she gives us some glimpses of her varied and

influential service. Miss Barnum is associated with her and she also has done much of touring. The child of a missionary, she can come close to the hearts of the people. Miss Huntington, also a teacher in the college, is now on furlough at her home in Milton, Mass. Miss Platt is wonderfully happy and successful in charge of the kindergarten, with about two hundred little folks under her care. Miss Wilson is the latest American teacher to join the force, and she fills an important place in the college. Besides these five women nearly twenty Armenians trained in our schools help to guide the girls. After a season of rest in this country, Miss Bush returned gladly to her home in Turkey in September last and she writes: "Surely this is just the place where I was meant to be, for all seems dear to me on my return, the sights, the sounds, and even the smells." Miss Poole goes as her associate, to share the arduous and blessed work of touring as soon as she gains sufficient command of the language. Mrs. Carey has taught many poor women the art of lace-making, thus giving them means of self-help and lifting them out of the hopeless idleness that darkened and wasted their lives. Mrs. Atkinson gathers young mothers into "meetings for brides," giving them helpful hints as to the physical and moral training of their children, and wakening in them better ambitions for themselves and their families. Mrs. Barnum after many years of toil has come close to many homes and the women flock to her for help in many ways. She guides the regular women's meetings in Harpoot and speaks the Turkish language to those of that race. Mrs. Knapp gives much of her time to the care of her own children, as every true mother must, but a Christian home in a Moslem land is of itself a missionary agency. Mrs. Riggs died in July, 1905, after only one year of missionary service here. Who can tell to what work she may have been called?



## Suggestions for Auxiliary Meetings

### TOPIC FOR MARCH

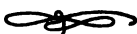
#### EAST AFRICA, CHAPTER IV OF CHRISTUS LIBERATOR

WE should need three or four lessons to do justice to this chapter. For those who can give it only one, we may well make it a study of contrasts. Show the difference between the black paganism of fifty years ago and the Christian villages now scattered over many parts of East Africa. Set Mtesa, royal, capricious, blood thirsty, despotic, over against Alexander Mackay the Christian. Contrast the men who did not hesitate to maim and to kill their fellows with the martyrs who laid down their lives rather than give up their faith. Tell of the slave trade, and then of the missionaries already going out from Uganda to the tribes around. We may well stimulate our own zeal by learning of the wonderful success of the missions in Zanzibar and Uganda. The article on page 62 of this number shows us something what Mohammedanism means, that great power which is clutching octopus-like all over Africa, and a letter from Miss Winter, one of our new missionaries, published in May, 1905 tells us how she first saw the country. And do not fail to note that just at this moment an uprising of the natives in German East Africa is threatening the very existence of the important and extensive work of the Berlin Missionary Society. Some stations of the Universities' Mission have been broken up and others are endangered. The German

vernment is striving to restore order, but the problem is hard and the distressed and imperiled missionaries there need our sympathy and prayer.

Let all join in this prayer which Mrs. Capron writes for the workers and the people of East Africa :—

Thou Giver of life to all nations, we praise thee for the works of faith and labors of love by those who have laid down their lives for East Africa. We rejoice for the power of thy Holy Word in the darkened lives of that land, kindling eager love for it in themselves and eager desire to impart it to others. We pray that the humble Christians emerging from the shadows of ignorance may grow in grace and in the knowledge of our God. May every form of oppression and slavery be driven away at the coming of thy Kingdom and the reign of Him who leads captivity captive.



## Book Notices

*All About Japan.* By Belle M. Brain. Published by Fleming H. Revell Co. Pp. 231. Price, \$1.

The sub-title of this book is "Stories of Sunrise Land Told for Little Folks," and Miss Brain has a reputation for seizing strategic points as evidenced in her previous books. Some of the illustrations are beautiful half-tones and others are rather coarse woodcuts, but the subject matter will appeal to those for whom the book is intended.

*The Pen of Brahma.* By Beatrice M. Harband. Published by Fleming H. Revell Co. Pp. 320. Price, \$1.25.

This is a collection of sketches which the author calls, "Peeps into Hindu Courts and Homes," and which gives glimpses, in a vivid and picturesque way, of the sorrows and sufferings of the people of India.

*Waxwing.* By Caroline Atwater Mason. Price, 30 cents.

Another story, published by the same house, and by the gifted author of *The Little Green God*. The scene is laid in New England and we read of a college girl uninterested in missions, but deeply interested in ornithology, attending an auxiliary meeting and coming into sympathetic relations with a returned missionary, and through her charming personality coming so roused as to eventually give herself as a missionary to India.

*Indian and Spanish Neighbors.* By Julia H. Johnston. Fleming H. Revell Co. Pp. 194. Price, 50 cents.

*Home Mission Readings.* By Alice M. Guernsey. Fleming H. Revell Co. Pp. 128. Price, 50 cents.

Whoever is interested in foreign missions is also an advocate of home missions. And there is a flavor of foreign missions in the title of the first of these two books. It is the third volume in the series begun in *Under Our Flag*.

These books, intended for use as text-books in all Women's Home Missionary Societies, are interdenominational. It is the purpose of the committee having these publications in charge to present year by year every phase of mission work being done in the United States and its dependencies by the Home Missionary Societies of the different denominations. The closing chapter gives an account of the special work done by the various churches.

*Home Mission Readings* is a collection of stories and sketches dealing

with various phases of home mission work and especially designed for us in missionary meetings. It has been well said that "a bright story will catch and hold the attention," and it might be added, move the heart and open the purse, "better than a prosy speech."

## Sidelights from Periodicals

**CHINA.**—Three articles on the boycott appear in recent issues—"The Awakening of China" in *The World's Work* for January, "The Chinese Boycott" in *The Atlantic* for January, and "Chinese Exclusion and the Boycott" in *The Outlook* for December 30. *The North American Review* prints an article by Archibald R. Colquhoun on "The Chinese Press of To-day," while *The Outlook* for December 23 contains an illustrated account of Chinese Citizenship in Hawaii," which bears indirectly on the Chinese people everywhere.

**JAPAN.**—In *The World's Work* for January there is an illustrated article on "The Leaders of Japan" which describes the passing of the older statesmen, and the coming of younger men to the front.

**AFRICA.**—The sixth number of "The Slave Trade of To-Day" is four in *Harper's* for January and pictures "The Slaves at Sea."

**INDIA.**—"The Indian Tour of the Prince of Wales," which appears in *The North American Review* for December, explains in an interesting fashion the political significance of the journey and the devotion of the native population to the royal family of England.

E. E. P.

## Woman's Board of Missions

Receipts from November 18 to December 18, 1905.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor.	
Bangor, Central Ch., S. S., 50; Norridgewock, Mrs. Nathan Dole, 5; South Brewer, Pearson Aux., 10,	65 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland.	
Augusta, Aux., 50; Bethel, Aux., 11; Gorham, Aux., 40.25; Portland, High St. Ch., C. E. Soc., 5, Seaman's Bethel, S. S., "Annie Gould Day," 41, State St. Ch., Aux., 45.70; Saco, First Parish Ch., Aux., 14.50. Less expenses, 6.55,	200 80
<b>Total,</b>	<b>265 80</b>

### NEW HAMPSHIRE.

<i>Grasmere.</i> —Miss Sarah Flanders,	4 10
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St.,	

<i>Concord.</i> Exeter, Aux. (Th. Off., 52), 58; Keene, First Cong. Ch., Aux., Th. Off., 50; Lyme, Aux., Th. Off., 8.25; Nashua, Aux. (Th. Off., 50), 63.50; Portsmouth, Aux., Th. Off., 26.10; Somersworth, Ladies of Cong. Ch., 30.40,	226
<b>Total,</b>	<b>240</b>

### LEGACIES.

<i>Lancaster.</i> —Louise Dowe Benton, by Benj. Benton, Extr.,	117
<i>Milford.</i> —Hannah A. Foster, additional,	43
<b>Total,</b>	<b>160</b>

### VERMONT.

<i>Enosburgh.</i> —Mr. Everts Kent,	25
<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Acuteville, Aux., Th. Off., 10; Bristol, Aux., 12;	



First Ch., A Friend, 20;  
 First Ch., Aux., Th. Off.,  
 St. Ch., Aux., Th. Off., 19.55;  
 Action, Aux., Th. Off., 1.50;  
 East (prev. contri. to const.  
 R. L. French); Hyde Park,  
 Aux., Th. Off., 50 cts.; New-  
 9.05; Post Mills, Aux., Th.  
 Randolph, Aux., 10; South  
 ing Ladies' Soc., 5.25; St.  
 North Ch., Aux. (Th. Off.,  
 South Ch., Aux., Th. Off.,  
 Thetford, S. S. Prim. Class,  
 nes, S. S., 10; Waterbury,  
 f wh. to const. L. M. Mrs.  
 Knight), Th. Off., 38.10; West-  
 West, Aux., Th. Off., 6.37;  
 2. Less expenses, 78, 192 30  
 Total, 217 30

MASSACHUSETTS.

*Woburn Branch.*—Mrs. Mar-  
 Richardson, Treas., Reading,  
 Abbot Acad., Jr. Aux., 25.00,  
 Aux., 101.40, C. E. Soc., 10;  
 igh St. Ch., Miss Josie L.  
 10; Malden, Maplewood Ch.,  
 Reading, Aux., 23.38; Wake-  
 (with prev. contri. to const.  
 rs. C. H. Howe, Mrs. A. F.  
 s. G. A. Goodale, Mrs. Clarin-  
 on, Mrs. Thomas Lang, Miss  
 White), 50, Mary Farnham  
 y Soc., 10; Woburn, Miss'y  
 289 87  
*Branch.*—Mrs. Charles E. West,  
 3 South St., Pittsfield. Two  
 Friends, 270; Dalton, Senior  
 0, Penny Gatherers, 60, Cong.  
 e Dept., 30; Housatonic, Th.  
 Pittsfield, South Ch., Aux.,  
 ond, Aux., 30, Willing Work-  
 West Stockbridge, C. E. Soc.,  
 xpenses, 17.45, 602 43  
 Friend, 3.25, Mr. William O.  
 memory of Louise Blaney, 100, 103 25  
*Branch.*—Mrs. Wallace L.  
 Treas., Bradford. George-  
 m. Ch., Aux., 5; Haverhill,  
 Aux., 10; Ipswich, Aux., 35;  
 Pilgrim Ch., Aux., 15.39;  
 ort, North Ch., S. S., 5.07;  
 C. 10, 80 46  
*Branch.*—Miss Nannie L.  
 as., 23 Washington St., Bever-  
 ly, Dane St. Ch., Aux., 155;  
 First Ch., Aux., 1, Maple St.  
 Dept. S. S., 1; Essex, Aux.,  
 uester, Aux., 50.99; Ipswich,  
 Ladies, 10; Lynn, Central  
 22.30, Prim. Dept. S. S., 21,  
 Aux., 21; Manchester, Aux.,  
 i, Crombie St. Ch., Aux., 38,  
 Aux., 8.85, Tabernacle Ch.,  
 Swampscott, Cong. Ch., S.  
 Dept., 15; Topsfield, Prim.  
 3, 431 64  
*Branch.*—Miss Lucy A. Spar-  
 as., 18 Congress St., Greenfield.  
 Aux., 27.75; Greenfield, Aux.,  
 S. S., 3.09; Orange, Aux., 16,  
 Co. Branch.—Miss Harriet  
 nd, Treas., 8 Paradise Road,  
 ton, Amherst, Aux., 33; East-  
 Aux., 14.70; Granby, Aux., 5;

Hadley, Aux., Th. Off., 45.45; Hatfield,  
 Wide Awakes, 10.21; Northampton, Ed-  
 wards Ch., Aux., 82.36, First Ch., Aux.,  
 125; Williamsburg, Aux., 5, 330 72  
*Hyde Park.*—Mrs. John F. Elliot,  
 Marton.—Rev. John P. Trowbridge,  
 1 00  
*Middlesex Branch.*—Miss Mary E. Good-  
 now, Treas., South Sudbury. Natick,  
 Aux., Th. Off., 58.25; South Framing-  
 ham, Aux., 25; Wellesley, Cong. Ch.,  
 Aux., 32, 115 25  
*Norfolk and Pigrit Branch.*—Miss Abbie  
 L. Loud, Treas., Lock Box, 63, Wey-  
 mouth. Brockton, Porter Ch., Aux.  
 (Th. Off., 50), 65; Cohasset, Second Ch.,  
 Th. Off., 10.55; Duxbury, Aux., Th. Off.,  
 3.25; Easton, Aux., A Member, 10; Hing-  
 ham, Aux. (Th. Off., 24.50), 23.30; Quincy  
 Point, Washington St. Ch., Woman's  
 Home Miss'y Soc., Th. Off., 5; Sharon,  
 Aux., Th. Off., 17.60; Whitman, Aux., 15, 155 70  
*North Middleboro.*—C. E. Soc., 10 00  
*North Middlesex Branch.*—Mrs. B. A.  
 Willmott, Treas., Townsend. Ashby,  
 Aux., Th. Off., 16; Concord, Trin. Cong.  
 Ch., S. S. Miss'y Assoc., 40, 56 00  
*Old Colony Branch.*—Miss Frances J.  
 Runnels, Treas., 166 Highland Ave., Fall  
 River. Attleboro, North, Aux., 30; At-  
 tleboro, South, Bethany Chapel, S. S.,  
 44; Berkley, Cent Soc., 15.75; Edgar-  
 town, Aux., 5.95, 26 70  
*Springfield Branch.*—Mrs. Mary H. Mitch-  
 ell, Treas., 1075 Worthington St., Spring-  
 field. Agawam, Jr. C. E. Soc., 5; Spring-  
 field, Hope Ch., Aux. (to const. L. M's  
 Mrs. J. B. Brown, Mrs. F. H. Young),  
 50, South Ch., Aux., Miss Carrie Lyon  
 King (to const. herself L. M.), 25, 80 00  
*Suffolk Branch.*—Miss Mary L. Pelkey,  
 Treas., 30 Mt. Pleasant St., North Cam-  
 bridge. A Friend, 50; Auburndale,  
 Aux., 18.90, S. S., 25; Boston, A Friend,  
 15, Mt. Vernon Ch., Aux., 100, Old South  
 Ch., Aux., Th. Off., 7.25, Tomiquawa Cir-  
 cle, 100, Union Ch., Aux., 10; Brighton,  
 Aux., 32.54, C. R., 33.46, Pro Christo Soc.,  
 5; Brookline, Leyden Ch., Woman's  
 Union, 210.75, Miss Sarah C. Davis, 20;  
 Cambridge, Hope Chapel, Prim. Dept.  
 S. S., 1.75, North Ave. Ch., Mrs. C. H.  
 Shute, 100, Pilgrim Ch., Dau. of Cov.,  
 40; Dedham, Miss Mary E. Danforth,  
 15; Dorchester, Pilgrim Ch., Aux., 15,  
 Second Ch., Y. L. Soc., 45, Village Ch.,  
 Aux., 5, S. S., 10; Jamaica Plain, Boyl-  
 ston Ch., Aux., 2.53; Medfield, Aux., 5;  
 Needham, Aux., 20; Newton Highlands,  
 Aux., 21.72; Roxbury, Immanuel Ch.,  
 Aux., 70, Walnut Ave. Ch., Aux., 17.16;  
 Somerville, First Orthodox Cong. Ch.,  
 Foreign Branch of Ladies' Aid (to const.  
 L. M. Mrs. Charles H. Colgate), 25, High-  
 land Cong. Ch., Women Workers, 10,  
 Winter Hill Ch., Jr. Aux., 50; West  
 Somerville, Day St. Ch., Aux., 25.90, 1,108 86  
*Worcester Co. Branch.*—Mrs. Theodore  
 Nye, Treas., 15 Berkshire St., Worcester.  
 Charlton, Jr. C. E. Soc., 5; Warren,  
 Aux., 6; Winchendon, King's Dau., 1;  
 Worcester, Old South Ch., Aux., 25,  
 Light Bearers, 10.76, Piedmont Ch. (prev.  
 contri. to const. L. M's Mrs. Silas God-  
 dard, Mrs. Morton Nichols, Mrs. Freder-  
 ick Hopkins, Mrs. H. Tyler Broad,  
 Mrs. George L. Bowker, Mrs. Stella J.  
 Post, Mrs. Francis Reed, Miss Lena

Sheldon, Miss Alice Armington, Mrs. J. B. Tucker, Mrs. Elizabeth Ager, Mrs. E. P. Britton, Mrs. Wilbert S. Latter, Mrs. William B. Dixon, Mrs. Walter Adams, Mrs. J. C. Adams, Miss Nettie Kellogg, Plymouth Ch., Aux., 15, C. R., 3,

Total, 3,574 60

#### LEGACY.

*Eddyville.*—Mrs. Charlotte E. Pratt, by Samuel Brock, Admr. Balance of legacy, 2,000 00

#### RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket, Barrington, C. R., 5.50; Providence, Miss Ednah B. Hale, 35, Plymouth Ch., Aux., 6; Riverpoint, Prim. Dept. S. S., 2.40; Wood River Junction, Cong. Ch., 5, 53 90

#### CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 265 Hempstead St., New London, Hampton, First Cong. Ch., 7.55; Mystic, Aux. (25 of wh. to const. L. M. Mrs. E. F. D. Noyes), 43; New London, First Ch., Aux. (Th. Off., 38.50), 74.25, Second Ch., Aux., Th. Off., 142.95; Norwich, Park Ch., Aux., Th. Off., 39.76; Putnam, Aux., Th. Off. (25 of wh. to const. L. M. Mrs. Abbie E. Child), 35; Taftville, C. E. Soc., 5, 348 51

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 31 Arnoldale Rd., Hartford, Bristol, Aux., 41.04; Hartford, Farmington Ave. Ch., Aux. (Mrs. Chas. R. Burt to const. L. M's Mrs. Theodore H. Goodrich, Mrs. Henry K. Leo, 50, Mrs. W. F. Williams to const. L. M's Mrs. George H. Barton, Miss Maria G. Pitkin, 50, 236, First Ch., Aux., 378.50, Prim. S. S. Class, 5, South Ch., Aux., 2; New Britain, South Ch., C. R., 2.75; Unionville, Aux., 57.35; Vernon Center, Aux. (Th. Off., 5), 13; Wethersfield, Aux., A Th. Off., 41.72, 777 57

*New Haven Branch.*—Miss Julia Twining, Treas., 314 Prospect St., New Haven, Ansonia, Aux., 55; Branford, Aux. (50 of wh. to const. L. M's Mrs. Frank E. Holcomb, Miss Hattie C. Beach), 80; Bridgeport, First Ch., Aux., 198.33, South Ch., Aux., Mrs. Edward A. Lewis (to const. L. M. Miss Harriet A. Hawley), 25; Brookfield Center, Aux., 7.25; Canaan (prev. contri. to const. L. M. Mrs. E. C. Gillette), Colabrook, Aux., 4, C. E. Soc., 5; Cornwall, C. E. Soc., 10; Cromwell, Aux. (25 of wh. to const. L. M. Mrs. F. M. Hollister), 78.68; Deep River, Aux. (with prev. contri. to const. L. M. Mrs. Sarah A. Kelsey), 20; Goshen, Jr. C. E. Soc., 6; Hadlyme, C. E. Soc., 5; Higganum, Aux., 8; Ivoryton, C. R., 4; Litchfield, Aux., 60.95, C. R., 13.25; Meriden, Centre Ch., Aux., 71; Middlebury, Aux., 17; Middletown, First Ch., Aux., 47.40, C. E. Soc., 5, Third Ch. (Westfield), C. E. Soc., 15; Morris, Aux., 30; New Hartford, Aux., 18.40; New Haven, Ch. of the Redeemer, Aux., 104; Yale College Ch., Aux., 61; New Mil-

ford, Aux., 3, Jr. C. E. Soc., 5; Newtown, Aux., 15.85; Norfolk, Cong. Ch., 21; Northfield, Aux., 44.50; North Haven, Aux. (50 of wh. const. L. M's Mrs. Roswell J. Shepherd, Mrs. Isaac L. Doolittle), 51.20; North Madison, Aux., 10.50; Portland, Aux., 15.50; Ridgefield, Aux., 20.60; Salisbury, Aux., 65.30; Saybrook, C. E. Soc., 10; Shelton, C. E., 6.15; Southport, S. S., 30; Stamford, Aux., 44.24, C. E. Soc., 5; Stratford, Aux., 30; Torrington, Center Ch., Aux., 111.94; Washington, Aux., 21, Dau. of Cov., 20; Waterbury, First Ch., Aux., 21.35; Watertown, Aux., 25.60; Westport, Aux., 20.25; Winsted, Second Ch., Aux., 7.33, G. C., 10, 1,564

Total, 2,690

#### NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Albion, Mrs. Julia Warren, 10; Agnebogue, Aux., 32.77; Binghamton, Plymouth Ch., Jr. C. E. Soc., 2; Brooklyn, Central Ch., Aux., 186.67; Flatbush Ch., S. S., 12.30, Lewis Ave. Ch., Earnest Workers, 23.32, Park Ch., Aux., 10, Park Ave. Ch., Branch Aux., 10, Plymouth Ch., Aux., 50, Richmond Hill Ch., Aux., 20, South Ch., Aux., 100; Buffalo, First Ch., Leud-a-hand Circle, 3, Annie E. Abell Circle, 10, Sunshine Circle, 1; Carthage, Aux., 5; Coventryville, Aux., 10; Deansboro, Aux., 8.25; Franklin, Aux., 22; Gaines, Aux., 10; Harford, Pa., Aux., 15; Homer, Aux., 5.35; Honesoye, Aux., 15; Lockport, First Ch., Aux., 16; Munnsville, In memory of Loved Ones, 30; Napoli, Aux., 10; New Haven, Aux., 31.44; New York, Manhattan Ch., Aux., 20.80; North Collins, Aux., 6.50; Ontario, Earnest Workers, 7; Oswego, Aux., 25; Oxford, Aux., 22.25, The Gleaners, 5; Port Leyden, Aux., 5; Poughkeepsie, Aux. (to const. L. M. Mrs. Daniel Curry), 25; Rochester, South Ch., Prim. Dept. S. S., 3; Rocky Point, Mrs. M. S. Hallock, 5; Syracuse, Danforth Ch., Aux., 45, S. S., 10.67; Walton, C. R., 3.75; Wellsville, Aux., 9.17; West Winfield, Aux., 15.20, C. E. Soc., 10. Less expenses, 147.14, 704

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., N. J., Paterson, Auburn St. Ch., S. S., 10; Westfield, Mrs. Robert Johnston's S. S. Class, 125.50; Pa., Herndon Ch., Th. Off., 11.50, 141

#### TEXAS.

*Dallas.*—Ladies' Miss'y Soc., 14

#### TURKEY.

*Marash.*—First Ch., Girls' S. S., 1

Donations, 7,523  
Specials, 371  
Legacies, 2,164

Total, 10,061

# BOARD OF THE PACIFIC

**President.**

Miss LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

MRS. C. W. FARNAM,  
Fruitvale, Cal.

**Treasurer.**

Miss MARY McCLEES,  
Adams Street, Oakland, Cal.



## A Traveler in China

[Mrs. J. Ellen Foster, well known through the country for her eloquent words in behalf of temperance, was a member of Secretary Taft's party to the Philippines, and on her way home she visited Peking. We are permitted to use some extracts from a personal letter telling of what she saw and did in that city and its vicinity.—ED.]

I AM in the heart of China; am in the W. F. M. S. home within the Methodist Mission compound, on the very ground which was swept by fire and drenched with Christian blood just five years ago this summer. Only two trees were left standing; one near the window at which I sit. Seven Christians, Chinese, found dead, are buried in one grave over yonder. The compound is just outside the wall of the Imperial City; between the walls of the compound and the city wall is only a narrow street. Just beyond the wall is the German and French legation. I am waked every morning by the bugle call, and can see the heads of a squad of soldiers. The buildings of the mission were all destroyed. They have been rebuilt of a gray brick, and are beautiful.

A good carriage drive runs down the center of the compound with broad stone walks on either side, and fine grass plats and flowers. An artesian well gives an unlimited supply of water, and cisterns for rain water furnish soft water. Everything is kept in perfect order in and about the homes. I am in the ladies' home of the W. F. M. S. Everything is plain and simple and yet elegant. I have a delightful room; a stained floor, two simple rugs, a white bed, a little mission furniture, wide windows with white muslin curtains; that is all, but it is fit for a queen. It has been a heavenly rest to me. As I write I can hear the girls singing at their evening prayers. The glow of the western sun might come from a great altar. All the place seems, no, it is, holy ground; for here men and women, learned and unlearned, were faithful unto death.

About one hundred and seventy-five girls are in the school, and they are almost every one the children of the poor. They furnish their own bedding and pay a dollar a year for tuition, nothing for board. They come from all this province. The teachers go for them every September, and take them home in the early summer. Women and girls are not safe alone in China. We went for them last week; Mrs. Jewell, the principal of the school, one teacher, and I. We rode all day in a second-class coach; board seats, no cushions. We took steamer rugs and other "fixin's," and were comfortable. At several places, Tientsin among them, the local missionaries came down to see us, and brought lunch and flowers. We arrived at the "place of our destination" at about seven o'clock. It had rained in floods the last hour of our journey, but stopped just at sunset. The colors in the west were simply gorgeous; wide and high they spread, and the glory reached almost to the arch above. We were met by the native pastor, a fine young man of perhaps twenty-five. We went in three carts, through the wall into the city about a mile. Oh, the cart! It is called a "Peking cart," and looks like a big Saratoga trunk on wheels. It is strong and heavy and without springs, for no springs could bear the thumping over the stones and the ruts of the Chinese roads. The streets are narrow and simply dreadful. There are no seats in the carts. One simply crosses his legs and squeezes in the best he can. The stones seem to rise up out of the ground and strike him, the sides of the cart punch him, and the top of the cart jams him down. One of the teachers was behind me in the cart; the driver sat on the front end and sometimes walked; the horse was a little mule.

The ladies went at once to the work of getting ready for the night. There was a good bedstead with springs and a mattress and two cots, sheets and pillowcases and pillows and blankets, and canned goods for supper. These Chinese houses are made of three rooms on the ground floor, and no upstairs. There are two sleeping rooms at either end and a living room in the middle. I slept in the big bed in the first room, we ate in the middle room, and the ladies slept in the third room. Our supper was fit for princes—stewed oysters, cooked over an alcohol stove, with sandwiches, jam, tea, and fruit.

We got up the next morning at five, and at six I started with the young pastor for a trip to the Great Wall, which touches the sea about two miles from where we were. Again I got into a cart, with the pastor in front on one side, feet hanging over, and the driver on the other. We went a mile through the narrow streets. The shops were open and marketing going on. One gets used to these scenes here in the Orient: many men naked to the waist; many children with little or no clothes on; women in all sorts of garments; all of the national type, but of variable degrees of cleanliness and

quality, most women carrying babies. The men often carry the children and do not seem to mind. There seems to be much family affection. Foreign soldiers are seen in small numbers everywhere; there were some that morning at market. Well, we came to the wall in an hour or less. This part of the wall is over a thousand years old. We went up on it. It went down to the sea, a mile away, on one side, and to the mountains and over them on the other. At the highest point was a temple, just inside. I went up on the side in China, and through out on the other, into Manchuria. You will imagine how wave after wave of emotion flooded my soul. In places earth and shrubs cover the stones, so that the wall appears to be a long, high mound. A railway runs through it near where we were. The Chinese hate the railroad, but use it all the same. We met the teachers at the station, a little after eight o'clock, and began the journey back to Peking. About twenty girls took the train with us. The friends had brought them and their belongings. Each one had a big bundle in which were her clothes and bedding. She had a large basket, and as many small traps as I usually have.

We were all day getting back to Peking. There were leave-takings between families and reunions among the girls, just as with us. I think the latter were more joyous than the former were sad. The Chinese are stolid and think it weak to show sorrow. The missionaries at the various stations met us with more lunch and good words. They are a happy lot; they love their work. We were met by Dr. Lowrie and six or eight men missionaries and two or three ladies. We lined up the girls in a procession of twos with teachers and friends along at intervals. It is an eighth of a mile along the wall and through the "water gate" to the entrance to the city where the rickshaws were waiting. We re-formed here, putting the little ones and the weaker, not more than a dozen, in these, and getting all in good line. When we started Mrs. Davis, the oldest lady missionary, led in a rickshaw; several followed; then came the long procession of girls, teachers and missionaries. There were two young missionaries on bicycles, who rode back and forth to keep everything right. There were occasional lanterns in the procession, for the streets are not well lighted. The way from the station to the compound is Legation Street and the "Broad Street," where the Boxers rushed and from which they bombarded the British Legation at the time of the siege. The sentries at the gates of the different legations and many straggling soldiers and civilians stopped and gazed as we passed.

The "generalissimo" of the school and of this gathering of pupils is Mrs. Jewell, who has been here nearly twenty years. She lost her husband one month after marriage and then dedicated her life to the missionary work and has been right here ever since. She is fine and so are they all. There were twenty or so girls at the school from this vicinity and they had everything ready for those from far away. The rooms in the dormitories were

lighted and the girls soon found each her own place. They sleep four in a room, on a raised platform, no mattress but the pads or mats they bring. At supper they sing a blessing and then fall to, to rice and cucumber salad—no spoons or knives or forks, only chop-sticks.

There are no higher types of manhood and womanhood than were here among these missionaries. Education, culture and business ability all consecrated to God and engaged in the service of humanity. I am sure the dear Christ must rejoice in them and say of them "As Thou hast sent me into the world, even so have I sent them into the world. They have kept Thy truth." I feel myself exalted by the touch of their garments.

Yesterday morning I went over the ground of the siege with Mrs. Jewell the principal of the school. She was in it. We went to the British Legation, over the same road traveled that memorable 20th of June, 1900, when the procession of missionaries, teachers, scholars and native Christians left the compound under escort of a few soldiers for the place of refuge. We went to the site of the American Legation, to which they first went but had soon to leave, and then to the British Legation, where they stayed till the allied armies came to the rescue on August 14. We went into the little church and to over a dozen points of interest—the hospital, the graveyard, the well of water (which did not fail), the bell which called them together, the great trees which sheltered them. The walls still give mute testimony through lips of bullet holes, and one great tree dead but showing scars of a blow. The man who tried to cut it down to stop the progress of the fire was shot in his tracks.

Dr. and Mrs. Headland took me to Sir Robert Hart's garden party yesterday afternoon. It was in the grounds of his residence and was very swell. I met several diplomats there, but Sir Robert himself was the hero, the Hercules of the occasion. He is not the typical Englishman, is thin and slightly rather tall (not very), and quite gray. He was cordiality itself to me—talked of his fifty years here, of the changes he had seen, of the siege, of the process of awakening through the Empire, of many things diplomatic and social.

In the evening my hostess gave a Chinese dinner of twelve covers in my honor. Several of the gentlemen and one lady spoke English and they were all educated people. At my right sat a long-queued man who spoke perfect English and is a teacher in the university. He spoke intelligently of things American and with much feeling of the death of Secretary Hay. He and others are much exercised over the Chinese exclusion laws. I have gone over and over to them the relation of the popular fear of cheap labor and its effect upon our governmental policy. This man's face, his tones, his speech all bear the impress of refinement. His father was the first Chinese preacher ordained by our Methodist church. He was converted after hearing one of our street missionaries preach. He was one of the better common class and his family are all fine men and women, several being preachers. The old man, his wife and two children were murdered by the Boxers. He was going back to his charge after the spring conference here in Peking and he was murdered on the road near his home. The son, the one I met with last night, is now preaching at the same place. He said: "I ask the conference to send me where my father gave his blood. He finished his work there and I want to carry it on as I best can."

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## Report of the Hall's Islands and Ruk Lagoon Tour

BY JENNIE D. BALDWIN

### **RUK, CAROLINE ISLANDS.**

THE new Morning Star sent to us through your generosity has given an opportunity long desired. Over five years ago, as the old Morning Star was passing Hall's Islands on her way to Honolulu, the request for a teacher was made. During these intervening years there has been no Morning Star and no opportunity to open new fields of labor. It was therefore with joy that we sailed on December 29 for Hall's Islands with Panasi and Lucy, a young couple to be stationed on those islands if, after all these years of waiting, the people would receive a teacher. Is it not sad to think of all the money wasted in the home land and remember these islanders, only sixty miles distant from us, who have waited five years for someone to tell them of the way of salvation? An early start was made and about five o'clock we cast anchor after a wearisome day of being rocked in the cradle of the deep. I agree with little Elizabeth Garland that a "steady house" is preferable. The people were frightened by a steamer and not a canoe appeared, but in the morning the captain moved nearer land, and two men summoned up sufficient courage to come out to the ship. Finding that the head man whom we sought lived on this island we started for the shore. On seeing me, the query was raised, "A woman?" Having never seen a white one before, I was a novelty. We received a hearty welcome. One woman took hold of three of us and seemed distressed that she had not hands enough to

lead us all along the beach to a large, open shed. Here, all the people on the island gathered together, and this woman sitting by me held to my hand, examining my finger nails to see what sort of a being this pale creature was. Mr. Jagnow addressed them and taught them to say "Morning Star," and our little band sang gospel hymns to an attentive audience. Having accepted their teacher, Mr. Jagnow selected the land for a church and teacher's house, while I and the girls accompanying me talked with the women. It was a new experience to talk with those entirely ignorant of gospel truth, and our Saviour's words came with force at such a time, "Without me ye can do nothing." As one woman was urgent in inviting us to her home, we went beyond this general meeting house, where the men hold their palavers, and found the low, thatched houses of the people all built closely together. To enter one was a difficult matter, but one could not refuse such entreaties, so all dignity was sacrificed, and by returning to the method of locomotion practiced in our babyhood days, we entered the little thatch house erected on mother earth. There were the women and three or four unfinished mats that they were weaving, but there were no home comforts,—not a bed, chair or table, only a few wooden dishes. Even the mats when finished cannot be kept to cover the earth floor, but must be used to purchase food, of which there is a great scarcity on that island. One remarked that the young couple would remain and die with them of starvation. As the soil is very poor, breadfruit trees and taro do not thrive. Lunch was then served on the teacher's camphor wood chest, before a large and intensely interested audience, who quickly consumed all that could be spared. Further arrangements were made for the teacher and his wife and then we bade this simple folk farewell. What changes will come during the year? How will Panasi and Lucy hold out in the midst of heathenism? Will they be discouraged after a few months of trial on an island where there is but little food? These are questions which arise in our minds. How many will uphold them in prayer?

On the following week we visited the stations in this lagoon and found the field in a more encouraging condition than last year. At some places the churches were filled to overflowing and we were glad to have so many those still in darkness come to hear the words of life.

At Iowt the people gathered on the dock waving branches and singing songs to welcome us as the boat drew near the shore. At the close of the service I was touched by the appeal of one little girl who came just as we were going down the path to the boat, saying, "I want to go with you." Then came her testing time, as two girls from that island once ran away from school. The chief and the women kept asking, "Will you follow t



thers? Will you follow the others?" The poor child with clouded face assured them time and again that she would be steadfast and with a joyful heart apparently stepped into the boat. May she manifest the same steadfastness in holding on to the right.

At Utet last year we could only speak to a few women and two or three men, but this year a service was held and although poorly attended, when Mr. Jagnow asked "Who would choose the right?" three answered in the affirmative. An unfaithful teacher and other influences have led these ignorant people to return largely to heathenism, but we hope that the word of God may be used of the Spirit to reprove and quicken them.

There was a marked contrast between last year and this at Metritu. The attitude of the people was discouraging a year ago but this year even the heathen gathered to welcome us as we went ashore, then attended the religious service, filling the church to its utmost capacity. At the close of the service a motherless girl wanted to accompany me, but when her father, who is a member of the Training School, asked permission of a heathen relative, he was ugly and silent, so I sought him out but only to meet with a flat denial. The girl went out on the dock awaiting results. Can you imagine how hard it was to tell her the decision and leave her crouched on the sand? Atran was, however, determined and put his sister in the boat. After receiving a few orders from the chief concerning the girl she departed, happy to rescue her from heathen relatives and delighted to see a young boy take such a noble stand for his sister. Here, as in other heathen lands, women and girls are of secondary importance, indeed on these islands they receive but little instruction in arithmetic as the men fear this knowledge will make them unduly proud. So the nobility of this young girl was very gratifying, indeed refreshing, for one so seldom sees any exhibition of character in this easy going land.

At Tol, as at Metritu, a large number of heathen men in their heathenish dress and paint attended the service and listened attentively to the message given. At present the chief favors religion and it is very apparent after six years observation that these men exert a great influence over their people. Unfortunately some of this class favor heathenism, spirit worship, the night dance, and are a great hindrance to the spread of the gospel. The enemy of souls is fertile in his devices but our Master said, "All power is given to me, go ye therefore and teach all nations." Who can fathom the depths of his "all power," then why should one in his service be discouraged? Bishop Whipple said, "There is no failure in Christian work; the only failure is in not doing it." May we all be faithful in this our great opportunity.

## Letters from Aruppukottai, South India

MADURA DISTRICT, July 4.

JUNE has been a busy month with us, and we have had encouragements in the work which may interest you all, as they are right here in your own corner of the work. Perhaps you may not know much about our Indian fevers, but there is one kind that is very bad, apparently without any cause or any other sign of disease. A child will have fever with a temperature of 103 and 106 degrees with only slight variations for weeks. We have had this fever in Aruppukottai all this year, and a number of people have died from it, among whom were two little girls from one of our village day schools, and it is of them I want to speak.

The first was little Amammal, eight years old. She had fever all through February, but got better in March and we hoped would grow strong again, but the fever returned in April and she died. Her last words to her mother were: "Don't grieve for me; Jesus is calling me. See! he is waiting for me."

A few weeks later another child, Gnamammal, had the same fever, but with her the end was sudden. On Saturday she was in school and led the Christian Endeavor meeting very nicely; the following Saturday and Sunday she had fever, and on Monday died. She, too, seemed quite happy, and said to her mother, "Do not grieve about me; I am going to be with Jesus."

The teacher in this school is a young woman about twenty or twenty-one. I feel that she has done faithful work there, and it must comfort her to know that her little ones were happy and ready to go when the time came.

Then in our boarding school among our one hundred and forty children there are some of all sorts and characters. One little orphan boy of rather a sullen, unattractive disposition has changed wonderfully of late, and in Junior Christian Endeavor meeting last month stood up alone and bravely sung a little hymn, "When Satan comes to tempt us, let us run to Jesus—side," etc. A big boy of seventeen years came to me two nights ago and said he could not sleep the night before for thinking of his sins. He has told me a number of lies, and had been following a course of deception for nearly three weeks. I suspected it, and was so glad to have him feel it and confess it of his own accord, and trust it will be a turning point in his life. He is a boy from a heathen home, and has no relatives that are Christian as yet.

On Friday two little girls came to me with bright, happy faces, saying they had asked Jesus to forgive them the day before and make them truly his children, and they felt sure he had done so. They were very happy and I felt happy too to find God's spirit working among the children. To

day noon we had our Junior Christian Endeavor meeting, and one child named Elizabeth stood up and made the following request: "I have asked Jesus to forgive all the sins I have ever done and make me a good child, but I have not got the answer yet. Please pray that Jesus will give me the answer." Dear little thing, she wanted the joy of assurance, and I'm sure she will have it. She looked so sweet, standing there with her earnest little face and big tears in her eyes.

I think in my last letter I mentioned a pupil of our Bible woman's who was slowly dying of cancer. Well, she lingered on until July 1 and then quietly passed away. For some months past she could not speak properly or eat, and since May lost her hearing too; but it seemed to comfort her to have us pray where she could see us. She would watch us and move her head in assent, though she did not hear a word. I believe she was truly saved as a result of Bible women's work. We are watching three other women with interest who seem very near taking a decided stand for the Lord. One is a young widow of nineteen years only. She is the only child by a second marriage; her mother is dead, and she is all in all to her father, who is a very old man. He said to us, "I am very old; I can't live long, and I want my daughter to become just like one of you Bible women, but let her stay with me till the end." So he sits and listens as the Bible woman teaches the daughter, and we trust both may be saved.

Averdi is still persecuted. About six weeks ago when reading her evening portion her husband took away her much prized Bible and tore it up before her. Poor thing! she takes it patiently, but it is not easy to live a Christian life in a heathen home.

To-day we had a wedding on the compound. The bride was an orphan girl Mr. Perkins had given into his care by her father at his death so that she should not be taken by Hindu relatives. She seemed very happy, though she had only seen her husband once before. Just think of it! But Mr. Perkins knows him to be a nice man. He was converted about three years ago, but he is the only Christian in that village, so please remember them as they begin life together there. I am glad she has a sister in the next village, about a mile away, who was married in April to the teacher there.

We are so much needing rain here, and I do long to see it. We had none worth mentioning last year, and consequently wells are drying up. Even in our deep well the water is very low and green.

It is good to feel that there is someone specially remembering me, and who will be interested to hear what is going on here.

Yours very sincerely,

C. S. QUICKENDEN.

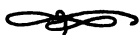
MADURA DISTRICT, July 3.

Thank you for your letter of April 14th, and for your kind remembrance of us in prayer. I gave the enclosed letter to Koilpillai. She was delighted with it, and last week brought me an answer to be forwarded to you. I feel sure you will like to have her own letter, but as it might puzzle you some to understand her funny Tamil characters, I send the translation with it. Koilpillai is our youngest Bible woman. I suppose she is not yet twenty-five years old, but she has a family of little children, a girl of nine years, boys of six, three and two weeks old, for just a few days after she wrote her letter to you, and before she brought it to me, a little son was born so she is having a month's vacation. Her husband is colporteur. She is not able to give quite all day to the work as our other Bible women do who are widows, but she conscientiously does what she can. The way they manage when they have little babies is to take baby with them, also a *seely*—that is the long cloth which the women here wear—and when they go into a house to teach, they tie the two ends of the *seely* over one of the beams in the roof and baby has a very comfortable swinging cradle in the loop of the cloth that hangs down, and so is quiet while the mother talks to the people and gives lessons.

Koilpillai has a bright happy disposition, and bears a very good character, too, for I've never heard a word spoken unkindly about her, though it is a common thing in this country to get hurt and pick quarrels about very trifling things often.

Yours very sincerely,

C. S. QUICKENDEN.



Dr. Lucy P. Bement, who is now in this country, writes of her work in Shao-wu:—

THE W. B. M. I. medical work for women and children in Shao-wu is not very old, the W. B. M. I. dispensary having been open only about two and a half years. In that time there are sixteen thousand treatments recorded to the credit of our W. B. M. I. sisters in America who support the work. Sometimes in the fall, when the weather is good, we have had more than twelve hundred patients in a single month. But in the spring, when the rains come down in torrents and it seems as though it would never stop, it is very difficult for the women to get out, and we sometimes have as few as three hundred in a month.

I remember one dear old lady who met me in the street one day almost soon as I arrived in Shao-wu. Suddenly she came up to me and thrust very bad finger into my face, saying, "Can you heal it?" Without stopping I told her to come to the house and I would open it. That was before we had the dispensary, and all those things were done in the dining room. But she was very much frightened because I said cut, and she said, "Oh no, no, not that!" In a little while, however, the old lady came, and opened the finger and, later, took off the end of it. The woman was a widow and her sons smoked opium and would not help support her, so she earned a meager living by taking in washing. Long before her finger was well, but when she had begun to work a little, she came one day bringing twenty cents, which represents several days work for a woman there, saying

she wanted to help on the good work. As long as we were there she brought as many people to the dispensary as possible, and as many to church as she could persuade to come.

One dear little boy came to me one morning in his father's arms. He had been dreadfully burned some two weeks before with a fire basket. His little body was simply covered with nasty Chinese medicine, and his clothing soaked with pus. How he would yell when he saw me start in his direction, but he came until he was quite well and got all over being frightened, and became a general favorite in the dispensary.

At one of the meetings with the women my sister noticed a woman she did not remember, and on asking who she was the woman said: "Oh, you do not know me, but your sister does; I was dead and she brought me back to life. At least I was unconscious and my people, who are not Christians, would not send for her till every hope was gone. She came and worked over me till I became conscious, and then she brought me food and medicine till now I am quite well, and I am a Christian and am to join the church next Sunday." And she has been one of the earnest workers in the church and students in the woman's class since.

One of our workers who is now an earnest teacher and preacher was being criticised by his family for the stand he took in regard to Christianity. "Yes, certainly," he said, "I am a Christian, and I expect to spend all my strength in trying to bring others to Christ. When I was poor, did not have rice enough to eat or clothes to wear, and even my relatives would not give me a recommendation, did not the teacher take me to teach her the Chinese character, and did not her sister save the life of my mother, my brother's wife, and my son's wife? And last spring when my baby was so ill I am sure it would have died had it not had medicine from the foreign dispensary, and my son is now alive and well, when everyone of my children died before I knew the foreign doctor? Yes, certainly I am a Christian. What one of your heathen gods would do as much for any of you?"

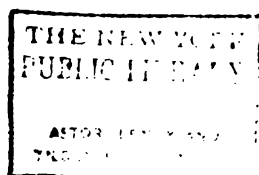
These are some of the things to thank the Lord for. I wish I might tell of the many calls that I could not answer because I am but one, and cannot be in more than one place at a time. I would that I could make you feel and hear the calls that come to us from all over the field for more teachers, more Bible women, more preachers. When shall we be ready to respond to the call and place someone in each open door? We want to take back with us when we go a kindergartner, a physician, a teacher; and we want to have you send us still others in a year or so.



From Mrs. Smith's report of work in Pang-chuang:—

We have this year spared to the needy Lin Ching field, for four months in the winter and for twenty days in the spring, our invaluable Miss Gertrude Wyckoff. She also spent ninety days in the Pang-chuang classes, thus reaching one hundred and five women and girls. Mrs. Smith spent one hundred and thirty-six days and had one hundred and eighty-five pupils, making nearly three hundred under their joint instruction. These classes







A CHRISTIAN TAMIL WEDDING



# Life and Light

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**UNITED WE STAND.** In these later days psychologists tell us much of the moral value of team work; that ten men together can do more than ten times as much as one man alone. Here is one reason for banding ourselves together, and the time we spend in conference is worth much in its gain of clearer vision and warmer zeal. So it is well for officers of Branches to come together occasionally to talk of methods and problems and needs. Such a conference gathered in Pilgrim Hall on January 16, sixty women being present, representing twenty Branches. After discussing the literature of the Board—*LIFE AND LIGHT*, the *Mission Dayspring* and the *Prayer Calendar*, with the best way to increase their usefulness—other matters, as providing for Branch expenses, the use of legacies, appeals from different missions, bulletins giving news items, were taken up. While we could not solve the problems presented, yet many minds shed light on them, and the workers felt themselves stronger and wiser for the talking them over.

**CONFERENCE OF AUXILIARY OFFICERS.** Following the example of the parent Board one of the Branches invited the officers of its auxiliaries to a conference where they could discuss methods of work. Some of the topics talked over were auxiliary meetings, including United Study courses, and the use of leaflets, auxiliary membership, the treasuries, with desire for increase of gifts and of prayers and auxiliary extension, the gaining of the uninterested, and so on. The officers gathered in the morning, and the discussions were animated and many profitable suggestions were brought out. After luncheon these women, with many more, gathered in the quarterly meeting of the Branch, and the whole day was full of interest and profit. Could such conferences be held annually in every Branch the workers would be strengthened and the work set forward.

**NASHVILLE CONVENTIONS.** Three important gatherings in Nashville, Tenn., are to emphasize the interests of foreign missions. February 27 and 28 interdenominational conferences are to be held by the Boards of Foreign Missions in the United States and Canada. The General Boards

are to be represented by secretaries and others, the Woman's Boards also by official delegates. These conferences have several times been held in New York, in January, and now for the first time go to a Southern city. This place and date have been chosen because of the Student Volunteer Convention to be held there February 28 to March 4, when a large number of volunteers will be in attendance, also missionaries from many lands.

**UNITED STUDY** From New York City comes the good word of the first **REALLY UNITES.** meeting of the Interdenominational Mission Study class under the leadership of Miss Ellen Parsons. The class of 66 women, gathered from Orange, Staten Island, Brooklyn and the city of New York, and they were of ten denominations, 34 Presbyterians, 21 Congregationalists, and the others scattering. Miss Parsons held the closest attention, covering the first chapter of *Christus Liberator*, and dwelling also on the Introduction, giving an interesting sketch of Sir Harry H. Johnston, its author. In the second meeting of the class 100 women were present, from 44 churches, and Miss Parsons made all wonder that they had known so little of the part Africa has had in the life of the world. She made a strong plea for the use of denominational magazines, and emphasized the folly of neglecting current events while studying a text-book. Thus does common interest in the great task of the Christian Church help to do away with barriers and to bind us closer into one.

**WHAT CAN WE DO ABOUT IT?** All through the centuries we find ghastly stories of "man's inhumanity to man," but never has history shown a blacker page than that which tells the doings in the Congo Free State, under the permission, if not the direction, of King Leopold of Belgium. Out of twenty-five million people ten million have perished to appease the thirst for gold and uncounted thousands have been horribly maimed. Atrocities too shocking to describe are committed daily, and even now the hideous work goes on. The committee of investigation, appointed by the king, try to smooth things over, but the testimony of the kodak, showing pitiful mutilation of many victims, is not to be gainsaid. The governments of the world must interfere, and we must help to make such a public sentiment as shall be sure to put an end to this awful wrong. The Congo Reform Association plans a campaign to inform the people, holding meetings in February in Boston, Lowell, Portland, Fitchburg, Providence, Worcester, Springfield, Hartford, New Haven, New Britain, Albany, Syracuse, Rochester, Buffalo, Pittsburg, Cleveland, and on through Middle West and the South. We must help to make these meetings a success by following the public talk by our sympathetic influence. Can we sit comfortably in our pleasant homes or go about our work and pleasures while such things cry to Heaven?

**OUR TREASURY.** Contributions for regular work received during the month from December 18 to January 18 were \$8,886.71, a loss of \$1,777.52 as compared with the corresponding month a year ago. For the first three months of the present financial year, ending January 18, contributions for regular work have amounted to \$1,997.95 less than for the same time last year. We are reminded of the woman at the Chicago-Columbian Exposition, who was "looking for the *impetus*." Where is the *impetus*? Who will find it and share it?

**DID YOU FORGET** To pay your subscription to *LIFE AND LIGHT* last year? Or did you decide that all its stories of work and of need had no interest for you, that you were so busy with things close at hand, with food and raiment, and home and society, that you could not take time to read its pages and to think of the cause for which it stands? Then being both honest and courteous, you would have asked us to discontinue, which we most regretfully should have done. But six hundred women in 1905 did neither, pay nor discontinue. Did they all forget, and were you one? How about this year?

**PRELIMINARY ANNOUNCEMENT.** The third session of the Summer School for Women's Foreign Missionary Societies will be held at Northfield, Mass., July 16-23, inclusive. It is hoped that all interested in the best methods of study and work in the general societies, individual churches, among young women, and with children, will attend; also that auxiliaries and churches will send delegates.

The next book in the United Study course is *The Island World*, by Mrs. W. A. Montgomery, who will be present.

As usual there will be a registration fee of \$1. A special building will be set apart for the young women.

**APPEALS FOR MORE WORKERS.** From our work in the Madura Mission comes a most pathetic cry for more helpers. The high school for girls, the superintendence of four Hindu day schools for girls, the school for training Bible women, and the oversight of their work in city and country, the vast and arduous service at the woman's hospital, and the important care of women and schools at Aruppukottai—all these, none of which may be neglected, would be a heavy load for ten women. As it is we have only six, with three assistants, never all there at the same time. None of these workers are young, and some are far from strong, yet they must do double or even quadruple work in a climate always trying. The need in the Marathi field is almost a duplicate of this. Surely some of our young women who want to put their lives where they will count most may well

feel that the call is for them. For new workers, too, we need new funds. Let us not desert those who are battling so bravely.

**FAMINE IN JAPAN.** After the great war famine has come upon three of the north-ern provinces of Japan, the rice crop having almost totally failed. Three quarters of a million of people are already suffering intensely, many just keeping alive by gnawing the roots and bark of shrubs and trees, and they cannot expect relief till the new crop is harvested. Their government will give some aid, and the foreigners in the country appeal to outside friends, to us, for help. Here is a chance to come to their need with that sympathy and succor that will bind their hearts to us and to our religion. Can we turn away from their appeal? Dr. J. H. De Forest, of Sendai, the honored and beloved missionary of the A. B. C. F. M., will receive and forward gifts in their behalf.

**IS THIS ECONOMY?** Mrs. Arthur H. Smith, of Pang-chuang, China, shows us in one revealing fact something of the pressure of straitened funds under which our missionaries work. "The brethren of this station have weighted the scales with ponderous facts and possibilities and duties and mighty responsibilities on one side, and the empty treasury on the other side has gone up to a dizzy height. The concrete appeals to some folks; I want to stiletto your hearts with one eloquent pathetic fact—just one.

"Our patient, kind, long-suffering doctor, who sometimes has six and even eight hours of operations in a single day, performs a large share of them without giving an anæsthetic, soothing and controlling the patient, as well as wielding his skillful knife. Isn't it a drain on his own nerves? Ask your doctor if you have any doubts. Why does he do it? Because the hospital never has anything like an adequate fund, and the patients are too poor to pay for necessary drugs (the full price), not to speak of luxuries. Does Jesus like this to be so? Shall it remain so?"

**A PRIVILEGE OF OFFICERS.** *Not in the Curriculum* is the suggestive title of a recent book. That which lies outside the narrow path of routine may be the greatest opportunity within our reach. Miss Twining, of the New Haven Branch, expresses this thought well in saying: "In my opinion every officer for any special service should have before her something more than her technical work. She should always bear in mind that her very official position gives her a right to exert a strong personal influence among all those treasurers and secretaries who are in correspondence with her. She should be a real stimulus to them, urging them on to higher standards, strengthening the weaker ones with sympathy and recognition

and appreciation of what seems to many of them as small results. Such help serves up many despondent workers."

THE ANNUAL of the International Institute for Girls in Spain was held in MEETING. the Old South Church January 30. Election of officers of the corporation and other business was followed by an address from Señorita Iarcial, a graduate of the institution, now located in Madrid. The keen vision of the possibilities of Spanish girls was the inspiration of the beloved minister, Mrs. Gulick. The attractive personality of the speaker and the grace and earnestness in her delivery of her message brought to her audience the reality and value of the institution which she represents. It is to be hoped that her efforts will bring a large return.

HAVE you among your church women one of trained and alert mind, but unable to join in your work because of ill health or family cares? Ask her to plan one of your programs. Give her time enough for this. She will enjoy the work, and you will be the stronger as a society for her help.

E. B. S.



## A Few Notes on Some Tribes in Interior of Africa

BY MRS. AMY J. CURRIE

TWO years ago I accompanied my husband on a journey across Africa. We started from Bihe (which is about three hundred miles inland from the town of Benguela on the West Coast) and went in an easterly direction to the Upper Zambesi River, then on through the southern portion of the Congo State, passing around the north of Lake Mwero, from there to the southern shores of Lake Tanganyika and thence to the head of Lake Nyasa, following that beautiful lake to its southernmost point, and visiting many missions on the way before turning our faces homeward. Our return journey lay through a country several degrees south of that through which we had passed when going eastward, and differed from it in the fact that for the last five months of the trip we saw no trace of missionary effort. Part of the way was through unexplored districts where the natives said no white man had ever been and certainly no white woman.

It is concerning those tribes among whom no missionary or even native evangelist has gone to live and tell the good news of the Saviour of all men, that these notes are submitted for consideration. Some of the interior

tribes have not a large population, yet they cling tenaciously to their particular dialect and customs.

One of the most interesting people, those of the Ilala country (where Livingstone died) south of Lake Bangweulu, is one of the smaller tribes. They have been decimated by smallpox and raided by stronger and more warlike neighbors, but now that the country is under British rule



LUIMBI WOMEN WITH COWRIE SHELLS IN HAIR

plundering of one tribe by another is not allowed and the weaker have a chance to develop. They seem a gentle, courteous people; in other districts we were able to obtain so much food. The scenery, especially near and among the Muchinga range of mountains, is very beautiful. Towards the lake, close to which is Chitambo, where the great missionary explorer breathed his last, the land is very swampy. A few of the men have been to the mines and other places working for the whites, and so have obtained cloth to wear, but the majority wear simply a piece of bark cloth

made by taking the inner bark of certain trees, beating and pounding it till matted together into a coarse, fibrous cloth and then sewing the pieces together into the size required. The women are not very attractive in appearance, for most of them wear a metal or wooden button inserted in the upper lip and sometimes fastening both lips together by means of a peg. It gives a rather muffled tone to the voice, though one wonders how they can talk at all comfortably. Some of the men told us that the button is removed when the woman wants to scold. While passing through that country the people frequently came to our camp when the evening meeting or a Sunday service



WOMEN OF ILALA COUNTRY, SOUTH OF LAKE BANGUEOLO, WHERE  
LIVINGSTONE DIED

was being conducted, and although they could not understand the language used, they sat quietly looking on, some of the women covering their eyes when they saw our boys do so in prayer. They begged us to come back or to send teachers to them.

The Iramba country is west and north of Ilala. The men of that tribe are excellent blacksmiths and workers in metals. Iron is obtained in their own country, copper and tin from neighboring districts. Those women whom we saw are nicer looking than those of Ilala, though their style of hair-dressing is somewhat similar, viz., large beads being woven into the hair so as to appear like a cap; no hair is visible. But the supposed cap never comes off, except when the wearer wishes to dispose of a few beads. From

this district the Bihean slave-traders have obtained many slaves and much rubber. Ivory, too, was formerly very easily obtained. There are still large herds of elephants ranging the forests—our men had frequently to shout or make noises so as to drive them off—but the Belgian government on one side and the British on the other make elephant hunting without a license—and that an expensive one—illegal.

Further west are some other small tribes such as the Wa Kaonde, whose women wear one or more strings of beads hanging over their eyes and



WOMEN OF IRAMBA COUNTRY SELLING VEGETABLES IN CAMP

nose, and whose late chief used to amuse himself by causing refractory subjects to be thrown down a steep cliff.

But I pass on to another tribe, Mambunda (notice how the prefix Wa [they] changes into Ma; further west it becomes Va or Ovi, while south it is Ba). Their country is quite extensive; they are found north of the Barotse land, but are more numerous westward as far as the Kuvango, a tributary of the Zambesi. They seem to be a vigorous and industrious people. Some of the prettiest basket work which we saw in our tour was found among them. Those villages near the Barotse country appeared to be well supplied with trade cloth, but in others the clothing was of the scantiest. In some books of travel the Biheans are spoken of as Mambunda



and they are still called so by tribes east of Kakompo River where they have traded. One man told Mr. Currie that he had been very anxious and somewhat fearful to see our carriers — Mambunda he called them — for he had heard that they were dwarfs and cannibals. The Biheans were by no means flattered. The confusion of names probably lies in the similarity of Mambunda and Ovimbundu, another name for Biheans, meaning they who speak the Umbundu language.



IN CHIBOKWE COUNTRY. WOMEN BRINGING FOOD TO SELL

The Lunda people are to be found in different sections east and north of the Upper Zambesi. We met some soon after we had crossed the Kabompo River on our way back and continued meeting them till we reached the Zambesi River, which we crossed at Shinte (old maps frequently have the words Shinte or Kabompo, which is quite an error, as the latter is many days' journey to the east). Here we found that the present chief of that district had fled further south, owing to a little family war, and the country was practically deserted save for a few old men and their followers. Two of

the oldest remembered Dr. Livingstone's visit in 1851 when they were boys. They said he had told the Shinte of that day to abstain from raiding and slave dealing. "But," said one of them, "he (Shinte) went on doing it and now he is dead." They were very anxious that we should live among them or send teachers to them. They were sure that the people would gather together and the chief would return to his capital if a missionary came to live there. One man made the pathetic remark, "We are too old now to learn, but we want our children to hear the good words."

This tribe is a branch of the former great kingdom of Lunda, whose powerful chief, named ~~Muata~~ Yamvo, ruled over a large tract of country known now as Congo Free State. After his death, forty or fifty years ago, internal dissensions arose and the kingdom began to disintegrate as so often happens when the strong hand is removed. It seems to be the tendency of some African tribes to drift southward and those Lunda people near the Zambesi are one example. They have, however, been greatly harassed by another branch of the same family, the Lovale people, who split off from the Lundas long enough ago to have developed a different dialect as well as different customs. We found another branch of the Lunda family on the east shores of Lake Mweru, but little remains in common but the name.

Still coming westward we meet other gospel-less tribes, one of the most important being the Chibokwe (spelled on some maps Quioco, Kioko, Kiokwe, etc., according to the ear of the traveler who has, perhaps, only heard of their existence). They are more numerous north of the road which we took, but show a tendency lately to move southward. They have a deserved reputation for daring quarrelsomeness. We were fortunate to meet with an amiable reception wherever we saw them, though the first glimpse of them was not reassuring, but many a traveler and caravan going to or from the interior has been plundered by them. It is said that there is not a single slave from that tribe in Bihe, although Biheans have bought or taken into slavery people from all other interior tribes. For the simple reason that if a Chibokwe native be captured and taken to Bihe every future caravan going into the interior would be plundered until the captive be restored to the bosom of his family. And yet they come from the same stock as the Biheans.

Space fails to tell of the Luchazi and Luimbi tribes who are only a few days' journey from Bihe. In all these tribes, and others, the door is open, wide open, for missionary work. What are we going to do about it?

## The Congo Free State

BY E. R. A.

**A**MONG the many changes of the last decades few are more striking than those in the map of Africa. Forty years ago much the larger part of the map of that continent south of the Sahara was a great vacant space, usually yellow, across which straggled in a wandering curve the words, "un-ex-plored re-gions." Now this same country is accurately mapped, showing the location of great lakes and majestic rivers, of many thriving villages and infant cities. Then the natives had never seen a white face; now the explorer has been followed by the surveyor, the engineer, the investor, the builder. Then men and women were the only beasts of burden, and the only roads were the foot wide trails which wormed their winding way everywhere through the forest; now many steamers and nearly eight thousand miles of railroad make the country one.

It is of a part of this newly known region, the Congo Free State and its people, that we are to study next month. We must remember Henry M. Stanley as the man who first revealed to Europeans the secrets of Darkest Africa, and no words can overpraise the indomitable pluck and endless patience and resourcefulness that held him firm to his arduous task—a task that whitened his hair and aged him prematurely. Sent by the *New York Herald* in 1871 to find the long lost Livingstone, merely as a brilliant journalistic enterprise; sent again by the International African Association; and sent for the third time by King Leopold, of Belgium, he spent four years—from 1880 to 1884—in exploring the Congo and its basin. He made known to civilized men this magnificent river, the second largest on the globe, and told us of the almost endless resources of the country which it drains. Naturally, both crowned heads and private investors were eager to grasp the whole or a part of this Eldorado, and in 1885 an international congress assembled at Berlin to settle to whom it should go. They gave small thought to the natives, these diplomats, and after much discussion they agreed that no one of the great powers should take the prize. They marked out the boundaries of the Congo Free State, and declared it should be independent, but under the guardianship of King Leopold of Belgium. The king and his secretary of state have absolute authority over this territory, and though a governor general of their appointment resides at Boma, the ultimate appeal is to them at Brussels.

This great region covers about 900,000 square miles, whose population—never accurately counted—is variously estimated at from fourteen millions

to twice that number. As it lies just on the equator, extending from five degrees north to twelve degrees south latitude, the climate is tropical, hot, moist, unhealthy, being especially trying for whites in the higher altitudes, where the days are very hot and the nights cool. One half its area is covered with forest, the forest of the tropics, "an impenetrable undergrowth of many varieties of ferns, young palms, masses of the capsicum plant, a hundred species of clambering vines, caoutchouc creepers, lianes and endless lengths of rattan intermeshed and entangled, sheltered from sunlight by high overarching and interlacing branches of fine gray stemmed rubiacæ, camwood and bombax, teak, elais palms, ficus and tall gum trees." Stanley says, "Woods and woods and woods, for days and weeks and months there was no end to the woods. Imagine the whole of France, Spain and Portugal packed with trees from twenty to one hundred and eighty feet high, whose crowns of foliage interlace and prevent any view of sky and sun." So dense is the forest that five miles was a good day's march for his party, and they were five months in passing through. So depressing is the impenetrable gloom that he looked back upon it as a "forest hell," where soul and body alike were in torment. Many valuable woods are found here, and the rubber bearing vine has already brought great wealth to energetic Europeans.

The soil is wonderfully fertile, and the open lands produce abundant supplies of corn, beans, bananas, cotton; while coffee and tobacco grow wild. Elephants and hippopotami supply valuable ivory, and antelopes, buffalo, chimpanzees and crocodiles make the country most attractive to venturesome hunters.

Many of the people are of the Bantu race, and of much vigor of body and considerable shrewdness. Some tribes are very low down fetich worshippers, full of frightful superstitions, and even cannibals. A favorite dainty is the flesh of a young girl in her teens, and to make it specially toothsome she must be kept in a cask of water up to her neck for twenty-four hours before she is killed. The women here are coarse and repulsive, yet Stanley says that he found them pitiful and tender hearted, and he saw that they were his "poor, degraded sisters." Some of the men have much skill in working iron, of which the country supplies an excellent ore, and they make tools and weapons of value. Some, too, are excellent wood carvers, and they adorn their huts and utensils with carving, sometimes even making statues.

A most curious folk dwell in the depths of the great forest, the pygmies or dwarfs, a little people seldom more than three feet tall. Light chocolate in color, they wear no clothing, and build their tiny dwellings on the circular plan so much in vogue in Africa. They live largely as parasites

on their neighbors, sharing their crops and the meat taken in hunting. In return for this they serve them by patrolling the forest paths and giving quick alarm at the approach of an enemy. In the narrow paths they plant poisoned skewers, tipped with a venom so powerful that a wound from one of them or from one of their tiny arrows is followed by death almost instantly. Yet, though they must be cunning to protect themselves, they are warm-hearted and loyal friends, and they show that they share all that is best in human nature.

The King of Belgium has by no means administered the affairs of the Congo Free State with regard to the good of its people. The recent great demand for rubber for pneumatic tires and other late inventions has made the rubber yielding forests better than a gold mine to unscrupulous men; and the natives, hitherto happy in the idleness a generous country allowed them, have been most shamefully treated to enforce their bringing in the supply. Though the population has much diminished in the last twenty years, the same quantity of rubber is required, and if it fail men are flogged or killed, the women are tied to trees and left standing for days in agony, the hands of the children are cut off, and whole villages are wiped out. Is it not time that all Christendom should make the King of Belgium know that such things must not be?

Not all is dark, however; seventy-six mission stations are spots of light, and about four hundred earnest men and women are giving their lives to help the people of the Congo Free State. Congregationalists have no direct share in this work, but our honor is due to the brave workers there; and the dark, belated people, now so sorely distressed by those wearing the name of Christians, need our thought and sympathy.



## A Tamil Christian Wedding

BY MRS. HENRIETTA S. CHANDLER

(See frontispiece)

**W**ILL you come with me to attend a Tamil Christian wedding? The time set is ten o'clock in the morning; but, although we are a little late, the bridal party is as usual behind time. Now they are coming; we can hear the lively strains of the band, and from this window we can see the procession of carriages, bullock bandies, and pedestrians.

Both the bridegroom and the bride's father are in government medical service, occupying the position of hospital assistants. They are in good circumstances, so you see it is a wedding "in high life," as our Christian community goes. The father has involved himself in a big debt to get the one thousand rupees necessary to secure such a desirable son-in-law.

Now the bridegroom enters the church with the male relatives. He is a tall, fine looking man, and is dressed in a white alpaca suit made in European style. On his head he wears a neat little crimson and gold turban, and a beautiful garland of chrysanthemum flowers is around his neck.

"Surely as he is dressed in white the bride will be also," did you say? Not so; here she comes up the aisle with a crowd of female relatives all dressed in their gayest and best. Let us look at her clothes—a rose colored silk petticoat, and a long sleeved jacket of the same material beautifully tucked and trimmed with lace insertion, over these a fine crimson silk cloth with a most elegant gilt border, and all made snug with a silver belt; pretty bangles on her wrists, and jewels in her ears and on her neck (not too many, however), and chrysanthemums in her glossy hair, with a heavy garland similar to the bridegroom's, complete her very striking and handsome costume. The crimson and rose color together somehow do not offend your taste, do they?

As the church bell stops ringing the organist, one of the nice young men of the congregation who is a clerk in the railway, plays a voluntary, and then the service begins.

No matter how joyous the occasion or how entirely satisfactory the match, there is always something solemn in the marriage service, and a hush falls over the crowded church. God's word is read, mutual vows are plighted, and the wedding badge is fastened by the bridegroom around the neck of the bride. It is a gold ornament (often among our Christians made in the shape of an open Bible) suspended on either a common cord where the parties are poor or on a gold band as in this case. This done the minister grasps the united hands of the happy pair, and pronounces them man and wife, and invokes God's blessing.

Then while the registration is being made out a song is sung by the young people to the accompaniment of organ and violin. The assembled company is sprinkled with rose water and the clergy who are present, eight in number, are duly garlanded, and we all slowly file out of the church to "accompany the bridal party home."

The bride and groom, who came separately, now occupy a carriage together. The band heads the procession, playing merrily the while as we all proceed to a large fine bungalow called the palace of the Bodinayakanoor

Zemindar. This has been loaned for the occasion by the owner, who is friendly to the bride's father. The company sit down on the spacious, cool veranda, and the entertainment begins with a special song composed by one of our poets in honor of bride and groom. Here are the words on a yellow sheet of paper. You can neither read nor understand them, so I will translate freely. The refrain is something as follows: "O God, O Lord Jesus Christ, preserve these two, Guanayah Michael and the maiden Esther Seeniammal" (this means sugar lady). The verses are something like this: "O Thou who didst unite Adam and Eve, may this bridegroom receive thy favor, and flourish as did Abraham, Isaac, and Jacob, the patriarchs, and may the bride be like Sarah, Rachel, and Leah. May they flourish like the fig and the banyan worthy of praise from all, or like the cedar and olive which we have not seen. Grant to the bridegroom to exercise discipline with the jewel of love. Grant to him ability to rule his house. Grant to the bride modesty, obedience, and reverence for her husband. Thou didst go to the wedding at Cana, and didst give ambrosia for the wine that was lacking. Grant to these two every virtue, and the blessing of children."

While this is being sung with much repetition, more rose water is sprinkled upon us. This thick, brown liquid in a brass cup is sandal wood paste. Dip your fingers in it and enjoy its delicious fragrance. See the small boys unbuttoning their jackets and rubbing it over their chests. The girls are content to rub it under their chins.

These glossy green leaves they are passing around are betel leaves, and the nuts are from the areca palm; both together are the "pansupari," which is necessary all over India at any function. The betel belongs to the pepper family, and the leaves have a pungent taste, and are aromatic. They undoubtedly allay thirst, and help to sustain people when working hard, or when they have to go without food for a long time. The habit, however, should be discouraged. It discolors the mouth and teeth, and is of no permanent use. It is, however, ever so much better than having wine at weddings, which is, alas! not entirely unheard of.

Here comes a basket of flowers done up in little round bunches. The special guests each receive one. A prayer and another song close the entertainment, so now we can go up and congratulate the happy pair and take our leave.



How easily with our self-distrust and spiritual laziness we shut down iron curtains about ourselves and limit our own possibilities!

## Woman's Work for Woman in Japan

BY MRS. J. D. DAVIS

(Address given at the Annual Meeting in Boston, November, 1905)

**A**T the first Missionary Conference in Japan, held in Yokohama in 1872, an American gentleman voiced the opinion of some present when he said that he disapproved of any single woman coming out to work in that land. A few years later, at the Missionary Association of Central Japan, in Osaka, an Englishman said that he attributed the success of the American Board Mission to the number of its single women, and that his society proposed to follow our example as speedily and largely as possible.

Dr. De Forest compares mission work to a hand. Its five fingers are educational, evangelistic, medical, literary, and philanthropic work. The women from this country who have gone to work for their Japanese sisters have taken up work in all these departments. The edict boards prohibiting Christianity in Japan were taken down in February, 1873, only a month or so before the arrival of the first single ladies of our missionary circle, and Christianity was still frowned upon. Miss Dudley began teaching English in Kobe in the family of the Sanda Daimyo, and her work soon expanded into a girls' school. For thirty years foreign women have worked in that school till it has developed and ripened into the first Christian college for girls in the empire. This school has made such an impression that it has recently received a gift of five hundred *yen* from a Japanese gentleman, the interest to be used for a scholarship.

In Osaka and Kyoto, as well as in Kobe, girls' schools are connected with our mission. They are all doing the same thing, training the young women, and fitting them to take positions of usefulness, to be wives of pastors, teachers, or members of Christian homes.

In each of these schools the teaching force is insufficient. The teachers are doing all they can, but it is impossible to give so much time in the class room, and to do other things also. They would gladly keep a hold on the graduates, and enter more into the homes of the scholars, besides giving more time to being with the girls, but the daily work presses too closely.

Kindergarten work is filling the hearts of the future men and women of the country with a knowledge of the Saviour who loves the little ones. Miss Howe has done a grand work in training kindergartners in the Kobe Glory Kindergarten. Her graduates have been in demand in government as well



missionary and other kindergartens, and the demand far exceeds the supply. Miss Howe is in America now, and a new teacher to train kindergartners is sadly needed.

Miss Talcott, Miss Barrows, and Miss Cozad are now carrying on the Bible School for Women in Kobe. Two of these ladies were among the first women to go to Japan. In that institution two hours a day are given to Bible study, and other branches are taught which will help the students to be more efficient in their work among the people. These ladies keep an open house for all who come to ask advice and help, and the sick and suffering, Japanese or foreigners, gain comfort and inspiration from them. The same ladies do a great deal of evangelistic work. They have Bible classes and women's meetings in Kobe and its vicinity, they strengthen the hands of the Japanese pastors, and they tour through the main islands of the empire.

Evangelistic workers have an influence over men as well as women. Men consult them, and learn from them how to treat wives and children, so indirectly they help to a higher womanhood. Evangelistic touring consists of rides on railway trains, or long trips in *jirikisha*, long walks over mountains, rain or shine, or possibly sitting on the feet, doubled up in a position too low for the head, till your feet are asleep, and you have a crick in your back.

Evangelizing also means callers from early morning till late in the evening, scant time for meals or rest, staying in Japanese hotels, sitting on your haiku in chilly rooms, sleeping between heavy comfortables on the floor, and eating Japanese food. But far more than these, it means that these workers, the graduates of the Bible school, encourage them, call with them on those who are studying the truth, hold women's meetings, give cheer and strength to Christians, and loving sympathy and help to those who need it wherever they go.

Miss Sarah Buckley was formerly a worker in the Doshisha Hospital and Training School for Nurses, and Misses Richards and Fraser have been teachers there. That work has passed into Japanese hands, but the spirit and influence of their labors will never cease. Dr. Saiki, a Christian physician, is in control now, and he will have none but Christian doctors associated with him. He does a great deal of charity work among the young mothers from the weaving district of Kyoto, whose lives have been ruined by their surroundings.

During the last war many of our missionaries have joined the Red Cross Society. They have gone with the Japanese women to stations and boats where the soldiers have come and gone. They have helped serve tea and cakes

to the men, have sewed on buttons and mended tears, adjusted bandages, and given words of comfort and cheer. They have visited the sick in homes and hospitals, and have done what little they could for the Russians in prison.

Miss Howe has prepared books for the use of kindergartners and mothers, and her books have gone all over the empire. Miss Clara Brown prepared a hymn book for Sunday schools. Others have translated books from English into Japanese, and women have done their share of literary work.

The W. C. T. U. has come to Japan to stay. It is fighting against tobacco and the cigarette, sending out literature against intemperance, lifting the fallen, and creating a sentiment for higher womanhood and purer homes.

A unique example of philanthropic work is the Factory Girls' Home in Matsuyama. The state of affairs among operatives in the factories of that city was so deplorable that an effort was begun a few years ago to help the girls by starting a Christian boarding house for them. Begun with opposition, it has proved a great success. Mr. and Mrs. Omoto, an earnest Christian family, have charge of the house. During the second year of the home the girls paid 905.55 *yen* for board and sent 456.32 *yen* to their homes. In the other boarding houses the girls are able to save nothing, though the amount they pay for board is the same in all the houses, the amount being fixed by the factory at *yen* 3.60 per month, or 12 *sen* (6 cents) a day. There is a large schoolroom in the house, and a night school is in successful operation, where the girls are taught reading, writing, sewing and Bible. Some of the girls have already become Christians.

What has been the result of all this work? The fame of these schools has gone throughout the land. Very few, if any, have been graduated without becoming Christians. Those girls who have attended only a few months have gained some knowledge of Christianity. Their outlook is broadened, and they stand on a higher level. The schoolgirls go back to homes in the north, south, east and west; some become Sunday school teachers; some church organists; and many become better wives and mothers because of their school life. Nearly all of them make their influence felt for good in the community.

The Bible women also are a help in the land; they are a support to the pastor; they visit the homes of Christian and non-Christian, and do much individual work. They spread the seed in places where it is little known, and help bring it to fruitage everywhere.

**The Japanese** have responded grandly to the efforts made in their behalf. **them** for their conduct of the late war, their treatment of

wounded and prisoners, and for the greatest of all their victories—the Peace of Portsmouth. I would not belittle in the slightest their own part in all these, but who can tell how much influence the Christian work for them in late years has had in bringing women to the front, in forming societies for the help of the soldiers, and in giving a higher womanhood to the people. The late war with all its horrors has not been an unmixed evil. It has lifted woman into a position she never occupied before; it has spread the knowledge of Christianity among the soldiers, who will take it to every village and hamlet through the empire; it has opened the hearts of many who can be comforted by the knowledge of Christ. The doors are wide open for every effort we can make for Japan. How long they will remain so I do not know, but they are open now. Shall we not enter them when we can? We need more teachers; we need more evangelistic workers to do the work that is waiting now, and to be studying the language, that they may be ready to take the places of those grown gray in service.

Will you not pray that God will open the heart of each one of us to-day that we may see just what it is our duty to do in regard to this and other lands, and give us strength to do his will, even if it means leaving the home land and going to the distant lands across the seas?



## Graduation Day at Chihuahua, Mexico

BY REV. JAMES D. EATON

IT occurred in midwinter, December 22, because the young women were delayed in finishing their course of study, owing to the absence of Miss Hammond and the temporary disability of Miss Long. But nothing was wintry in the aspect of the warmed and brilliantly lighted interior of Trinity Church, which was adorned with graceful festoons of evergreen and a few cut flowers in vases. The ample platform, patterned after that of the Beloit College chapel, was furnished with extra chairs from the school, and occupied by the faculty; while in place of the pulpit appeared a table from the ladies' parlor bearing a large student lamp and the coveted diplomas. On one side of the auditorium had been built a temporary platform to accommodate a chorus of thirty-five or forty girls, while in the corner between the two in the usual place of the choir were stationed the quintette of players with their stringed instruments. In front of these on the floor was the piano brought in from the American Christian Endeavor social hall.

The previous distribution of attractively printed invitations had drawn a large number of friends, Roman Catholic as well as Protestant, who were conducted to their seats by young women, earlier graduates of the school, acting as ushers. The pupils, robed in white, entered the church bearing the colors of the class of 1905 at their head, and singing as they marched up and down the four aisles in succession, "Onward, Christian Soldiers."

There was a departure from the usual custom of presenting essays by all the graduates. The first young woman gave a recitation, *Adios à la Escuela* (Farewell to the School), and the second recited her original poem, *A la Clase de 1905*, which closed with the declaration that she had no gift of gratitude to leave with the beloved principal except a kiss, which she then proceeded, with native grace, to imprint upon the cheek of the surprised Miss Long in presence of the delighted spectators. The third sang an alto solo, "Consecration." The fourth read a thoughtful paper entitled, *¿Qué Buscáis?* (What do you seek?) and gave the valedictory address. An eloquent oration on "Christian Education," carefully written and committed to memory, was delivered by Prof. S. Y. Esquivel, of the Methodist Episcopal, South, College in this city.



GRADUATING CLASS AT CHIHUAHUA,  
DECEMBER, 1905

By request of the acting principal the diplomas were presented by the writer, who alluded to the national coat of arms they bore, and spoke of *La Patria's* need of educated and consecrated Christian women; referring also to the absent principal, present in spirit, who had put so many years of her own life into this school and into the lives of these graduates.

The four young graduates come from as many different and widely scattered towns, one hailing from El Paso, Texas, and all expect to engage in teaching.

The valedictorian showed herself to be possessed of noble ideals in her appeals to her classmates to respond with alacrity to the claims of hungry and unformed minds, and to teach them with patience and love.

The greater part of the evening was occupied with the presentation of a varied and attractive musical program, which delighted the auditors, who showed their appreciation by enthusiastic clapping of hands, which the Mexican pastor permitted, while begging all to abstain from other manifes-

tations of approval unsuited to a place of worship. But it was significant and very delightful that the most hearty response was called forth by the orator's impassioned allusion to the Cross and the Bible, for a redeemed and consecrated womanhood is the aim of our *Colegio Chihuahuense*.



## Missionary Letters

### TURKEY

Miss Kinney, of Adabazar, tells of their joy in the dedication of their new church, the church for which the girls in the school helped to carry the bricks:—

SATURDAY afternoon about three o'clock the church bell was rung for the first time, and we all repaired to the yard in front of the church, where a large throng of people were waiting. The architect who has had charge of the building then ascended the steps with the mayor of the city, and handed the key of the great iron door to the latter. On his opening the door the procession went into the church singing, "Come thou Almighty King." When the congregation was seated a short service was held, partly in Turkish for the benefit of the Turkish officials. Doctor read a short history of the church up to the present day, and the service was closed with prayer and the Doxology.

On Sunday we had three long services, two hours each. We moved the organ into the gallery, and the chorus choir of about one hundred and twenty sat up there. The singing was a most brilliant success, all said, and I think it must have been. Dr. Greene preached the dedication sermon, and a very good one it was, too. In the afternoon there was baptism of infants, reception of new members, and communion. There were nineteen babies baptized, and I assure you it was a pretty sight. There were nine new members admitted into the church, all on confession of their faith, and it seemed a most fitting occasion for these young people to dedicate their lives to God at the same time when we were dedicating his house. At the communion service Dr. Barnum and Mr. Riggs officiated, the one in Armenian, the other in Turkish. At the evening service there were short addresses from a number of guests. Mr. Peet was prevailed upon to speak on this occasion, and made a very appropriate address. He spoke of the dedication of the unfinished church as it resembled the dedication we made of our imperfect, unfinished lives. I think his words were more helpful to me than all those of the ministers before him.

At all three services a collection was taken for the debt, which was 350 *liras*, and it was with the greatest joy that we found we had realized 50 *liras*

that one day. This means a tremendous amount for our people, and Chambers says almost all of the sum was given by people in the church and not by the outside guests. We had considerable excitement over the money, because in the afternoon Dr. Chambers promised to give 10 *lira* to make it up to fifty. Every *para* was examined most anxiously to assure you, and after the evening service the excitement grew quite as one after another passed by the plate and added their share.

Finally, Bodvelli (the pastor) suggested that the doors be shut, and no one allowed to go out until the required sum was raised. Of course this was not done, but many stayed to see the result. When at last it reached the 49 *lira* point the whole crowd burst into singing the Doxology and told you it came from full hearts. Now every effort will go to raise the rest of the money, and not until the debt is all paid will they commence to finish the interior.

## CHINA

Mrs. Ament, who shared the perils of Peking in 1900, writes from a village far from that city:—



MRS. W. S. AMENT

A member of the North Church, Peking, is interested here, as his old home was within a few miles of there. He has recently spent quite a little money in repairs and improvements, so that we find quite an ideal street and other facilities for work. The helper, Mr. [name], has been here but a few months, during which time it seems to have taken hold well. About the first [name] had yesterday was from a man who has been off with the religion. He has a shop where cakes are made and sold—quite an establishment. His wife is not except in making money, his son's wife does not bear a very good name, he has just consented to his son's living in another place. Such a separation of father and son is regarded as something of a calamity. At any rate it has softened him a good deal, and now he wants the young couple to come back. His daughters are more or less hopeful, and three of them have been in our school, so we feel we must take hold in earnest to help them upward. The father is tempted to gamble, as most smart, capable men do, but he promises to make a fresh start.

The people are very busy gathering in the grain, but it is showery so after our noon meal we are going to start for some near villages, to find some at least who are prevented from working, and who may be helped by a little cottage meeting. Last evening, we moved the [name] into the court yard—there was just room between the banks of zinnias and

o'clocks—and there fourteen of us had evening prayers. This morning we went to the street chapel, we women and girls sitting in the ell, and as a number of neighbors or passing strangers came in, the lesson proved appropriate of Moses urging his brother-in-law to "Come with us and we will do thee good!" One of my old pupils, now in Tung-chou Academy, helped answer the difficult questions, and the interest kept up well.

The last evening in Peking we went up in the tower of the new college building, where the young women will study the stars. We saw spread out before us the great city, embowered in trees, and thought exultingly of the many lives to be touched by the various activities of our band of workers. Every paper now tells of progress—more students to be sent abroad (Imperial edict) and from now on more to go to England and America, as in the past more have gone to Japan.

Mr. Ament has just come back from a feast where he met the literary chancellor of this district, the principal of the government school and others. The first mentioned is a man of bright mind and keen interest in educational matters, shown by a series of well-put questions. His own training was of the conventional Confucian type. The principal of the school says that idols are no longer believed in, and that before five years are over we shall see a great change in religious observances. Personally, he believes in God.

An apparently retrograde movement is that altering the school holiday from Sunday to the fifth, tenth, fifteenth, etc., of the month. This change seems to be made with the intention of sifting out teachers who observe the Sabbath. I know of one who has resigned on this account, and thus given up a salary of \$80; whereas he cannot expect to get more than \$20 or \$25 in connection with Y. M. C. A. work, and less in any of the missions. One admires his spirit.

#### SPAIN

Miss Morrison, one of our missionaries who is teaching in the International Institute in Madrid, gives us this pleasant chat about the opening of the school year:—

I know you have heard through Miss Webb of our safe arrival in Madrid, after the short, short summer in America, and of our immediate plunge into preparations for the opening of the new school year which was almost upon us. The question of space for the new applicants was, as always, the most distressing part of it, for it did seem too bad to refuse these new girls who were so anxious to come. Claudio Coello, our third house, seemed to be the only place capable of stretching, so we immediately set about measuring its corners and beds to see what could be done, before the applications were answered. Because of the distance, we sent as few girls there as possible last year, but the regular walk, morning and evening, rain or shine, agreed

with them wonderfully well, and they themselves seemed to enjoy it, in spite of some very palpable disadvantages. So this year we decided to fill up the house just as full as it could possibly be, and limit the number of girls only by the floor space we could find for beds and the most necessary furniture.



GIRLS OF INTERNATIONAL INSTITUTE,  
MADRID

Indeed, in our struggle for room, we wished we might introduce the sleeping-car system and put the girls up on shelves at night. But we finally most triumphantly reported accommodations for nineteen instead of the thirteen girls who formed the Claudio Coello family last year. They are packed in like so many little sardines, but are a very happy group, notwithstanding, and, I hope, will live up to the reputation established last year of being the healthiest set in the school.

So the girls came, eleven new ones among them, and all eager for work, though there were some tearful faces those first few days. Some of them had never seen city life before, and certainly none had ever come into such close contact with foreigners, so there have been many surprises. Street cars were a novelty

to most, and their first ride an experience not to be forgotten. One of our little rascals informed a wondering newcomer that the motor power for the cars was furnished by an ox inside which dragged it along.

But they are becoming accustomed to the new experiences and our strange ways, and I think we shall have some good students among them. Several represent communities that we have not before reached, and others, though coming from among friends, are of families who have never before been interested in our work. Three are from Madrid itself, and are of the class here we are most anxious to help—the thinking people among the better classes. These last three are all Catholics, but are willing to attend the daily Bible class and the chapel exercises, as well as our little Wednesday section meetings.



The day pupils number six at present, but three of these are to come in as arders just as soon as we can give them space. We hope this list will ow during the year, as it is a help financially, though we cannot expect er to have the same hold on the outside girls that we have on those who e part in the home life.

The kindergarten opened its doors two weeks ago—temporary doors,— it is not yet in the new quarters, but we can be hospitable, and the bies are responding well to the invitation. Miss Cooper is a perfect onder with them, and seems to put at their ease even the shyest of shy tle folks. One mother reports that her threat of not being allowed to go kindergarten subdues immediately her rebellious small son, no matter w serious the trouble.

Our Sunday school, too, began its year's work two weeks ago, and the hristian Endeavor Societies, both senior and junior, the week before. We ve specially inspiring topics this year and have just had an unusually interesting meeting in our "Reunion de Companerismo," when messages ere read from the different societies from all over Spain. As a large proportion of these have been founded by girls from our own school, we have a rticular and personal interest in them, and then, too, many are the home cieties of girls who are here now.

#### INDIA

Miss Sarah P. Judson gives us a pretty story of Miss Hartt's wedding:—

The new church in Ahmednagar was hastily cleared of workmen, and aned the day before, and albeit it had neither windows nor doors, no one ked at them to find out whether they were there or not. The Ahmed-gar missionaries took hold at a lively rate, bringing potted plants from all bungalows, and massing them either side of the platform on which the dding party was to stand. Potted plants, crotons, palms, and ferns med an aisle down the center of the church. Seats from the boys' school l from the girls' school also were brought in, and also from the old urch. The church was packed for the wedding. The five hundred girls m the school were upstairs in the two large galleries. The sweet-toned n organ made music for the occasion under Mrs. Wagentreiber's skillful gers. A chorus from the boys' school, trained by Mrs. Smith, and cted on the momentous occasion by Mr. Churchill, sang a wedding hymn the bridal party went up the aisle.

It was a very pretty wedding, and the bride looked as lovely as all brides ould on their wedding day.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### WORK FOR BOYS

BY MATILDA P. GOULDING

*(Second Paper)*

WHAT methods shall we pursue in our "fishing for boys"? We must be sure that they are thoroughly interested in the band, or they will not attend, or give the matter another thought. A few tried ways are here suggested, though each leader will have to work out her own plans, according to her material and circumstances.

In the first place, let the band be well organized. Have many officers; never mind if each one in a small club has an office; he will feel much added dignity and responsibility, and be more likely to help make it a success. The beautiful scheme of organization used by the Knights of King Arthur might well be taken in part or entire as the framework for our band.

The meetings should be held regularly at some time most convenient to the members. Let each boy preside in his turn; he likes to feel that he is running things, and there will be little danger but that he will keep his fellows in order, perhaps better than the leader could. Begin on the hour set, whether they have all come or not. Be brief; a dragged-out meeting is a ruined meeting, and will spoil the best laid plans. Plan to have each boy take some part each time, if possible; a different part in each meeting, both to keep up his attention and to see for what he is best fitted. Give the sessions as free and informal an atmosphere as is compatible with your rules of order; stiffness does not appeal to boys.

A small club is more easily handled than a large one, and usually shows better results. Let it be a coveted honor to belong; a waiting list does no harm, or some system of probation like that used by the Knights of King Arthur. In all matters the leader is the unseen influence, the power behind the throne; let the boys think they are managing everything themselves; let them actually manage, unless there is some danger of poor judgment or errors.

The keynote of this club work is variety. Vary the order of the meetings, vary the methods of attack, vary the subjects. While it is usually better to study one subject for a whole season for the sake of unity, vary the plan and product of each meeting so that there shall be a continual surprise, and no member will wish to be absent from a single session. Plan for the whole year ahead, carefully dividing the subject into as many parts as you have meetings, remembering that a few facts thoroughly grasped each time are better than many confusedly learned. Aim to teach in a pleasant and attractive way. Study some one foreign field, or a group of heroic lives. Let the boys make their own maps of paper, or relief maps of putty; let them find pictures of foreign lands and dress; let them borrow curios. If there be any assigned work to be prepared, give it out well in advance, making perfectly clear just what is wished, and then expect to have it given at the time set. Trips can be taken in fancy to the various fascinating countries, mission schools may be visited, imaginary letters may be written to the club from some missionary, or the missionary may appear in the person of one of the members and relate his experiences. If the boys are old enough, debates are a great help, as they require that information be obtained and digested. Inculcate the reading of missionary literature; there are many interesting books which one member might read aloud while the others cut out pictures and mount them to be sent away in a Christmas box. The practical side of boy nature must be taken into account; he loves to do things with his hands, and to see results.

How shall the money be raised? Some leaders prefer a small due paid at each meeting; some depend upon freewill offerings and mite boxes. Whichever way seems best, be sure the money belongs to the boy who earns it. Skillful hands may do basketry, leather work, or burnt work for sale; persistent ones may raise vegetables or flowers; lively feet may solicit subscriptions to denominational magazines; the younger ones may do errands. A hundred ways by which pennies may be earned will suggest themselves to the ingenious leader. Teach large giving; let us put money matters on a high plane, showing that giving is a spiritual act.

For must the social element be forgotten. Many bands close each meeting, whether of work or business or program, with a few minutes sociality. There may be games like Authors made from missionary facts and people, or other bright missionary games may be used. It is well not to have refreshments each time, so that when they do come it may be in the nature of a surprise. Sometimes a regular social may be held, at some time other than the scheduled meeting of the club, and sisters invited to share the festivities.

Deepest of all is the devotional side of the meeting, which must never be lost sight of. Begin with prayer, first by the leader, then by the boys who may read printed prayers, and in this way be trained so that they will soon be willing to voice some brief petition. Study the Bible, making it personal at each meeting. The ideal to be sought in all this work is not only growth in the knowledge of missions, but real growth in grace, so that we may see our lads growing up to be unselfish Christian gentlemen.

## OUR WORK AT HOME

### Prayer for Missionaries

BY MISS MYRA A. PROCTOR  
Long a Missionary in Aintab

JOHN R. MOTT says that in his tour around the world he met about two thousand missionaries, and the request he most frequently heard from them was, "Pray for us; tell the churches to pray for us." I assure you this was no mere form, but a true heart cry. What great needs cause this constant refrain, "Brethren, pray for us"?

In the first place we must remember that missionaries are men of like passions with others. With few exceptions they are sincere, consecrated men and women, earnestly striving to do the will of God, but with human limitations which no others realize so well as they do themselves. Many a one on board ship bound for his distant field has exclaimed, "Oh, if I could only drop all the evil out of my nature into this great and boundless sea!" Remembering how hard we find it in our own experience to keep the spirit of the Master amid life's perplexities, we cannot wonder that the missionary, amid scenes more varied and more perplexing, often cries out "Brethren, pray for us!"

Again, Christian work is a partnership, and partnership involves more or less of friction. The worker can do nothing at all until he gets into sympathy with those for whom he is working. Those who go to other lands are sent forth with honor as teachers; but when they reach their destination they find themselves despised foreigners, ignorant of the language of the people, and obliged to begin as learners with the very alphabet. When at length they begin to give their message in the language of the people they must be wary, lest by some ridiculous blunder they destroy its effect, and

lessen their own influence for all future time. Anxious to convince a Japanese lady of high rank of her need of a Saviour, a missionary said to her, "Do you not feel that you are a sinner?" At least, that was what he intended to say, but the Japanese language has no word for sin as distinct from crime. The expression needs always to be carefully explained. In this case the lady laughed, and replied in astonishment, "I a criminal!" As politeness stands first in the list of virtues with the Japanese, no doubt she regarded this missionary as a boor, unfit for civilized society.

When the strange language has been well mastered the missionary soon learns that the terms which are equivalent to God, sin, holiness, self-denial, &c., mean something entirely different to a Mohammedan or a Buddhist from what they do to a Christian. Says one: "We speak of God, and the Japanese mind is filled with idols. We mention sin, and he thinks of eating flesh, or the killing of insects. The word holiness reminds him of crowds of pilgrims flocking to some famous anchorite, sitting lost in abstraction till his legs rot off. He has much error to unlearn before he can take in the truth."

The home missionary is spared the trouble of a strange language and religion, but he contends with the ever present saloon, with intense love of gain, with poverty and shiftlessness, and often with a spirit of rebellion against the restraints of religion and of conventional life.

In both cases the root difficulty is the same—the desire of the human heart to please itself, its unwillingness to submit to God. What wonder that the constant plea of the Christian worker is, "Pray for us, and for those for whom we work."

The Christian worker is also in partnership with his fellow laborers, men just as earnest as himself to spread the Master's kingdom, but who may hold very different views from him as to the best methods of spreading it. This tends to make friction, to stir up jealousy and bitter feelings. But "the servant of God must not strive." Christ says, "By this shall all men know that ye are my disciples if ye have love one toward another," and sincere workers know that only by union at the throne of grace can they gain that oneness for which the Master prayed.

The Christian worker is likewise in partnership with the churches that send him out. He owes to them faithful service and unvarnished reports. They owe to him such financial and moral support as shall enable him to do the best work, and never lose a God-given opportunity to extend the kingdom of Christ. Instead of asking for frequent special letters it might be well to follow the example of an aged Christian, who was in the habit of saying through the *Missionary Herald* every month.

The original idea of the "missionary concert" was that it should be a concert of prayer. That prayer might be intelligent and definite, reports from the mission fields were given. Are we not in danger of making too much of the reports, and of feeling that the meeting is dull unless we listen to some brilliant story? Pray that wisdom from above may be given to those who speak in public or who write for the press on missionary work.

Thank God we are not left to pray in the dark. We may couple our prayers to his promises, and feel sure of their fulfillment. Could anything be more definite on his part than "Ask and ye shall receive;" "If ye shall ask anything in my name I will do it;" "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him"?

O fellow Christians, let us live up to our high privilege in this respect. Even if not rich in this world's goods, and if our gifts must necessarily be small, let us be rich in faith, and generous with our prayers.

"We are coming to a King,  
Large petitions let us bring."



## Our Daily Prayer in March

The girls' boarding school at Mardin numbered forty-five pupils during its last year, and special sickness interfered somewhat with its work. Mrs. Andrus, who has seen a generation grow up under her care, has found it a great pleasure to take up Bible study with some of her former pupils whom she had not seen for many years. Mrs. Thom, wife of the physician whose character and skill win for him warm affection even from Mohammedans, has done much for the orphans gathered at Mardin. Miss Graf and Miss Fenenga are teachers in the school, the latter taking much of the responsibility formerly carried by Mrs. Andrus. The station at Mardin rejoices in the return of Mrs. Dewey to the field where she had long worked with her husband. She is accompanied by her daughter, Miss Diantha Dewey, and they hope to do much together for the women in the city. Mr. and Mrs. Emrich also joined the station in 1905.

Nine Bible women labor under the oversight of Miss Barnum and Miss Bush, and their important work is welcomed by many who long to find the truth.

The Mt. Holyoke School had 37 boarding pupils last year—15 from Protestant homes and the others Gregorian, and as many more day students.

Miss Charlotte Ely carries on the school, and with her sister gives much time to touring, a most arduous task in this wild country where the climate is often severe. Letters on pages 162 and 455 in the *LIFE AND LIGHT* for 1905 tell something of their experiences. Mrs. Cole finds continual service in working for the humble women about her home.

Mrs. Underwood is the wife of the physician who is building up a large practice and a strong influence at Erzroom.

The girls' boarding school at Van numbered last year 233 pupils, 36 of whom were boarders. Mrs. Raynolds, who has brought up and married hundreds of orphaned girls, is now taking her furlough. May her strength be renewed. Mrs. Ussher's direct work is chiefly with her own little ones, but the influence of her home blesses many. Miss McLaren stands at the head of the school; and Miss Norton, in charge of the kindergarten, is enthusiastic and successful.

Dr. Stapleton, a beloved physician, carries the love of the Master to the souls of those whose bodies she heals. Miss Bushnell has been in America on her furlough since last June, and Miss Lord, in charge of the large school, has carried a heavy load.

All officers of the Board, its Branches and its auxiliaries, need special grace to see their opportunities and to meet them wisely. Pray for them.

The mission in Austria is one of the smaller missions of the American Board, having only four missionaries. Yet the work is very appealing and most rewarding, many openings waiting for workers, and many souls hungry for the Bread of Life. Mrs. Clark and Mrs. Porter, both devoted wives and mothers as well as missionaries, find abundant work among the women, and in guiding the Bible women. These devoted faithful workers need our sympathy and prayer. The girls' boarding school at Krabschitz is the Mt. Holyoke of Austria, and the only boarding school in the land for Bohemian Protestant girls. It has now only about forty pupils, and could do much more if it had more means. "It has already furnished many teachers and deaconesses and a missionary to our work, and our pastors and evangelists have found in its graduates helpmeets in their arduous work; while as wives, mothers and Sunday school teachers many will rise up to bless the school for its training. In such a community, as in many where the Romish Church has full sway, the honor of women is held too lightly, and a rescue home for the fallen finds much to do."

The International Institute in Madrid was founded by Mrs. Alice Gordon Dulick, and last year it numbered fifty-four boarding pupils, with some others as day students. A letter from Miss Morrison on page 119 of this number tells something of the opening of this school year. Miss Webb is principal of the school, and Miss Page, Miss Bushee, Miss Morrison and Miss Winger are her faithful fellow workers. Miss Isabel Cooper has just organized a kindergarten department, and we hope this may give the school

influence among wealthy families. The American Board maintains 14 da schools in Spain, with 1,554 pupils enrolled; and though the Romis Church is strong in power and bitter in its opposition, the evangelical truth is gaining sure foothold in many hungry hearts.



## In Memory of Mrs. Eliza H. Walker



MRS. WALKER

A THRILL of regret and of tender remembrance will pass around our mission world at the tidings of Mrs. Walker's departure to her heavenly rest. To how many of the missionary families of two generations she has been a faithful helper, and an unspeakable comfort in time of need, is too well known for re-statement here. The missionary home in Auburndale, which bears her name, was the creation of her heart and hands, and there for many years she herself received the children sent home from foreign lands for their education and thus deprived of their parents' care.

Born at Waltham, Mass., the daughter of Rev. Sewall Harding, she passed her growing years at East Medway, now Millis, Mass., and she studied at Wheaton, Bradford, and at Mt. Holyoke. On the 13th of October, 1852, she married her early friend and neighbor, Rev. Augustus Walker, and they sailed for Turkey, Jan. 7, 1853.

For thirteen years their home and work were in the city of Diarbekir until, in 1866, Mr. Walker was suddenly called to his reward. The people of his charge bitterly mourned his death, and one wrote to America that "no pen could make known the anguish of their hearts."

To this day the memory of both is cherished, and their instructions are quoted in Diarbekir, where they had done a noble work and were dearly loved. How fully Mrs. Walker had entered into the life of the people is shown by the fact that a Turkish gentleman, who visited Auburndale in recent years, said that she still spoke "fine Turkish."

Returning to this country with her children, Mrs. Walker made her home near her father's house, in Auburndale, and there in 1868 she began her long ministry of love to missionary parents and their children. A case of great trial having been presented to the American Board at its annual meeting, Mrs. Walker and Mrs. L. S. Ely were appointed by that body "to care for the interests of missionary children." This was not expected to involve anything more than "the finding of places for kind reception."

The anxious search of a missionary mother for a home for her little daughter moved Mrs. Walker to take the first child into her own family. One by one others appealed to her motherly heart, and the numbers grew until the place became too strait for them. Her parents having passed away the family was removed, in 1879, into their larger house. As it kept on growing additions were made to the building until "The Walker Missionar



home" could comfortably accommodate thirty residents. Its capacity has often been taxed to the utmost. As far as can now be ascertained the number of missionaries who have here found a welcome rest is two hundred and eight, and of missionary children two hundred and eighty-one.

Her last days of illness were not days of distress, and she was comforted by the tender ministries of all her children. "What beautiful care I have!" she said. Her nightly prayer while her strength lasted had been one of the dear old hymns: "Jesus Lover of My Soul," "Rock of Ages," or "My Faith Looks up to Thee." And at last the prayers were all answered, and on the night of January fifteenth she slept her life peacefully away.



## Suggestions for Auxiliary Meetings

TOPIC FOR APRIL

### THE CONGO STATE AND CENTRAL AFRICA, CHAPTER V. OF *CHRISTUS LIBERATOR*

We must have a map to show us the size and location of the Free State, and the article on page 107 gives facts to make it more real. The article by Mrs. Currie, with illustrations from her photographs, shows us something of the people of that great region. The standard books, which all will need to grasp the subject adequately, are Stanley's *How I Found Livingstone*, *In Darkest Africa*, *Through the Dark Continent*, and Dr. James Stewart's inspiring volume, *Dawn in the Dark Continent*. The story of the success of the work in Livingstonia and at Blantyre stirs one's heart with hope and longing to share. Impersonation would aid in this meeting; let one represent Stanley and tell of his journeys, another Livingstone, another may represent a native woman. Send to the Congo Reform Association, Box 3,707, Boston, Mass., for literature telling of the present horrible slavery there. Let all join in this prayer written for us by Mrs. Capron:—

"O Thou who didst give Thy life for the world, Thou dost treasure the memorials of those Thy servants who have laid down their lives for Africa. Thy Church also treasures them. Thy Holy Spirit inspired faith and love in darkest days, and will kindle zeal in service to the end.

"We praise Thee that, in the midst of cruelty and bitter human woe, there are manifestations of Thy grace and power. We rejoice that in the midst of a great population there shines the light of mission stations. We bless Thee for the lives given overcoming faith that have sent their influence far and near.

"We pray that men and women of sanctified spirit may follow in their footsteps and abounding spiritual blessings bring forth a nation of true worshippers unto Thee. Amen."



## Sidelights from Periodicals

**JAPAN.**—"Japan Since the War" is the title of an interesting article in *The World's Work* for February, which gives a careful analysis of present conditions. In *The Independent* for January 25 Count Okuma writes on *The Position of Japan in the Household of Powers*, giving a concise

review of important facts in the history of the country. *The North American Review* for February contains an article on "The Elder Statesmen of Japan: the Power Behind the Portsmouth Treaty."

CHINA.—A full and interesting account of "The New China" is found in *Scribner's* for February, while Dr. Arthur H. Smith writes upon the same subject in *The Congregationalist* for February 3. An article of China as the "Sphinx of the Twentieth Century" is found in the *Chautauquan* for January, and is given in brief in the *Review of Reviews* for February.

MEXICO.—"The Year in Mexico," in *The Atlantic* for February, is an illuminating account of political progress and religious conditions.

AFRICA.—*Harper's* prints the last installment of "The Slave Trade To-day," entitled "The Islands of Doom."

R. E. P.



## Woman's Board of Missions

Receipts from December 18, 1905 to January 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.**—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., 15; Calais, Aux. (of wh. Th. Off., 30), 49.50; Greenville, Aux., 9; Orland, A Friend, 50 cts.; Rockland, "Golden Sands," 8.32; Young People's League, 5; Thomaston, Aux., 16, 103 32

**Upper Gloucester.**—Mrs. George L. P. Eveleth, 40

**Western Maine Branch.**—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Ladies' Miss'y Union, 5; Auburn, High St. Ch., Miss. Band, 20; Bath, Central Ch., Aux., 14.50; Winter St. Ch., Aux., 88.87; Farmington, Deseret Palm Soc., 33.50; Hiram, C. R., 75 cts., "Little Margaret," 1.75; Portland, Annie A. Gould Tent, Dau. of Veterans, 5; Second Parish Ch., C. E. Soc., 20.49; State St. Ch., Aux., 21; Stowe, Mrs. C. W. Day, 1, Edna and Everett, 30 cts.; Waterford, Aux. (Th. Off., 2), 14; Mite Gatherers, 20, C. R., 4, "Deceased Friends," 3.26; Westbrook, Cong. Ch., 13.19; Yarmouth, First Parish Ch., C. E. Soc., 10. Less expenses, 8.17, 268 44

Total, 372 16

### NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Campton, Aux., 15.75; Concord, Aux., Th. Off., 59.20; First Ch., "Cheerful Workers," 2.50; Young Woman's Miss. Soc., 10; South Ch., Mrs. Lund's S. S. Class, 11.50; Danbury, Mrs. M. A. Ford, 5; Dover, Knolly's M. C., 35; Hanover, Ch. of Christ in Dartmouth College, 25; Jaffrey, "Monadnock Bees,"

5. C. E. Soc., 3.45; Littleton (of wh. Th. Off., 47.41), 50; Nashua, Aux., 20; Plaistow, N. H. and North Haverhill, Mass., "King's Messengers," 6; Portsmouth, Mrs. E. P. Kimball, 25; Swansey, Aux., 7.25; Wilton, Second Cong. Ch., C. E. Soc., 10; Winchester, Mrs. P. C. Wheelock, 40 cts. Less expenses, 41.50, 249

### LEGACY.

**Hanover.**—Susan A. Brown, less expenses, by Thomas Weston, add'l, 237

### VERMONT.

**Vermont Branch.**—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barton Landing, Aux., 5.65; Bellows Falls, C. E. Soc., 5; Berkshire, East, Aux., 10; Brattleboro, West, Th. Off. (with prev. contri. to const. L. M. Mrs. Fred C. Brown), 24.50; Burlington, First Ch., Aux., 46; Chelsea, Aux., Th. Off., 15, C. E. Soc., 8; Chester, Aux., Th. Off., 17.35, Mrs. G. H. White, 2; Cornwall, Aux., Th. Off., 7; Danville, Aux., Th. Off., 14.54; Dorset, Aux. (with prev. contri. to const. L. M's Mrs. Charles L. Carhart, Miss Hattie E. Gilbert, Mrs. L. P. Snyder, Mrs. John Fisher), 50.65; Essex Junction, Add'l Th. Off., 1; Fairlee, Aux. (Th. Off., 10.45), 18; Hartford, Aux. (prev. contri. to const. L. M's Mrs. William Rogers, Mrs. John Barrows), Hinesburg, Aux., Th. Off., 1.15; Hyde Park, North, Add'l Th. Off., 1; Jericho, 22; Ludlow, Aux., Th. Off., 11.70; Prim. Dept. S. S., 67 cts.; Manchester, Aux. (Th. Off., 29), 33.23; Newport, Aux., Th. Off., 15; Newport, Aux., Th. Off. (with prev. contri. to const. L. M's Mrs. Emma J. Webb, Mrs. Florence Parker Newland), 43.70; Norwich, Aux., Th.

Off., 9.75, S. S., 7; Randolph, C. E. Soc., 8.38; Rupert, "Sunshine Circle," 2.50; Saxton's River, "Merry Rills," 5, C. E. Soc., 10; Shoreham, Jr. C. E. Soc., 3, A Friend, 17; Springfield, Jr. C. E. Soc., 2.50; St. Johnsbury, North Ch., Aux., 52.82; Swanton, Aux., Th. Off., 20; Westminster West, Aux., Th. Off., add'l, 25 cts., C. E. Soc., 2.75; Windsor, 3, 507 14

## MASSACHUSETTS.

A Christmas Gift, 1 00  
Three Friends, 100 00  
*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., Reading, Andover, Seminary Ch., Aux., 144.40, South Ch., Aux., 15.20, Home Dept. S. S., 30; Lawrence, Trinity Ch., C. E. Soc., 5; Malden, Linden Ch., Social Circle, 2; Maplewood, Ch., Jr. C. E. Soc., 6.50; Medford, Mystic Ch., C. E. Soc., 40; Winchester, First Cong. Ch., 3, 246 10  
*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., East Orleans. Barnstable, West, C. E. Soc., 1; Dennis, South, Aux., 1; Orleans, S. S. M. S., 10, 12 00  
*Berkshire Branch.*—Mrs. Charles E. West, Treas., 123 South St., Pittsfield, Lee, X. Y. Z., 7 50  
*Blanford.*—First Cong. Ch., 8  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas., Bradford, Newburyport, Aux., 80, Helleville Ch., Aux., 120, "Bankers" (50 of wh. to const. L. M's Miss Bertha Stover, Miss Bertha Johanson), 77.85, 277 86  
*Essex South Branch.*—Miss Nannie L. Odell, Treas., 23 Washington St., Leverly, Essex, Aux. (prev. contri. to const. L. M. Mrs. Aaron H. Story), Lynn, Central Ch., Aux. (of wh. 25 to const. L. M. Miss Caroline M. Tribou), 40; Saugus, Cong. Ch., 3.11, Prim. Dept. S. S., 5.29; Swampscott, Prim. Dept. S. S., 9, 57 40  
*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield, Greenfield, Aux., 20.67; Shelburne, S. S., 10; Sunderland, Prim. Dept. S. S., 5.10, 35 77  
*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Belchertown, Aux., 28 00  
*Middlesex Branch.*—Miss Mary E. Goodnow, Treas., South Sudbury, Natick, Cong. Ch., Aux., 50; South Natick, John Eliot Ch., Anne Eliot Miss'y Soc., 10; Wellesley, Wellesley College, Y. W. C. A., 100, 160 00  
*Newbury.*—A Friend, 2 00  
*Norfolk and Pilgrim Branch.*—Miss Abbie E. Loud, Treas., Weymouth, Abington, First Cong. Ch., Aux. (Th. Off., 17.50), 26.50, C. E. Soc., 10; Braintree, South, Aux., 10; Brockton, South, Campello Aux., Th. Off., 15.53; Halifax, Aux. (Th. Off., 5.85, Len. Off., 2.80), 17; Holbrook, Aux., Th. Off., 40; Plymouth, Ch. of Pilgrimage, C. R. and Prim. S. S., 5; Plympton, Aux. (Th. Off., 15.50), 16, C. E. Soc., 5; Stoughton, Aux., Th. Off., 13.72; Weymouth, East, Aux., Th. Off., 30.50; Weymouth, North, Pilgrim Ch., C. E. Soc., 3.75; Weymouth, South, Old South Ch., Aux., 20.50, Union Ch., Aux., 34.25; Wollaston, Aux. (Th. Off., 57), 60, 307 75  
*Petersham.*—A. D. M., 100 00

*Springfield.*—South Cong. Ch., 125 00  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, North Wilbraham, Grace Union Ch., Jr. C. E. Soc., 60 cts.; South Hadley Falls, Aux. (to const. L. M. Mrs. A. E. Parsons), 25; Springfield, Mrs. Sarah L. Woodin, 40 cts., Hope Ch., "Cheerful Givers," 6, 31 00  
*Suffolk Branch.*—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge, Arlington, Aux., 120; Auburn-dale, Aux., 125.60; Boston, A Friend, 2, Old South Ch., Aux., 583.75, A Friend, 150, Park St. Ch., Jr. Aux., 25, Shawmut Ch., Aux. (25 of wh. from Mrs. Sarah W. Dewing to const. L. M. Mrs. Edwin C. Newell), 92.35, Union Ch., A Friend, 60; Brookline, Harvard Ch., Aux., 82.36; Cambridge, First Ch., Shepard Guild, 15, Hope Ch., Little Children's S. S., 2, Pilgrim Ch., 2.80, S. S., 13.52, Prospect St. Ch., Aux., 38.49, C. E. Soc., 10; Chelsea, First Ch., "Floral Circle," 5; Dorchester, A Friend, 20, Central Ch., Aux., 12, Pilgrim Ch., C. E. Soc., 5, Second Ch., Y. L. Soc., 55, "Go Forth" Mission Band, 9.25; East Boston, Maverick Ch., 10; Hyde Park, Aux., 164.01, Jr. Aux., 50; Newton, Eliot Ch., Aux., 250, S. S., 50; Newton Centre, First Ch., 7, Aux., 340.87; Newton Highlands, Aux., 16.53; Roslindale, Aux., 37; Roxbury, Eliot Ch., Miss Elizabeth E. Backup, in memory of her sister Anne M. Backup, 100, Aux., 14, Immanuel Ch., Aux., 45.22, Walnut Ave. Ch., Aux., 62.50; Somerville, Broadway Ch., Aux. (Th. Off., 25.65), 40; Watertown, Aux., 95.50; Wellesley Hills, Aux., 14, 2,725 75  
*Worcester.*—Miss Lena Sheldon, 25, Central Ch., 7, 32 00  
*Worcester Co. Branch.*—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester, Dana, C. E. Soc., 2; Leominster, Mrs. Sarah L. Lathrop (25 of wh. to const. herself L. M.), 100; Petersham, Ladies' Union, 40.55; Warren, Aux., 17; Winchendon, Aux., 61.75, C. R., 2.25, 223 55  
Total, 4,475 68

## LEGACIES.

*Barnardston.*—Martha C. Ryther, by Adin F. Miller, Admr., 1,492 99  
*Greenfield.*—Eliza F. Osgood, by Charles M. Whitcomb, Extr., 1,000 00  
Total, 2,492 99

## RHODE ISLAND.

A Friend, 100 00  
*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket, Carolina, Miss Mary L. Thinkham, 5; Saylesville, Mem. Chapel, C. E. Soc., 10, S. S., 5; Providence, Elmwood Temple, C. R., 4, Pilgrim Ch., Aux., 72.28, Plymouth Ch., Aux., 10, 106 28  
Total, 206 28

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St.,

New London. Colchester, Aux., Th. Off., 21; Danielson, Aux., 22.34; Groton, S. S., 4.71; Lebanon, Aux., Th. Off., 8.40, "Gleaners," Jr. Aux., 1.10; Lyme, Aux., 12; Montville, C. E. Soc., 5; New London, First Ch., Aux., 22.78; Second Ch., Aux., Th. Off., add'l, 3.28; Norwich, Broadway Ch., Aux., 40; Second Ch., Aux., 60.76; Scotland, Aux., Th. Off., 6.25; Stonington, First Ch., Aux., 22; Windham, Aux., 10; Woodstock, Aux., Th. Off., 40, 281 72

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Berlin, Aux., 80; Golden Ridge M. C., 24; Hartford, Asylum Hill Ch., by Mrs. George Kellogg, 25; Aux., 153.70; First Ch., M. C., 13; Park Ch., Aux., 35; New Britain, First Ch., Aux., 135.64; South Ch., Aux., 51.20; Jr. C. E. Soc., 15.40; Plainville, Aux., 25; Poquonock, S. S. Kindergarten, 1; West Hartford, Aux., 11.52; Friends, 29.68, 600 14

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 50; Canaan, Pilgrim Ch., 14.31, Aux., 14; Centerbrook, Aux., 15; Cheshire, Jr. C. E. Soc., 5; Danbury, First Ch., Aux., 64.18; Prim. S. S., 6; East Canaan, Aux., 22; Goshen, Aux., 50; C. R., 14; C. E. Soc., 25; Ivoryton, Aux., 31.50; Kent, First Ch., S. S., 10; Kent Furnace, Clover Club, 1; Killingsworth, Aux., 12; Litchfield, Dan. of the Cov., 82.50; Madison, Aux. (100 of wh. to const. L. M.'s Mrs. Dwight Coe, Miss Mary L. Scranton, Miss Elizabeth Todd Nash, Miss Lizzie Munger), 110.59; Middlebury, C. E. Soc., 25; Middletown, First Ch., Aux. (Mrs. James H. Hunce to const. L. M. Mrs. Edward Goodrich, 25; Mrs. M. G. Burr to const. herself L. M., 25), 50.77; Jr. C. E. Soc., 2; Naugatuck, Aux., 11; New Haven, Davenport Ch., Aux., 50; North Haven, C. E. Soc., 10; North Woodbury, C. E. Soc., 10; Portland, C. E. Soc., 5; Prospect, Aux., 17; Redding, Aux., 2.60; Salisbury, Aux., 5; South Britain, Aux., 15; Stamford, Aux., 23; Washington, Aux., 1; Waterbury, Second Ch., Aux., in memory of Mrs. Israel Holmes, 65; C. R., 14.50; Westbrook, Aux. (25 of wh. to const. L. M. Mrs. Charles L. Clark), 26; Westport, Aux., 10; Whitneyville, Aux. (in memory of Mrs. Eunice Dickerman), 8; 20; Wilton, C. E. Soc., 5; Winsted, First Ch., Aux., 26.55, 921 50

Total, 1,803 36

#### LEGACY.

**Lyme.**—Harriet H. Matson, by Charles A. Perry, Extr., add'l, 1,000 00

#### NEW YORK.

**Brooklyn.**—Miss J. Roberts, 20 00  
**Kotonah.**—Mrs. Helena L. Todd, 4 40  
**New York.**—American Christian Hospital at Cesarea, 343 20  
**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Berkshire, Aux. (25 of wh. to const. L. M. Mrs. Elizabeth Waldo), 40; Blooming Grove, Kyle Miss'y Soc., 15; Brooklyn, Lewis Ave Ch., Aux., 13,

Evangel Circle, 20; Ernest Wo 11.68; Richmond Hill Ch., C. E. & South Ch., Aux., 150; Tompkins Ch., Aux., 330; Buffalo, First Ch., 165; First Circle King's Guild, 5; croft Aux., 63; Niagara Squar: Aux., 40; Cambria, C. E. Soc., Candor, Aux., 25; Columbus, Aux Corning, Aux., 10; Deansboro, D. Cov., 5; Elmira, Park Ch., Aux Hamilton, Aux., 30; Norwich, 20.75; New York, Broadway Taber Deacons J. W. Washburn, E. W. and others, 200, "Light Bearers," (to const. L. M. Lillian Lenox Heb 25; Flushing, Aux., 10; Manhattan Aux., 20.70; Mt. Vernon Ch., Au Patchogue, Aux., 21; Riverhead, Ch., Aux., 6; S. S., 15.49; Rocky I Mrs. M. S. Hallock, 15; Smyrna, 7.62; Spencerport, Aux., 31; Troy, 5; Walton, Aux., 35; M. B., 6; Winfield, Aux. (to const. L. M. M. H. Wheeler), 25. Less expenses, 1

Total

#### PHILADELPHIA BRANCH

**Philadelphia Branch.**—Miss Emma vell, Treas., 312 Van Houten St., F son, N. J. Washington, D. C., Firs Aux.,

#### PENNSYLVANIA.

**Pottsville.**—Miss Frances M. Quick,

#### NORTH CAROLINA.

**Southern Pines.**—Miss Harriet A. rows, 10, Mrs. A. M. Foster, 5,

#### FLORIDA.

**Lakemont.**—Mrs. V. P. Simmons,  
**Tampa.**—Aux.,

Total,

#### MICHIGAN.

**Buchanan.**—Mrs. J. A. Pratt,

#### KANSAS.

**Chanute.**—Mrs. J. B. Hale,

#### CANADA.

Congregational Woman's Board of sions,

Donations,  
 Specials,  
 Legacies,

Total

#### Permanent Fund.

#### MASSACHUSETTS.

**Boston.**—Legacy of Miss Mary R. Bi by A. J. Paterson, Extr.,

TOTAL FROM OCT. 18, 1906, TO JAN

Donations,  
 Specials,  
 Legacies,

Total

# BOARD OF THE PACIFIC

**President.**  
Miss LAURA M. RICHARDS,  
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## Letter from Louise E. Wilson

### MICRONESIA

KUSAIE, CAROLINE ISLANDS, Nov. 8, 1905.

THIS is a strange year in the Pacific. We know of four different cyclones and tidal waves from April to August. These brought destruction to nine islands, as follows: April 19, 20, four of the Carolines; June 30, three of the Marshalls, and two of the Ladrões, one on July 5, the other (Sipan) August 27. The wind has been very boisterous with us for several weeks past, but it is quiet again now I am thankful to say. People began to feel troubled for fear the wind was going to wind up with another storm. The other night a mother took her younger children and left their dwelling house, which is rather shaky, and went out and slept under part of an old, thatched roof. The oldest son slept in the house, but said he did not close the door but put up a mat in the opening instead, and slept with his feet outside, so that if he had to get out suddenly he would already be part way out, and also he would not have any difficulty in finding the door in the darkness. The father of the family is away on the Morning Star.

I have been here at one of the native villages for the past few days, and I realize more than I have before what a struggle the people have to provide food enough to keep them from being hungry. This family is one of the most prosperous ones, yet they do well to have one square meal a day. They cook the food in the morning, and try to make that answer for the day. It is such a contrast to what it was before the storm. Most of them have grown very thin. It is hard to get along with a little after having had plenty. We have been looking for some time for the return of the Morn-

ing Star from Honolulu and cannot understand why she does not come. I hope the German steamer brings us some news of her, but think it is doubtful.

We are getting along very well these days, in spite of a very small house for a very large family. It is not so bad when it does not rain hard, as then we have an overflow on the verandas; but when everyone has to crowd into the house and everything has to be shut up to keep out wind and rain, then we realize how small our quarters are. At such times it makes the house very dark, and it is quite out of the question to try to have any recitations if it happens to be a school day. We use the veranda for a recitation room, also dining room. We have made some denim curtains to use on the verandas to shut out the sun and rain when it rains gently; but if the wind comes with much strength these are useless and we have to roll them up to keep them from being torn to pieces. But if all will keep well, we will manage to get along.

My back does not get much stronger, neither does it get any weaker; but I am afraid I shall always have a weak back to remind me of that storm.

Our island is almost as beautiful and green as it ever was. It is simply wonderful to see how things are growing. The severe pruning the trees got will do them good in the end, if it were not that the people had to suffer while the new growth is coming on.

Well, enough for this time. I shall expect to hear from you when the Star comes.



## Letter from Miss Nina E. Rice of Sivas

### TURKEY

THIS summer I am spending with our neighbors, the Cesarea missionaries, as a guest of my friends, Mr. and Mrs. Irwin, with whom I came out from America. Missionaries so far from home and with so many interests in common feel closely drawn together, and here I find those who are very good to know. Last year I was steadily busy, but not at all exhausted when vacation came. Still, enthusiasm does faint a little and needs refreshing, and one would like to come back to Jesus as the disciples used to, to talk it all over and to know what part of the work has been right and what wrong. He does show us in these times of rest, partly as we have more time with him and partly as we see the way that others work and feel their spirit that makes us, too, "covet earnestly the greater gifts."

On the whole, we feel happy about last year's work and full of hope for

the next. I have been busy enough to feel that I really belonged. Some of you know that my associate, Miss Graffam, went on a tour early in the year and was detained by Dr. Clark's serious illness and other business so that I was alone in the school for nearly four months. It was something like learning to swim by being thrown into the water, though I was not out of reach of the helping hands of the other missionaries. Thanks to them and to our faithful Armenian teachers and our good girls, there were no serious troubles during my administration.

The school has been larger this year than ever before, filling up the extra rented building which we thought would be ample for several years; so we shall have another problem to solve soon. Our boarding department, however, has been small. Even twenty dollars a year is too much for most girls to pay and we have not funds to help many who would come to us if they could be helped. So we have mostly day pupils from the city, and we feel that they do learn much and carry it home; but for the boarding pupils we can do more, and there are so many village girls with almost nothing to satisfy their hunger for better things.

Miss Graffam tells about one such girl. Her mother had been mentally unbalanced ever since the massacre, which made her a widow. The oldest daughter was received into the orphanage and became a teacher; but the mother was left to support the younger girl and the little boy by hard, heavy work at weaving. As soon as the little girl could manage the loom she went to work too. The older sister helped what she could from her slender salary, and with her work when she went home in the summer, but it has been a pretty hard struggle. When Miss Graffam called she smiled at this pretty little bright eyed girl and asked, "Does your sister teach you to read when she comes home in the summer?" The poor child burst into tears, and her mother said, "She wants so much to learn that she cannot bear to think of it." Miss Graffam would have taken her right along and found the money somehow, but there was no place for the little boy, and the mother could not care for him without the little daughter's help. We hope that the orphanage will receive him next year, and we can have the little girl.

We have had a family of twenty-five in the boarding school, besides their teachers. I have enjoyed having my room there too. There has been a happy, loving spirit among the girls generally, and the older ones have tried to help the younger ones to be good, so that our cares have been much lighter. The appropriation this year was larger, so that we hope by careful planning to come out even; and we have done some needed painting, plastering, and repairing.

We have a new Junior Endeavor Society, which is helping the little girls; such untaught, naughty little youngsters, some of them are! The older society has received about fifteen new active members this year; some who have been waiting to come, and some who, we think, have really made up their minds for the first time. The meetings have been good; they have

shown considerable interest in missions, and have carried on two out-  
Sunday schools, reaching seventy-five or eighty children and interest-  
their mothers. If any of your Sunday schools could send us some sec-  
hand cards for these children they would be a great help.

As we have been reading about the great blessings that have been pour-  
out on other countries, we have longed much for a share here. We do  
know in just what form it ought to come; not too sudden or emotion-  
since people here are prone to mistake the outward expression for the in-  
spirit. But God knows what he would send to us, and please pray that  
may be ready in the day of his power. We feel that his Spirit is quiet-  
working among us, and that those who stay long enough are, many of them  
gradually being drawn to him; but we long for a power more strong-  
swiftly, and irresistibly manifest.

I must leave the schools just long enough to tell you of the progress of  
medical work; that Mr. and Mrs. Partridge have most generously mov-  
out of their almost new house that Dr. Clark might have a large place  
in the compound for his sick people. Then Miss Strickey, a fine, capab-  
Swiss woman who has been working in the orphanage, found that she  
could spare her, so she has come to be Dr. Clark's assistant, with full su-  
port from Switzerland. She is a nurse, both by profession and "election  
with large experience, good knowledge of the language, and love for and  
the people.

In about ten days I must be going home to make some plans for beginn-  
again, and then to take some of our new graduates to the schools where they  
will teach this year. I would like to introduce you to them: Markari  
going back to her native village with the hindrances of poor relation-  
isolation, and some strong besetting sins to conquer, but with a spirit that  
makes us sure that God will help her; bright, independent Pipe, so full  
love for her own people; Vartanoosh, still uncouth and undeveloped, but  
really trying, and so changed from the wild, unruly child she used to be  
Nuvart, quiet and good, but reticent, an orphan in school for years, and  
whose success we are still responsible; Elmas, bright and capable; Vartan-  
toohi, still clinging to the Gregorian church, but with a sweet, teachable  
earnest spirit that will be guided into all truth; Armenoohi, who we hope  
will be a greater joy to her loving parents after her years at school, and who  
hopes to go to college after a year. Dikranoohi was the brightest in the  
class, but after a long illness this winter one of her legs had to be amputated  
in order to save her life. That is a terrible affliction to a girl in this  
country, meaning that probably she can never marry; but to Dikranool  
who is an orphan, it may mean that she will always belong to us, go to  
college, and teach in our schools. She has been brave and patient, and she  
says, "I did not pray that my leg might not be cut off, but that God would  
give me back my life and health, and he is doing it."

One of our sweetest girls was called home this spring by her father's  
last illness, and I gave her some Perry pictures to take with her. She  
quickly chose one of Jesus waking the disciples in Gethsemane, saying, "I  
take this one because I want to be always awake." That is a good wish  
for us all, is it not?



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## Inland in a Tepoia

BY MISS NELLIE J. ARNOTT

KAMUNDONGO, AFRICA, August 26, 1905.

BEFORE telling you of our welcome here and of the happenings since our arrival I want to tell you something more of our journey inland. We left Catumbella Tuesday, July 18, and we arrived here just three weeks later. As the first two days' journey from Catumbella are over a desert country we did not leave until one o'clock, and traveled until dark, carrying with us what water we could in bottles. Wednesday morning we arose by four, and started out with the first ray of light, and traveled until about ten, when we reached a river. Here we stopped while the carriers cooked mush and ate and drank and washed. Many of them had not eaten since leaving Catumbella, and had had no water. Their custom is not to eat in the morning, but wait until they get in camp each day. This desert is a continuation of stony hills and mountains. We had to walk a great part of the way these days through narrow mountain passes, and up and down steep hills. In the hot sun this became very tiresome to me, and seeing the carriers with their heavy loads made my heart ache. While sitting on the bank of the river waiting for the carriers I counted nine large, black monkeys in the trees across the stream. It is very pretty at this place. The stream

flows through a rocky bed with green trees on either side, and rocky mountains in the distance.

We journeyed on a couple of hours, and then camped near the river Wednesday night, and remained in camp until about ten Thursday morning, as again we had to travel two days before reaching water. The path was harder and worse in every way than the first two days. We had to walk or rather climb nearly all the way. Some places the path was very narrow between rocks or on the edge of a precipice. It is a wonder to me how the carriers get our loads and furniture through these places. Friday of that week we camped in the Cisanji country. Here our carriers bought food, or rather exchanged the rations they received at the coast, of cloth, salt, and hoes, for meal, potatoes, beans, and native beer. The women from the villages near came to the camp with these provisions, carrying them in baskets on their heads, and with their babies tied on their backs. I sat all the afternoon and watched them exchange, and I began to realize as never before what that word "heathen" means. The women had their hair braided and soaked with palm oil, and their faces and bodies were marked. One very young girl had her baby on her back. How my heart went out to these women; I just wanted to stay there and work. They have never been touched with the gospel. I felt very much depressed these first days as I came in contact with our carriers and with the people here and there on the road. And I have prayed since as never before that God would send out some of the young people in America into this field of heathen darkness. No sacrifice is too great to make for him, if he calls you here.

Saturday we passed a military post, and a large Portuguese plantation of sugar-cane, coffee, and sweet potatoes. The latter they use for making rum which they sell to the natives. Rum is even a greater curse in this country, it seems to me, than at home. We were sorry that it was necessary to travel the next day, being Sunday, but on account of the carriers not having sufficient food we had to push on where food could be bought. Every evening the carriers would gather around one of their fires and have prayers together. It almost made me homesick when I would hear their voices ring out on some of our familiar hymns.

Sunday evening they had a prayer meeting, and the next Sunday when we remained in camp all day Mr. Sanders held a service, and about thirty came from the villages near. After the first week we reached the made road and followed it most of the way. This we liked much better than the narrow paths. There was not as much shade, but we were saved from having the bushes and branches scratching us on either side. These roads are

little used, and there are no low undergrowth of bushes. After the first week we left most of the mountains, but remained among the hills until we reached Bailundu the end of the second week. After the country is burned off the leaves and flowers come out in such beautiful colors. At home the children gather colored leaves when the leaves are falling in the fall, but here the trees put on their brightest dresses of greens and reds and browns when they leave out in August. The variety of colors made some of the hillsides very beautiful. And the flowers! They were so pretty all the way, and such a variety. Many of them very different from any I had ever seen. One day I gathered fifty different varieties in just a short distance.

One of my tepoia carriers, Balaca, had a sister in the caravan as meal carrier, and after a few days out they asked if she might sleep in my tent. So every night she would bring her cloth and lie down on a bed of leaves and sleep. How I wished I could talk to her, but all I could say was their word of greeting and a few disconnected words. She is one of Miss Stimpson's girls. Miss Stimpson has about thirty girls who sleep in our compound. She has four houses for them. But I must not stop here to tell you about these girls.

July 26th we camped in the Civula country. The people in the surrounding villages hold themselves as Mr. Sanders' friends, so we were camped only a short time when one chief came with a present of a goat, and later another chief from another village came with a goat and a large basket of meal. Mr. Sanders received these gifts and passed them over to our carriers who were delighted to have meat for their supper that night. While these things were brought as gifts, yet they expect Mr. Sanders to send them a present in return. So the first time any of our carriers go through their villages he will send them a present of cloth which will equal the value of the goats. This way of giving presents reminds one of much of the Christmas giving in America. While in camp here many of the women and children from the villages came to look at the white women. They would stand outside of our tents and watch every movement, and make remarks regarding our appearance and dress. The people in these villages also have been given the Bread of Life. This tribe and the Cisanji tribe is small, so the missionaries have passed them by and come to the Bi-beans, which is a large tribe, and who travel to nearly all parts of Africa.

August 1st: Shortly after leaving camp we reached the Kevi River. It was the only large stream we crossed. Mrs. Sanders and myself and the carriers and tepoias were first towed over in a large boat. You can imagine it had to make a good many trips to take over all of our loads and carriers.

All the other streams we crossed by crude bridges of sticks, or the carriers carried us across where there were no bridges. About two hours after leaving the Kevi River we entered Bailundu, one of our mission stations. Here we remained over one day so as to have a visit with the missionaries there. At Bailundu is Mr. Stover, one of the early missionaries. His wife is in Chicago at present. Also Mr. and Mrs. Fay and their two youngest children. They have three in America being educated. Also Mr. and Mrs. Neipp, who have been out a year under our Board, although they have been missionaries in Africa before. Miss Campbell belongs there, although for the past year she has been here with Miss Stimpson. She has just returned. I enjoyed our visit there very much, but was not there long enough to see any of the work. They told us that every part of the work there was encouraging, and the missionaries seemed happy and grateful to be there.

We were six days coming from Bailundu here, and from there I did not have a tent, as the tent carriers were Bailundu men, and did not want to come on, so my tepoia men made me a sort of a hut to sleep in each night. They just surrounded a space with branches, but put nothing overhead, so it was like sleeping in the open. I really enjoyed this, as it was moonlight and all beautiful above. It was rather cold, so the girls would have a fire in the center of the hut each night. The first of August we saw quite heavy frosts along the stream. We made this journey during the coldest part of the year, and many nights I felt the cold very much. There was hardly a day while on the road but that we met two or more caravans going toward the coast. Some of them were carrying rubber from the far interior, others going to the coast for loads. The largest one we met was a caravan of over one hundred. There were in it a large number of loads of rubber, besides eleven elephants' tusks, each a load for one man. One of the men tried to steal a dried fish from one of the meal carriers in our caravan, which made some trouble. Mrs. Sanders happened to be near, so was able to settle the trouble.

In this caravan were a large number of women with light loads, and some of them had babies on their backs. Mr. Sanders said, "Without doubt, most of these would be shipped slaves when they reached the coast." He knows the Portuguese to whom this caravan belonged, and he is a successful trader. We were told that there are two men (Portuguese) here in Bibé who are licensed to buy slaves.

The last night on the road we camped about twelve miles out from Kamundongo. Here we heard from a near village of the death of the best man in our station. He had been the leader among the Christians here, and really acted as pastor of the church. Everybody loved him and looked

up to him for advice. He was a teacher also in one of the villages near. Mr. and Mrs. Sanders felt very badly to hear of his death, and felt that their best worker had gone.

August 8th we arose early and were soon nearing our home. We were met out a long distance by one man, who made known our approach by firing a gun several times. Then next we were met by all the children, each carrying a banana leaf and singing. They also had two flags, the Portuguese and the United States. And then we were met by the men and women of our own station and the surrounding villages. Every man had his gun, which he fired every few moments, and the women made a curious noise with their mouths. They ran alongside our tepoias screaming, yelling and shouting, and shooting their guns for a long distance before we reached Mr. Sanders' house. I am sure I was never in such a noise in all my life, not even on Fourth of July at home. I must say all this seemed very heathenish to me, but it is their way of rejoicing and showing they were glad we had come; but it was certainly a noisy welcome.

After reaching Mr. Sanders' yard we got out of our tepoias, and Mr. Ennis, Miss Stimpson and Miss Campbell greeted us; then we entered the house and took chairs, and the natives came in to greet us. When one comes from a long distance they say their word of greeting three times; that is, each one stooped or sat on the floor in front of us and said Kalunga, and then we replied Kalunga, and so on for three times. It seemed to me I sat there a very long time and just said Kalunga over and over. After this was over we had dinner together and visited. There is one thing we feel very strongly, and that is that we have a most cordial welcome from both missionaries and natives.



Extract from a letter written to the Young Men's and Young Women's Christian Associations :—

TALAS, CESAREA, TURKEY-IN-ASIA,  
November 27, 1905.

No doubt you and all your college friends know something of the Cesarea Station, how it was founded under the American Board by Dr. Farnsworth over fifty years ago. Cesarea at that time was almost entirely unknown to foreigners, and foreigners to Cesarea. Some inhabitant of the city had seen a picture of some American Indian with feathers and paint, and was quite disappointed when Dr. and Mrs. Farnsworth did not appear in that interesting costume. But his hat was almost as great a curiosity. By the way, we

always attract attention because of our hats, and they are not of the la style either.

For many years there was only one family here to carry on the w of the station. A girls' boarding school was finally started, and Closson came out to take charge of it. Dr. Dodd came as a physician preacher, and after ten or fifteen years was able to raise the money build a fine hospital. A boys' high school grew up; and there were m small congregations gathered in various villages and towns. At pre there are eleven organized churches with regular pastors. Then there about thirty places where they have teachers who conduct Sunday and week services for the people.

In a dozen or more places we are helping to support schools for g which are taught by graduates of our boarding school from Talas. Fowle, the senior missionary of the station, gives his time entirely to work of visiting these out-stations, churches and schools—"touring," call it. Frequently one of the women will accompany him to help in educational work and hold services for the women and visit them in t homes. You know that the women always have separate prayer meet in Turkey; they are permitted to attend with the men, but not to take p

The medical work is in a most prosperous condition. With a fine hospital, with all conveniences and a good staff of nurses for the diffe wards, and two American physicians besides three American nurses, t are prepared to do a great work. The evangelistic side of their wor emphasized, and they are able to reach many people that would never reached by direct evangelistic effort. Really, that is the only branch of work that can get a hold on the Mohammedans. According to our op opportunities we can work for them in a personal way, but no public meet are allowed. We are working mostly for the Armenians and the Greek the so called Christians in Turkey.

Here the word "Christian" does not have the same significance th has at home. It merely means not a Moslem or Mohammedan. It ha connection in their minds with any personal salvation or any pers allegiance to Jesus Christ. They are born Christians, and their religio so corrupt and formal that it consists of rights and ceremonies which ignorantly and superstitiously performed.

Since my own work is connected with the American School for Gir Talas, I shall try to describe that to you. We have a massive stone bi ing that has been adapted to the needs of the school, though originally l for a private residence by a rich Armenian family. It is very strong secure. All the windows have heavy iron bars, just like a prison.

have great iron gates which open into the street; but are kept closed night and day, only being opened to admit those who have answered the question, "Who is it?" At first I could not enjoy living in such a fortress, but after I heard how all the missionaries and native friends had spent the time in this building during the dreadful massacre time, I appreciated the security of it. It is not a very large house for a hundred people to live in, but there are nearly that many of us here this year.

In the course of study we have four languages—English, Turkish, Greek and Armenian. Then we have arithmetic, geography, physical geography, physics, algebra, history and psychology, besides daily Bible lessons, lessons once a week in sewing and fancywork, lessons in singing and gymnastics, rhetorical once a week, etc.

Each girl has a share in the domestic work, and is graded on that. They do all the work excepting the cooking. On Saturdays they do their own washing and mending. Girls must be at least twelve years of age and know how to read before they are received. Our course covers seven years. We have six girls in the present senior class. Over a hundred have graduated from this school, and they are a worthy company.

The girls come from as many as thirty different villages and towns, and this fact is worth noticing, as it gives a wide opportunity, a wide sphere of influence to our school.



## **An Incident from West Central Africa**

From a letter from Mrs. Woodside to her family :—

OCHILESCO, September 15, 1905.

WELL, here we are comfortably settled in our new house. I wish you could see what a pleasant and comfortable home we have and what a delightful view. The front of the house faces the mountains, including the basin-like crater surrounded by mountains. A great amount of building has been accomplished in the year we have been here. Some twenty-five native houses have gone up this season. There are in all now between sixty and seventy-five houses on the place. We have been very happy and very fortunate in so many ways. My heart is full of thanksgiving to our merciful, loving Father, for it is from him we receive all the good things we enjoy.

To-day we experienced our first sorrow in the new station, for this morning at five o'clock the dear old grandmother passed away. I hardly know

how the station will get along without her for she has been so closely identified with it for the past five years. She has been an earnest Christian and consequently a bright and shining light to all around. Her influence was felt both here and elsewhere. She was known and loved throughout the entire mission. She was ill but four days. Mr. Woodside was called to her bedside, and found her very near her end, although perfectly conscious. She seemed to realize that she was going. She said, "To-day I go; I have been on the road four days. To-day I get there." She has six children and twelve grandchildren who loved and respected her and now mourn her loss. Personally I feel the loss for she has been an inspiration to me. When at times I felt discouraged I had only to think of her and feel that the salvation of that one soul was worth the effort of my whole lifetime to secure. She was a woman of strong character. She had been for many years a witch doctor and a strong believer in fetiches and charms, but after we moved to Sakanjimba and she heard the word of God she began to lose faith in those things. One Sunday she brought all her things and asked to have them burnt, saying that she had no further use for them, etc. She confessed belief in God and after due trial and probation was baptized and received into the church, and has given every evidence of a changed life. She gave up the snuffing habit the last week of prayer and gave Mrs. Woodside her snuff box as a token of her sincerity.



## Woman's Board of the Interior

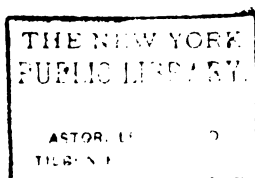
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM DECEMBER 10, 1905 TO JANUARY 10, 1906

COLORADO . . . . .	35 15	NEW YORK . . . . .	12 90
ILLINOIS . . . . .	1,951 70	MISCELLANEOUS . . . . .	224 63
INDIANA . . . . .	14 32		
IOWA . . . . .	346 28	Receipts for the month . . . . .	\$5,110 76
KANSAS . . . . .	96 29	Previously acknowledged . . . . .	5,806 85
MICHIGAN . . . . .	633 45		
MINNESOTA . . . . .	318 18	Total since October, 1905 . . . . .	\$10,917 61
MISSOURI . . . . .	212 02		
NEBRASKA . . . . .	244 50	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	32 00		
OHIO . . . . .	462 72	Receipts for the month . . . . .	\$81 87
SOUTH DAKOTA . . . . .	20 37	Previously acknowledged . . . . .	172 87
WISCONSIN . . . . .	315 75		
MASSACHUSETTS . . . . .	188 50	Total since October, 1905 . . . . .	\$254 74

FRANCES B. SWART, Ass't Treas., pro tem.







I am, Very Sincerely, Yours  
J. Augusta Smith.

# Life and Light

Vol. XXXVI

APRIL, 1906

No. 4

## Mrs. Judson Smith

FEBRUARY 16, 1843—FEBRUARY 14, 1906

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### PRESIDENT OF THE WOMAN'S BOARD OF MISSIONS, 1890-1906

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AGAIN a great shadow has fallen on the Woman's Board of Missions, and one who guided our counsels and our work has gone out of our sight. For sixteen years Mrs. Judson Smith has been our President, honored and beloved, and now by her home going we are bereft. We are rich in blessed memories, and we give thanks for all that she has been.

Born and trained in a Christian home in Hartford, Ohio, she studied at Oberlin, and at twenty-two she became the wife of Rev. Judson Smith, then a teacher in Williston Seminary. He was soon called to a professor's chair in Oberlin, and in 1884 the American Board summoned him to become one of its foreign secretaries. Coming thus to Boston, Mrs. Smith immediately identified herself with the Woman's Board, and when Mrs. Albert Bowker, its first president, laid down that office, she was chosen to fill the vacancy.

Through our wide constituency many will remember the dignity and grace with which she presided at our annual meetings and other public gatherings, and none who had felt the warmth of her hand clasp and the light of her welcoming smile will forget the cordiality of her greeting.

"For the past year a weakness of the heart has imposed physical limitations, but her interest in every detail of the mission work did not at all diminish. She knew the possibilities of her condition, but hopefully accepted the assurance that with care she might live many years. She slept quietly on the night of February 13, and then, in the early morning, with no apparent sign of pain, her spirit fled to awake in the dawn of eternal glory."

The funeral services were held Saturday, February 17, at half past eleven in the chapel of her home church, Walnut Avenue Church, of Roxbury. Dr. A. H. Plumb, pastor of the church, read selections of Scripture and pronounced a tender eulogy, and Dr. E. E. Strong, editor of the *Missionary Herald*, spoke of Mrs. Smith's work for missions, and offered prayer. The pallbearers were Hon. S. B. Capen, President, and Dr. J. L. Barton, Secretary, of the American Board; Prof. W. H. Ryder, of Andover, a brother-in-law of Mrs. Smith, Principal J. H. Sawyer, of Williston Seminary; Mr. Elbridge Torrey and Mr. W. H. Wellington, intimate friends of the family. A quartet of men's voices sang two brave hymns, "Go down, bright sun, into thy golden west," and "For all the saints who from their labors rest." A wealth of beautiful flowers, carnations, callas, orchids, violets, ferns, Easter lilies with palms, and many roses, white, pink and crimson, the flower of Mrs. Smith's special love, spoke of the affectionate sympathy of many friends.

A large company gathered for the service, and many of the Branches of the Woman's Board sent representatives.

The Woman's Board Friday meeting on February 23 was made a memorial service for our late President. Mrs. C. H. Daniels, who guided the meeting, said in opening, that though we meet under a cloud yet it is a cloud shot through and through with sunshine, for the memory of that noble life so devoted, so wholly consecrated, makes us glad even in our grief. Mrs. Capron lifted all hearts to the divine presence as she led in prayer.

Mrs. Joseph Cook spoke tender words of appreciation in behalf of the Executive Committee, mentioning Mrs. Smith's rarely fine physical presence, and dwelling on the generous and costly sacrifice of time and strength which she made to attend the bi-monthly meetings of the committee; saying that her fairness, her courtesy, her judicial mind, her interest in individual missionaries, her regret when reasonable requests must be refused, were evident to all. Mrs. Smith was one of those who chose "infinities, not infinitesimals," and this is not the end.

"Yet who shall dare to say at thy life's end?  
Life has but flung for thee its portals wide;  
And death defeated and the grave defied,  
Forth on triumphant quest thy soul doth wend."

Miss Stanwood, in behalf of the workers at the Rooms who had come into constant touch with the President, emphasized "the unfailing courtesy, charity and patience, the painstaking investigation, the warm sympathy, the fair mindedness and courage, the prudent counsel and wise decisions that characterized her official work." We cannot speak of what we personally

all miss, but we may be sure that the work will go better in the future because she has done her work so faithfully in the past. Her example is a precious legacy for us to cherish and to follow.

Mrs. McLaughlin, President of Suffolk Branch, to which Mrs. Smith belonged, pointed out the fact that she was always mistress of herself, of the situation, of circumstances. That which made her always a center of attraction in any room was the subtle personal influence, that power which flowed out because it had first flowed in from the Divine source of all power; that he knew God was the supreme quality that fitted her for meeting individual women, and for leadership in the Woman's Board.

Dr. E. E. Strong, representing the American Board, spoke of the rich endowments that fitted Mrs. Smith for large service; preparing her in body, mind and heart for the responsibilities that rested upon her. He added: 'Permit me to say that this foreign missionary work serves to call out the best that is in one. This is true concerning those who go in person to the foreign field, and it is equally true of those who support that work at home. It broadens their vision; it awakens their interest in those who are afar off, whom they have not seen, and for whom we are tempted to feel we are not responsible. Its appeal is, therefore, to that side of one's life which is at the greatest remove from selfishness. It calls for thought and effort for those fallen races, of unattractive, not to say of repulsive, habits and characters. It calls for Christlike love for these souls for whom the Master yearns and longs to die. A response to this call necessitates an enlargement of vision and a widening of sympathies which nothing else can give.

"Jesus said, 'Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen, yet have believed.' Why this added blessedness to those who have not seen? One thing certainly can be said in reply. They who can rise above the necessity of a bodily touch, and can believe and be moved to action by evidence which appeals to their reason and moral sense, they are more blessed than are those who can believe and appreciate only what they see and touch. Blessed are they who having not seen have yet loved and labored for far-off lost sheep.

"It was this broad vision of people and of interests unseen by the eye, but most real to her thought, which helped to make Mrs. Smith what she was, and which led her to labor so generously and unceasingly for the cause of missions. May God inspire you, members of this Woman's Board, to take up the mantle of your departed President, and go forward bravely in the glorious work to which you have put your hands."

**THE WORLD MOVES.** The world moves rapidly in these days. Things quite without precedent come in quick succession, and the visit of the Chinese High Commissioners to the rooms of the American Board and the Woman's Board was one of these unprecedented events. To see these dignified representatives of the far away empire in their picturesque raiment, to hear the utterly foreign speech, much farther from ours than any European language, to watch their strong, alert faces light up with interest or sympathy or fun, made one feel anew the hindering of that Tower of Babel. When we would have said so many kind things, we could manage only a very few through the skilful interpreter. These men, patriotic, keen-sighted, high in authority, spoke very warmly of the good work of the American Board through its missionaries in China, saying, "Send us more such men," and pledging the imperial government to give them its fullest protection in future. Missionaries have borne the light of Western civilization into every nook and corner of the empire. They have translated many religious and scientific books into Chinese, and they help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening of China now at hand is to be traced in no small measure to the missionaries.

Prince Tuan, the viceroy who saved the lives of many foreigners during the Boxer troubles, said smilingly and earnestly, "I personally am grateful to the Woman's Board for sending out those good women who have done so much for our sick, and who have taught my own little six-year-old daughter and the wife of my son to read English." They asked if any of those women had ever been in China—not one. Then the face of the ambassador flashed, and he said, "But this is the power house—where you give the impulse," with quick appreciation of the function of the Woman's Board. Christian women, help us to give a stronger impulse to the work which China is beginning to see that she needs.

**MISSIONARY PERSONALS.** We have word of the arrival of Miss Elsie M. Garretson, of Ponasang, sent home for her health, in California, and encouraging reports that she is gaining. Miss Isabella Blake, one of our new missionaries in Aintab, has been seriously ill with typhoid fever, and the latest news is of returning health. To begin one's work in a foreign land with typhoid and conflagration is a hard discipline.

**FIRE AT AINTAB.** A cablegram tells us that the girls' seminary at Aintab has been burned. No lives were lost, and we await further details, giving meanwhile anxious thought and sympathy to those who are in confusion and need.

**CONTRIBUTIONS FOR THE MONTH.** During the month from January 18 to February 18, our Treasurer received \$9,369.23 for the regular pledged work, a gain of \$1,065.44 over the contributions of the corresponding month in 1905. This is encouraging, but that we need to be doing our utmost is proven by the fact that even yet the first four months of our financial year have brought us nearly one thousand dollars less than the first third of the year before.

**NO MORE POSTALS.** The stock of souvenir postal cards from South Africa is already exhausted.



## A Little Trip in Zululand

BY MRS. AMY B. COWLES

**A** WEEK ago the children and I had such a beautiful day I want to tell you about it. Four miles from here, there is a little struggling school, which is one of several begging Mr. Cowles to take them under his wing. For months I had been longing to visit this school. At last the favorable day arrived. Going to the store of a trader near here, I hired a tall, bony old nag and off we started. My kitchen boy with our lunch basket on his arm showed the way, while Helen and Raymond took turns in riding behind me. The spinal column of the ancient steed was so sharp that the children complained of its hurting, so we had to pad it with an old waterproof. This, though it did a good deal of slipping and flopping along the way, nevertheless eased the bones all around and proved a blessing.

Dear people, such a day as it was and such a ride. Great bunches of white, fleecy clouds chased each other over the blue sky, making shadows all over the hills. Such mountains, such valleys, up and down, up and down, and all so green. Herds of sleek cattle and flocks of goats grazed peacefully over the hillsides, and the swamps were white with thousands of callas. One longs to be a psalmist on such a ride. Four miles of this, and we come to a sudden halt on the very tip-top of a high hill. Just below us was a gigantic hollow scooped right out of the earth. Imagine this enormous basin filled with little hills and big hills, round grassy hills and sharp rocky hills. Picture them rolling into each other and out of each other and around each other, then rising higher and higher until away in the distance their gigantic peaks poke right up into the clouds. These highest peaks are sometimes snow-capped. Scattered all over those hills below us we

could see scores of Zulu kraals; about six round, grass huts to a kraal, and all arranged in a semi-circle around a cattle enclosure.

This is a native location, assigned to them, I imagine, because too inaccessible for white folks. An immense valley full of heathen homes, and in that great dark hollow only one tiny church to tell the story of the cross. Half way down the precipitous side of the hill on which we stood was that little chapel, in which also was the school we had come to visit. After feasting our eyes on the wonderful panorama spread out before us, I dismounted and we proceeded to scramble and tumble and almost roll down



THE VALLEY OF A THOUSAND HILLS, SOUTH AFRICA

the rocky hillside. It looked very much as though we should land on the ridge pole of the church, but by dint of maneuvering we managed to appear at the door with proper dignity. Our coming was a complete surprise. A dozen rows of white ivories gleamed as we entered the room. The whole school rose in greeting, and thirty-six pairs of bright eyes were fixed upon us. As this was the first time a white lady had ever visited that lonely hollow, our coming was quite an event. The teacher, an Inanda Seminary girl, gave me her chair, the only one in the room. The children in wash suits and dresses looked neat and clean. Their woolly heads were for the most part closely cropped, and their feet bare. The twelve backless benches, the teacher's table and a blackboard two feet square were absolutely all the



furnishings of this embryo school. No maps, no pictures, no clock even. When I asked the teacher where her clock was, with a twinkle in her eye she rapped on her head. The writing class when called came forward, and sitting on the earth platform, used a bench for a desk. For nine years this little school has been struggling on by itself, the teachers being hired and paid wholly by the people. It is a part of Mr. Cowles' work to aid and develop these struggling schools, of which there are nearly a score in various stages of progress and of self-support. One by one he will help them to a better equipment, get them a certificated teacher, then petition the government for a grant in aid. Thirty-one schools are now well equipped, have government grants and are running full swing. There are one hundred and



A SCHOOL AMONG THE KRAALS, ONE OF THE SMALLEST OF THE FIFTY

sixty-six children in the largest school, twenty-five hundred children in the fifty schools now in Mr. Cowles' care, while there are a score of openings for entirely new schools.

Dear friends, can you grasp the situation? Do you see what opportunity is ours? It almost overwhelmed me that day as I sat in that funny little church, literally in the wilds of Africa and in the heart of heathenism. The different classes passed before me—English dictation, translation of English into Zulu, Zulu Testament, etc. Then at my request the whole school stood up and sang to us in English most sweetly, "God is Love," "Hide me, O my Saviour, hide me." At the close of school I watched the little band of learners scatter over all the pathways, seeking their kraal homes among the hills, and I knew that the refrain was being caught up and sung

in many smoky huts,—“God is Love, God is Love !” Bible stories are being retold, Bible verses recited and temperance catechism and songs



SCHOOL AT ETAMBINI

repeated; twenty-five hundred children carrying the light into **sin-cursed** homes! Is it not an inspiring thought that in this way the **influence** of our American churches is reaching the darkest recesses of heathenism?

*(To be concluded)*



THERE should be gladness in every home in German East Africa on December 31st, 1905, for after that date **every** child born within the territory will be free. This is another death-blow to the awful slave traffic in that dark continent.

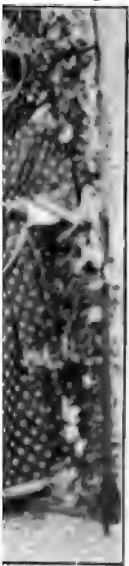
THE hardest thing in the grammar of life is to learn to put “mine” and “thine” in just the right place.

FIRST of all, God wants ourselves. The opening of our heart to his love, and the surrender of the life to his will, mean more to him than any other gifts.



HOSPITAL AT AHMEDNAGAR

## Hospital for Women and Children at Ahmednagar



PI HARIBA  
OFF DUTY

**M**ANY a heart was thrilled and many a purse was opened by the words of Dr. Julia Bissell as she told of the suffering of women and children in Ahmednagar and the imperative need of a hospital for them. After nine years of heroic effort the needed funds were gathered and the hospital was opened in 1904. Surely those who have given interest and money to the work wish to know something of its progress.

Dr. Ruth P. Hume, daughter of Dr. Rev. Robert A. Hume, is in charge of the hospital and Miss Madoline Campbell, a trained nurse, is her efficient co-worker. These two, however, cannot do both the hospital and city work, and in January last Dr. Eleanor Stephenson of Brooklyn, a college friend of Dr. Hume, sailed to join them.

These faithful young women are too busy with their work and language study to write many letters to tell us what are their occupations and surroundings, but some recent photographs give an



IN THE SURGICAL AND MEDICAL WARD, AHMEDNAGAR HOSPITAL



DR. HUME, WITH KARL CHURCHILL IN HER ARMS, AND GROUP OF  
NURSES WITH MATRON AND HER LITTLE DAUGHTER

idea of the outer setting of their blessed work.

Miss Campbell writes of one need as follows: "We have been trying since April to get a well dug in our compound. Unfortunately, before they had been working a month, a coolie fell in and was killed and the work has not been touched since, the contractor giving one excuse after another for not going on. It is most trying and we need the water so badly, and buying it is a great expense. Perhaps by this time next year it may be finished."



CITY DISPENSARY, AHMEDNAGAR



## A Kaleidoscope City

BY MRS. CAROLINE L. GOODENOUGH

**I** AM always sorry when people come to Johannesburg for only a little while," said the president of the Y. M. C. A. lately in a public meeting, "for if they stay a long time they like us." This expression "they like us" is an unconscious spark thrown out from the smoldering social consciousness that has been developing since the war. The order of things "before the war" was a supremely selfish order, as far as the European element here was concerned. People were here for what they could get, only that and nothing more. The motto of the place might well have been inscribed as "Every man for himself and the devil take the hindmost." The stir of springtime is in the air these days, not only in physical nature but in the realm of mind; yes, in this unwieldy, fast growing municipality, which less than twenty years ago was a handful of miners' tents and corrugated iron shanties—in this complex mass of humanity, gathered here from every quarter of the globe, a new soul is growing that recognizes its common interest in the welfare of all.

The new and better feeling crops out in various ways. Johannesburg has had a bad name, and it has been fashionable for everybody to cast a stone at her ignominy, and with reason perhaps, for cities like people have a reputation and a character which lies behind it. Now the tide is turning and the usual fling at Johannesburg is resented by people who have cast in their lot with the city and are trying to make things better.

A prospective bride who came out here last month from America to be married was chatting with the Johannesburg lawyer while the marriage papers were being drawn up, and an undertone of advice ran through his remarks. He said, "I want the brides who come out to show loyalty enough to their husbands to hold them here, in spite of the remarks they will hear from others who say, 'How are you getting on? Isn't this dreadful?'" Then he went on to explain that underneath a veneer of selfishness and materialism ran a strong undercurrent of disinterested effort for the public good. Right as he was in his desire for newcomers to take the city at its best, yet "dreadful" may not be too strong a word to characterize some of our drawbacks; the dust for instance, blowing some days in clouds which darken the landscape, sifting in through the cracks of our not too well built houses, and making dusting a weary and never finished task, till the discouraged housekeeper cries out in spirit for one of the mansions in the country without dirt. (See Revelation xxi. 27.)

A worse drawback even than the dust for thin skinned people is the insect life in the country. At the meeting for the deepening of the spiritual life last evening, the good lady addressing the audience on the unfathomed depths of the human spirit involuntarily thrust the fingers of her right hand under her left cuff several times. An unsophisticated newcomer present might be mystified at the movement. Not so the old resident, looking on with sympathy and thorough understanding. Inside that cuff has secreted himself a torturing microscopic flea. He is covering the lady's wrist with blisters, and instead of being scandalized that she puts her hand into her sleeve, you should admire her self-control that she is able to go on with her discourse at all. This "wicked flea" lives in our dust, infests every pet cat, dog and bird, and the most scrupulous cleanliness cannot altogether prevent him from attacking our persons, entering our houses and beds and lurking in the cracks. The curious thing is, that these little pests trouble only certain people. Many persons, the majority perhaps, never feel them; to the rest of us life becomes a daily and unsuccessful warfare with these little foes. "I could live in this country if I were sure the Lord willed it, because I am consecrated," said a "globe trotting" missionary visitor lately, snarting with the skin irritation of

Africa's insect life. We listened sympathetically, knowing well, however, that there are plenty of other people who have to live here whether they are consecrated or not. Certainly too our visitor was right. Consecration does help in bearing the ills of life.

Dust and fleas are surface trials; we have others not so palpable but real and deep. Some of the difficulties and problems which confront us arise from economic conditions; others from the friction of class with class, and race with race.

If you should visit us at the Mayfrois Mission House on the western side of Johannesburg, and had a few hours only to spare in looking into the matters which make up our daily interests, we should naturally take you for a drive with Dolly and the rickshaw. This rickshaw is not a man-drawn carriage, although it has been in a former stage of its history. Dolly, the gray Basuto pony, is "a good wee horse," as our Irish friend puts it, and we jog off comfortably, taking the main reef road, more instructive than beautiful, along the dreary line of mines, with their never-ending machinery, tall head gears, and great artificial hills of white tailings.

Gold mining may be poetical business from a distance. It is a terrible business in actuality, if viewed only from the standpoint of the loss of human life involved. One of the many victims of miner's phthisis, caused by breathing rock dust, has just dragged himself past my window as I write. He has a short journey to the grave before him, and will leave behind a wife and little children. The death rate from this and other causes connected with the mining industry is very large for both white and black miners.

A drive of two and a half miles brings us to the Robinson Deep mining property, where stands one of the American Board's chapels, a plain little iron building, but bright and tasteful inside, with Scripture pictures on the wall, and a dado around the room of fresh green. The work of beautifying this building, and our two other places of worship in Johannesburg, is the love gift of a poor and lonely white man, done from gratitude to the Lord and Master, who has recently saved him from a life of sin.

Here a congregation of native miners worships on Sunday, and on week nights an evening school gathers, where these young men are given an opportunity to learn to read the Bible in their own language. A large number of native families live in tents in the vicinity, and they need a day school opened in this chapel for the children. The night school is taught by a native who earns his living in town during the day.

Our drive next takes us through the center of the town, past the fine new buildings of which Johannesburg is proud—the Carlton Hotel, six stories

high, and covering nearly a block, the great stores, with windows full of beautiful things, which cause visitors to exclaim, "I did not expect to see such things in Africa!"

A mile east of the post office, in a locality filled with warehouses and cheap tenements, we find the original chapel of the American Board's work in Johannesburg. This building is filled on Sunday with a worshipping congregation of stalwart young men, mostly Zulus, who have come up here from their distant homes on the coast, and are either unmarried or have left their wives behind.

The little Sunday school held in the cottage close by for half caste children is taught by our Irish friend referred to above. She has motherly instincts which, as she puts it, could "mother all the children in creation." She loves the children, and they love her, and since she loves the Lord, too, the rest goes without saying. A meeting is held for these children on Sunday night, and a sewing class one afternoon in the week; and they are clamoring for two afternoons instead of one. Here is a fine opening for city settlement work in this crowded quarter.

Our Irish friend has another "iron in the fire," also, for a class of persons differing widely from any yet mentioned. In the cottage by the American Board chapel, which was our home before the war, a Christian Temporary Home for women and girls has been opened. This cottage provides beds at less than half the usual price in the city for homeless but respectable white women who need a cheap lodging for a few nights, and which cannot be obtained elsewhere, as far as we know, under Christian auspices.

By and by in the center of the city a much needed Y. W. C. A. will be established. But big enterprises move slowly, and meanwhile our humble little cottage stands in the gap, and those who come tell us pitiful tales of the lonely, unbefriended, and dangerous position of a woman wage earner in this busy city, far away from home ties, a stranger in a strange land. Sometimes they come quite stranded, with neither money nor situation. One such lately seemed on the verge of suicide from despair; two others recently were found to be under the spell of the secret use of intoxicants.

To give such friendless women the personal interest they need, the cheer of a family sitting room and family prayer, this seems to us a worthy way of putting in one woman's life, and I feel sure that friends across the sea will wish our Irish friend much success.

In a city like this, with its multifarious needs, it is impossible to confine one's interest to one needy class alone, and we realize that souls are souls, colorless in God's sight except for shades of character.

This letter is just the turning about of a kaleidoscope; the pattern shifts and changes with every move, but that is like life here—that is Johannesburg.



## First Impressions of Turkey

BY MISS ISABELLA M. BLAKE

[Miss Blake went to Aintab last August to help in the girls' seminary at Aintab, Central Turkey Mission.—Ed.]

MISS NORTON'S books have just arrived, and she is delighted, because they had been so long in the hands of the Turkish censor, that she feared he had found something very objectionable among them. However, she got everything back except a few Perry pictures. It would be interesting to know if those pictures are now decorating the walls of the gentleman's parlor, or were merely left out by mistake. Our furniture came in very good shape for the most part, and we were glad to be settled after our long journey.

Miss Norton has written you about our reception. I assure you we appreciated its cordiality. Since we came we have been very hospitably entertained by the various members of the station and by other people as well. Our trunks have not come yet. We had our steamer trunks with us, but the others were sent by freight from Liverpool, and are now, I dare say, in Alexandretta, awaiting the pleasure of some *cartaje*. Truly, Turkey is the land in which to cultivate a philosophic spirit. Our rooms are very pleasant and our furniture looks well in them, but there are many things in our trunks that will help to make them homelike.

Mr. Sanders was in Aintab for a few days with Mr. Metheny, an artist, who gave us our first lessons in horseback riding. Mr. Sanders is planning to take us along with Miss Chambers to Kessab next summer and show us that part of the station, so it is quite necessary for us to be in trim for horseback. He had Togo, a nice, quiet little horse, yet one possessing a spirit worthy of his name, in training for us, and we are enjoying him greatly. By the time we have spent five hours in study on Turkish, with a brief interval of teaching "fancy work," such as drawing, singing, gymnastics and sewing, we are quite ready for a little exercise, and we get it on horseback or playing tennis on Dr. Shepard's court.

It seems very strange to be in a country where you have to be surrounded by high stone walls, where you cannot go far without a hat, where the dogs bark all night long, and where the policemen whistle every few moments or knock loudly on the pavement with their clubs, to reassure the people of the houses, and to give wrongdoers a good chance to run around the corner.

We have been once to each of the three Protestant churches in Aintab.

They have large congregations I should say, and I have been pleased with the services, although I could understand only a word now and then. I was so pleased the other Sunday—the minister used the word for crown, which is one of the first words in our primer, a number of times in his sermon, and so I concluded that he must be preaching about Heaven, and sure enough when I inquired it was so.

Last Friday afternoon we called on Bodvilly (pastor) Ashdjian and his charming wife, and the Bodvilly showed us over the "model schools," as they are called, adjoining the church. These were the gift of a wealthy parishioner and his wife. In the room for the primary grade were kindergarten chairs and tables, empty, for the children had gone home. There was a roomful of bright looking boys above, and they were feeling very proud of some fine new wooden desks, which, I regret to say, were not adjusted to the size of the children. But one must not be too critical. Things were far better than I had expected to find them. The rooms were well lighted, the children quiet and orderly and apparently enjoying themselves. A last year's graduate of the seminary was teaching in the school for little boys and girls, and another graduate in the girls' school. As I have seen these teachers, and also the lonely little schoolma'ams of the villages, I have been impressed over and over again with the importance and the wonderful opportunity of the work in the seminary. Surely it is foundation work.

Already we have become very fond of the girls, and I am sure it is something more than mere momentary or temporary attraction. At first their faces seemed a little heavy, but I have found that, although they do lack the American girl's delicacy of feature and vivacity of expression, they have a gentleness and a responsiveness which is very winning. The other Friday evening we came into the dining room and found them making a sort of vermicelli, by taking tiny pieces of dough and rolling in their fingers. They were having a jolly time over their work, too, so we sat down and endeavored to help them, and find the older girls who use English with some freedom very pleasant to talk with. They seem very much interested in some of my snapshots of scenes and friends in America, and, incidentally, they love to have their own pictures taken. But that seems to be a characteristic of the race. Anyway, over and over, I feel very fortunate to be allowed to work among them, and very far from deserving the privilege.

## Union For Service

BY DR. J. L. BARTON

THE conference held in Dayton, Ohio, February 6 to 8 inclusive, between representatives of the Methodist Protestant, United Brethren and Congregational churches, was one of great historical as well as religious interest. This conference was the culmination of an effort run some years ago to bring these three churches together into one organization. Over two hundred representatives, of whom the majority were Congregationalists, were in attendance. These came from all parts of the country, including the Pacific Coast. Few gatherings have ever been so characterized by spiritual earnestness and purpose. This spiritual purpose did not reveal itself so much in utterance as in the earnest spirit and kindly Christian consideration with which every question was discussed and every decision reached.

Three fundamental points required settlement: first, the creedal basis for union; second, the common basis of polity; and third, a method of uniting the missionary operations. After two full days of consideration of these subjects, in a committee made up of sixty-three members, divided into three sub-committees, a unanimous conclusion was reached.

It was evident that the missionary interests of these three denominations can be combined so as to constitute a unit in all departments, and at the same time keep the various constituencies closely in touch with the work. The foreign missionary interest can undoubtedly unite more easily and quickly than any other department. Such a union will not call for the giving up of anything essential upon the part of any denomination, but it will give each denomination the inspiration and uplift which come from enlarged operations. The Methodist Protestant denomination has foreign missionary work only in Japan; the United Brethren have thrifty missions in Japan, China, Africa, the Philippines, and Porto Rico. Co-ordination will not only increase efficiency, but it will make possible greater administrative economy. Not a voice was raised in opposition to the suggestion that the missionary and publication interests of the three denominations be co-ordinated. Committees are continued to formulate details for the consummation of such a union in active work, both at home and abroad.

Some of us who were permitted to be present at this gathering cannot but feel that a real and sweeping revival is at hand. This is not a revival of exhortation and preaching, but a revival of doing; a revival manifesting itself in increasing Christian unity for service, in an enlarged spirit of brother-

erliness, and in co-operation in every good work for the advancement of the kingdom of God in the world. This is but the beginning of the fulfilment of the prayer of our Lord, "That they all may be one." When this is completed "the world will know and believe."



## Progress in China

Miss Bertha P. Reed, though one of our younger missionaries, and still weak on the language, is able to do much in the Bridgman School, and she tells us of her welfare and the developing work in North China:—



MISS BERTHA P. REED

I MUST tell you again of the progress of our plans up to this time. The building of the addition has been going on through the summer, and is now finished, so that we can open school on the first of October. This addition will be useful for many things as it combines rooms for the school and also for our work. There are much needed recitation rooms, laboratories for physics, chemistry and biology. There is a room for a museum, where the geological specimens will be kept with other interesting things, and this is so situated that it can be used both by the schoolgirls and the women. There is a room for a woman's chapel, which will fill a great need. There are smaller rooms near it for women's classes, these to be used for the woman's training school, which Miss Russell plans to begin this year in which women from the different stations of our mission may be trained. And, lastly, there are three bedrooms and accommodations for housing for the ladies who live there, as Miss Russell wishes to do, as other ladies may if our numbers are too large for the regular ladies' hall. We feel that the building is a triumph of condensation and economy and we rejoice in the increased possibilities of work with its use.

The establishment of the college—the grade above the Bridgman School—is advancing. It will be called the North China Union College for Women and is a part of the general union scheme for education which is advancing so splendidly. The beginning, of course, is slow. Our last two classes of graduates have had each one year of college work; now, by omitting the first year, the next class will have two years. The additional work contains such subjects as solid geometry, ethics, physics, chemistry, and deeper study of the Bible. We see a real advance

girls in character during this time of more advanced study, and after it we send them back much better fitted for work in their home stations; so we are very glad to have this opportunity to keep them and train them a little longer.

Our plans include a normal training department, with practice teaching for the pupils in the day school and kindergarten in an adjoining court. This will be very helpful, for many of the girls go back to some teaching in their homes, and they need very much to know more about proper methods. A more ambitious part of the union plan is a medical college for women. You have heard something of the medical college for men, and the thorough and ambitious plans with which it is being started. In that for women the Methodists also unite with us, but our beginning will be very modest. The three other missions have lady doctors, who will do most of the teaching, and our part will be the teaching of the physics and chemistry needed. The work will begin this fall, with ten girls who will go to the different doctors for their work, though the headquarters of the college is supposed to be at the Methodist mission. Of course there are many difficulties in the way of this work, but in some places these have been overcome, and it is worth while to try here. In the south especially the trained Chinese women doctors have been found very helpful. One trouble will be to keep the girls unmarried long enough to complete their training and to give their help for a time afterwards in payment, but sentiment in regard to so many things is changing here now that we trust it will be possible. Apropos of this change, a Chinese newspaper said yesterday that Tuan Fang, who is to be one of the commissioners to the United States, had just had an interview with the Empress, in which he said that the women of China ought to be educated, and the Empress agreed with him and answered that they should be educated at once. That is encouraging, though I fear the process may be somewhat slower than she anticipated.

We have been much surprised this last week to hear of the establishment of three schools for girls in Peking. In one of which we know most the fee is quite small, so it is evidently an instance of Chinese philanthropy. Thirty-five girls are attending it, both rich and poor, and they are advised not to come in carts, and to dress quite plainly, so that there may be no emphasis of the distinction of classes. A Mongol princess, the sister of Prince Su, who lives near, is giving some time each day to teaching in it, explaining some of the Chinese books. In another school for richer girls they are not allowed to wear embroidered shoes, in order to show that their time should not be spent in working on their shoes but in study. We have found lately, as we have progressed in acquaintance with them, that the

women of the higher classes in Peking are often educated, but still the establishment of such schools as this is among the astonishing things in this time of progress. May it mean real advance for the women! Another recent surprise was the discovery of a small newspaper for women, just begun. It gives the news, and often adds good advice for its readers. One day it spoke strongly against the universal practice of using paint and powder on the face, and just after the feast of the moon it had a remarkable article giving various facts about the sun and moon, and advising the women not to burn incense to them, but rather to worship the great God who made them. We do not as yet know anything of the editor.

In the Chinese plan of education for men, the colleges have been scattered over all the provinces of China, with their teaching of Western learning though a rather elementary form of that learning is given. And very lately they have abolished the ancient, time honored examinations for Chinese degrees, and have said that degrees shall be given only by the new colleges. This is done in order that the colleges may grow, but it shows such a change of heart in the directors of affairs that it fairly makes us hold our breath and wonder what the next new thing will be. The Chinese do not easily give up their old institutions, and we may see from this instance how fully in earnest they are.

Our own country will have a great opportunity when the Chinese Commission is among them, and we out here are hoping and praying that the visitors may be shown the fact that Christianity does underlie our civilization and government. They seem determined to reform China without Christianity; they think intellect is enough as a basis of reform. That the saddening feature in all this advance, and it is greatly to be hoped that enlightenment will come in that direction as well as others during this tour of investigation.

Probably others are writing to you in Boston in regard to the needs of the woman's work. I have already written something of the great need at Lin Ching, which came to me vividly as I saw the place in the spring. It is a need I cannot forget. The women in many, many places are ready and willing to learn—their husbands have already joined the church—but there is no one to teach them. I say no one, though again one of the Pang-chuan ladies is going to leave her work and help in Lin Ching this year, but that is like robbing Peter to pay Paul. We have to choose between them. We are very hopeful because of Miss Lyons' coming. I wrote of the plan for her, and of how we hope that she will take up that work. But there still will be great need of a second lady to help her in that vast field.

How glad we are that we may welcome the three new ladies, and how

we look forward to the work and association with them for years to come. I trust that the work will seem to all of them, as it has to me, more and more absorbing, as they are able to do more of it. These three years have been blessed ones to me, and I am still more than thankful that God permits me to work in China. The association with such beautiful workers as are here, the power to help in some degree to bring nearer the kingdom of God in China, the fuller knowledge of himself that God does give to those who work for him, all these are exceeding great rewards.

Soon, too, our schoolgirls will be returning, and my hopes are high for all that may be done for them this year. For one thing I want to have them grow in the truly evangelistic spirit, so that they will be eager to do all they can to spread the knowledge of Jesus. Many of them have great opportunities in their homes, living as they do often in the midst of a heathen village. I was deeply interested in seeing some of them in their homes last spring, and received great help in understanding what they may do. It was encouraging to see how different they appeared from their untaught neighbors. The uncouth, untidy appearance, the almost wild expression in the eyes of many of the villagers, were a great contrast to the expression which showed so plainly that the mind had been trained and could be used. I realized more fully what education will do for one, and how well it pays to educate these girls. But I want to work much this year to help them to realize what a responsibility is upon them in view of this very education, to make them see how much they owe to others. I shall be glad for the time to come and the opportunity to begin. It was a pleasure to see among those whom I visited how ready they were to take up the work that came to them.



## Missionary Letters

### TURKEY

Miss Jillson of Smyrna helps us to see how the influence of a missionary teacher reaches far beyond those who come to her as pupils:—

WHEN I was in Adabazar this last summer Miss Farnham told how she and Miss Kinney kept Saturday afternoons for their time for calling upon the girls and I have been trying to do the same here, though somehow the life in Smyrna does not always make it possible. But one understands so much better the needs of the girls when one sees their home surroundings that it seems to me a very important part of our work. During the Christmas vacation I went with my sister to Manisa for two days and I was so inter-

ested to see the work there and so glad to see the people and the schools. We went up to help with a little Christmas entertainment in the Armenian school. The teacher is new this year, a young man from Marsovan, and he is doing very well. There are forty-two children now, seven of the boys being boarders. He had given the children little recitations to prepare and had taught them some songs, so when we had helped decorate the tree and arrange some little presents for the children and had talked over the program, adding a few songs and recitations and a talk by Mr. Tracy, we found we were able to invite the people to a very pleasant entertainment. A number of people came and they seemed very much pleased with it.

The next morning I went with my sister to see the Bible woman and also to call upon a very sweet young Armenian woman who went through a great deal of trouble last summer. Perhaps you have heard how her husband was killed and her little children just saved from death, and she herself carried off by the Turks. It is such a sad story, and yet now to see her going about with the Bible woman to visit from house to house, and to see her face light up as she tells of the wonderful change that has come over some of the women that she has talked with, shows the sweetness of her faith and her trust and the comfort and strength that comes from working for the Master. She took us to see a woman who it would almost seem was past hope in this world, and who had refused again and again to have them talk and read with her, and yet who little by little had been won over until now she seems like a different woman, and is herself anxious to have them come and teach her, to read to her the Bible or to teach her hymns so that she then may tell others of what the Lord has become to her.

I want now to visit the other places in our field when we have another vacation. It was such a pleasure to me last summer to visit Brousa as well as Adabazar and Bardezag and Constantinople. It does one so much good to see the work in other places and get to know the people. One always comes back with fresh ideas. And how it broadens one to be in this part of the world and see all the strange sights and customs, visit all the interesting places and see what a wonderful country we really are in. I have enjoyed so much the trips I have been able to make to Ephesus and Pergamos. Last summer, too, was full of pleasures because of the delightful trips I was able to make. To really live in a land so famous in history makes it all so true and vivid.

Miss M. P. Wright tells of superstition in Marsovan :—

I confess that long as I have been in this land I had not realized that every Sunday and Thursday evening men in this city, and many another,



are cutting and piercing their own flesh with swords and spikes, and repeating prayers in concert by number in the worship of God.

Some orders of dervishes are required to repeat the Moslem creed—a single sentence—one thousand and one times at each service. They keep count with little stones. Miss Willard saw our *kavass* picking up little stones, and putting them into his pockets for that purpose the last time he went with her on a journey.

#### JAPAN

Miss Colby, one of the principals of the Baikwa Girls' School in Osaka, sent this letter in her last summer's vacation. We rejoice that peace has come, but we do not forget the terrible cost of the great war:—

Within the past year two mails from Japan have been completely lost—one destroyed by rats on the steamer, and one burned in that terrible railroad accident, so I feel very shaky about anything or anybody going to America. I should think public opinion in America would demand safety rather than speed, but it does seem as if here and there an insane haste had taken possession of people, and life is of no consequence. A year ago we were at heart trembling over the audacity of the Japanese in making war with such a formidable foe as Russia, but probably I said nothing to you about my fears, at least I hope I did not. Did you ever hear of anything so wonderful as the change in the status of Japan twenty-five years ago and to-day? The difference between the highest conditions and what I see about me these days is amazing.

Osaka is far behind Tokyo in European civilization, but there have been great changes and improvements since you were here, especially in fine public buildings, banks, and also private dwellings and clubhouses. There is a large city hall, just a great hall, and to my mind the most ideal one I ever saw as it is—as I said, only a hall, and on the ground floor with places for exit all around, so it is absolutely free from any danger of loss of life from fire as any building can be. Christian meetings there often fill the place. Mr. Miyagawa said the other day that anyone who talked against Christianity nowadays is way down. People affect to have a knowledge of Christianity, very much as Boston people follow after Buddhism; only ignorant people are supposed not to be conversant with the subject, and to be ignorant in these times is above all things to be most dreaded.

Miss Case and I have come to the seaside beyond Sendai, and I never saw such grand, awful and magnificent scenery, nor such poverty nor degradation. I am continually impressed with the fact that beauty will not produce nobility of character. There is a temple of the horse in a most beautiful

spot. The horse is a dummy, just the size of these little native anir with a badly formed head and stiff legs, straw sandals; and what do suppose was before him for his trough, into which the faithful put offerings?—an old Standard oil can. Thus has civilization penetrate these wilds. The pitiful part was that the place was decorated with prayers of the people who had faith enough to tie them there. Decoi was not the word, but you know how the papers look around idol tem He has one prominent glass eye, but the other is lacking, and as the p around here are very thievish I cannot help wondering if it was stolen. the other side not far away is a pest hospital, but it is empty. Our munity consists of twenty-six adults—American and English mission of six or seven denominations—and twelve children, living in the sim kinds of houses; but they are houses, and vastly more comfortable in rainy climate than tents. The natives around us, and even we missiona could give Wagner some hints for another book on “simple life.” Case says she keeps thinking about the amenities of life, yet after al have them, for the natives, even though they are naked, look degraded, steal, are always polite, and we missionaries are highly educated, and it delightful company, even if we have brought our old clothes and get a with less than many people deem necessary. I think it an ideal outing for once in a while. One of the little girls of eight or nine summers sa me, “I have a friend who does not like to come here because she lik dress up.”

I am so tired with the awfulness of the sick and wounded soldiers and frequent funerals for the slain. I have seen a picture of two hands, marked Czar and the other Mikado, crushing soldiers between them, underneath, “The War Holocaust in Asia”; “Not only money but to burn.” That is it. When the soldiers are slain on the battlefield die at the front they are burned, and after long months of waiting relatives receive what they believe is the neck bone of their dear one, then they have a grand funeral. In small cities the whole city gives it. In Osaka the ward in which the family lives. The family can choose kind of a funeral they desire—Buddhist, Christian, or Shintoist. Add that there are many things done to comfort the bereaved friends. Christians have been active in this. At one time they got together a number of photographs of the killed and put them on an immense fr and Mrs. Allchin, with the help of others, draped black and white ar it, “just as it was done in America,” and it was put on the platform, all of the families were invited to attend a memorial service. The gover mayor, army, navy, and others in official life were represented, a

Christian sermon was preached and Christian hymns were sung by Christian schools, and prayers were offered. I am filled with admiration at the way the Christians utilize everything for the glorification of Christianity.

It is real missionary work to send us the latest books, for the leading American and English newspapers are taken in the newspaper offices, and pastors and school teachers ask us for the books that make a hit over there, and it helps us greatly to be able to lend them. The Japanese send you thanks for *The Simple Life*. I am very grateful to you.

Have I written to you about the new public library in Osaka? Mr. Sumitomo, a banker and mine owner, still young, gave a fine building of granite, and the city furnished the books. It has all of the standard works in English, French and German, and the leading newspapers and magazines, but nothing can be taken from the building. It is a great step forward, and the people are very proud over it, and it is well patronized. I go there to read the daily papers. The admission is two *sen* (one cent).

## JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

### Helps for Leaders

#### THE PLACE OF THE DEVOTIONAL IN OUR MEETINGS

BY MISS LILIAN E. BATES

In our Covenant, our first promise of obedience is not to "cease to make offerings of prayer . . . to the end that the daughters of sorrow in heathen lands may know the love of Jesus." This is essentially a working age and a working country. In the hurry and rush of these days are we not in danger of so over-emphasizing "by their works shall ye know them," that the spiritual part of our labors is somewhat lost sight of?

Our missionary societies have for their reason of being the furthering of Christianity throughout the world. We, as members of societies, with such an object, stand as representatives of the Christianity we are spreading. Let us ask ourselves the question, "Are we shirking, through self-consciousness or thoughtlessness, any part of the responsibility we have assumed?" "He who evades the burden loses the blessing." Our meetings are to give us more knowledge of missionary work and its needs, to enable us to plan

material help for it, and to give us the enthusiasm which comes from united effort. But when this is done are we doing our utmost for the cause? Surely we need the help that we have been asked to seek. We are taught to "pray without ceasing," and to "search the Scriptures," and we need the inspiration which the one gives, and the uplifting and spirit communion which the other brings.

We have great sympathy and reverence for those noble men and women who have left home and comforts, and are devoting their lives to their strange brothers and sisters. In the discouragements they must meet, in the actual dangers they are sometimes called upon to face, what power but that of the Spirit could give them the heroism they show? It surely would be a matter of surprise and discouragement to them—way across the seas—if they felt that there were at home societies who thought devotional exercises an unimportant part of the meetings.

Truly, "faith without works is dead," but would not work such as ours without faith be hopeless? So long as our work continues there is evidence that the spirit is alive within us, but the spirit needs food as well as the body. What happens when we do not give ourselves sufficient nourishment? The digestive organs, having so little to do, become incapable of performing their usual functions, and we find, after a time, they refuse the demands put upon them, and in consequence our whole body suffers. So with our minds. If we starve them we shall one day discover, to our sorrow, that they are so weakened that they cannot solve the problems given them. And, likewise, with our spirits, for this is one of the laws of life—disuse and starvation brings inability. Let us bear in mind that we cannot afford to lose any strength that we have at our own command, for our object is not merely the humane one of relieving the bodily sufferings of women and children, but that they may "hear the tidings of great joy."



1. If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."—*Christian and Missionary Alliance*.

## OUR WORK AT HOME

### When Thou Hast Shut Thy Door, Pray

BY M. E. ATKINSON

Lord, I have shut my door—  
 Shut out life's busy cares and fretting noise;  
 Here in this silence they intrude no more;  
 Speak, thou, and heavenly joys  
 Shall fill my heart with music sweet and calm—  
 A holy psalm.

Yes, I have shut my door  
 Even on all the beauty of thine earth,  
 To its blue ceiling from its emerald floor  
 Filled with spring's bloom and mirth.  
 From these thy works I turn, thyself I seek;  
 To thee I speak.

And I have shut my door  
 On earthly passion, all its yearning love,  
 Its tender friendships, all the priceless store  
 Of human ties. Above  
 All these my heart aspires! O heart divine!  
 Stoop thou to mine!

Lord, I have shut my door!  
 Come thou, and visit me. I am alone!  
 Come, as when doors were shut thou cam'st of yore  
 And visitedst thine own.  
 My Lord! I kneel with reverent love and fear  
 For thou art here!

—Selected.



### The Ever-Living One: An Easter Meditation

BY MRS. C. H. DANIELS

"I am the Living One: and I became dead and behold I am alive unto the ages of the ages: and I have the keys of death and of Hades.—*Rev. i: 18*."

THE thrill of life is all about us now where death has been. The brown sod is alive. The tree trunks conceal life beneath their covers. Birds are

back, instinct with fresh beginnings. Vitality is the one point nature emphasizes and she brings all her powers of sun and shower to hasten processes. Triumphant nature! To lie in her winding sheet and the rise again! This is her parable of the great Resurrection.

When St. John turned to "see the voice which spake," he saw a glorious Son of Man who was no other than Jesus Christ, the "first-born of dead." What power in the words, "became dead"! By his own witnessed death. Suppose he had spoken as one who was living with death ahead of him, he never having experienced it. "Yes," men would "live now in power and beauty, but he must die sometime." A similar thought was in the minds of the twelve before that wondrous day at Calvary. The death of which their Master spoke was an experience unto a last enemy to be met, and who could say anything sure about the result of the encounter?

"Became dead and behold I am alive." The Divine magic did its work and the enemy is under the feet of the victorious, glorious Christ. He gained the right to an authoritative position in the Spirit land. He carried the keys of death's door. There is now safe passing that way. And now there is his own companionship along that way. In the light of his presence death's shadows flee away. With him in command of the entrance and the land beyond, "I will fear no evil."

A way dedicated to us by Jesus. The old way was in a sense also lived because it was through the High Priest. Yet one priest succeeded another.

**A LIVING** each succumbing to death's power, and the way into the Holy **WAY.** Holies was ever changing. Our great High Priest made a way *Heb. x. 19-22.* way by the sacrifice of his own flesh and blood. They are continually efficacious to the end of time and are kept freshly in our minds as the simple memorial of the bread and the cup. The new and living way stretches out of the world's darkness into the glorious light of that Spirit land where the living One holds his gentle sway. All nations go by that way. We must point it out to them all.

It was a figure familiar to readers of the old Scriptures—that of a cornerstone to be laid of God in Zion. The rabbis interpreted this to refer

**A LIVING** king of the house of David, who should arise, deliver them from **STONE.** foreign control, and found a new national structure. Such *1 Peter ii. 4.* corner stone they would have accepted, but in true spiritual sense that would have been a dead stone. The stone which was to live and abide and give life to all other stones superadded—the stone which alone could bring life to their death—alas! they rejected it. But, praise be to God, this has been made the honorable foundation of a living temple *rising in the earth.*

Containing life in itself, and imparting life to him who eats. We eat our daily food, and are satisfied for a time; we must eat again to satisfy **THE LIVING** hunger, and yet again. We accept, each for himself, the **BREAD** sacrifice on Calvary as an act for us, and in that sincere acceptance *John vi. 51.* we are feeding upon a food which gives unbroken satisfaction, yea, unbroken life to the soul. Such a food we have the joy of sending to hungry nations. Lacking such a food multitudes have starved.

"Send it faster, sisters,  
For oh, we die so fast!"

There is a logic in this statement which may bring peace to the vilest soul. Ponder each phrase. Suck its sweetness. To save to the uttermost

A **LIVING** them that draw near through him (the living way again), be-  
**INTERCESSOR.** cause he ever liveth to make intercession for them. Oh, the  
*Hebrew vii. 25.* depths of meaning in this intercession we would fain wrest out! Who can fathom them?

But at least the heart can carry a vision as of the Son of Man laden with spoils of victory over sin and death won on our behalf, offering them to him who sitteth on the throne—a perpetual plea for human souls. Better than that, I see with spiritual vision a risen, ever-living, ever-reigning Saviour, and he carries on his heart in true love the names of all for whom he wrought redemption. They are his, bought with a costly price. Can he bear to lose one on the mountain "cold and bare"? The degraded sons and daughters of earth have their names in this mighty heart. The love which throbs there and the work that love incited are themselves the constant intercession for the saving of each. And the Father's heart is at one with the Son's. The blessing of salvation comes not hard out of heaven.

Just here we are brought to prayer. Human intercessors God has called for, and rests vast responsibility upon them.

O thou ever-living One, interceding for those millions in our mission fields, may our hearts be at one with thine, and we, too, love them and intercede earnestly for their souls.



## Our Daily Prayer in April

"**HERE**," said the Chinese ambassador as he looked about the rooms of the Woman's Board, "here is the power house where you give the impulse." Let us pray earnestly that the impulse be strong and true, the very power of God working in us and through us.

The empire of Turkey comprises many lands in three continents with population of toward 25,000,000, made up of Turks, Arabs, Kurds, Druze, Jews and Christians. For all the missionary work in this empire north of Syria the American Board is mainly responsible, and it expends there nearly one third of its funds. It sustains there four missions, European Turkey whose work is chiefly in Bulgaria and Macedonia, Western Turkey with its center at Constantinople and most of its stations in Asia, Central Turkey and Eastern Turkey.

After many years of missionary devotion Mrs. Trowbridge is still giving much service to the women of Aintab. She gathers mothers into meetings where they learn many helpful things about caring for their homes and children, and she guides meetings for prayer and Bible study. She also has charge of the boarding department of the school, and keeps house for the teachers. Mrs. Fuller, whose husband was for many years president of the Central Turkey College, has returned with him to America. Miss Trowbridge has nobly filled the arduous post as superintendent of nursing in the hospital at Aintab. Her sister, Mrs. Merrill, for several years a teacher in the girls' seminary, is the wife of the new president of the college, and finds many opportunities for Christian influence upon the students. But she still keeps closely in touch with the girls' school and teaches several classes and often leads prayers. She also has an important Bible class for Gregorian women.

The girls' seminary numbers about ninety pupils, many of them Gregorian girls, and they show a marked interest in Bible study. Miss Foreman, principal of the school, is still detained in this country by delicate health and we rejoice in tidings of returning health. Miss Blake, who began her work with great enthusiasm last fall has been prostrate with typhoid fever. Miss Norton, her associate, while studying the language, finds herself much drawn to the girls who can speak some English, and we hope for a great blessing on the work of these two young women. A letter on page 159 tells of their first impressions.

An article in *LIFE AND LIGHT* for February tells of the Christian work in the Aintab Hospital, and in the city work more than fifty thousand cases were made on the physician's time. Dr. Hamilton does a work for the poor women, both in the hospital and in the city, of inestimable value. Miss Grant is the efficient and most valued trained nurse.

The sisters, Misses Webb, are doing a truly evangelistic work in the seminary, where 107 Armenian and 25 Greek girls have been enrolled. Miss Lucy H. Morley is a recent and greatly valued accession to the teaching force. The list of the activities of Miss Shattuck is long—teaching in the



Sunday schools, with superintending a third with more than 700 members, mothers' societies, leading a teacher's club, care of a school for the blind, and the great industrial work, with five centers reaching 1,500 needy women, and work for orphan boys. Small danger that time will hang heavy on her hands. Miss Chambers has been assisting in Aintab, but has been recently assigned to work in Kessab.

Mrs. Christie, whose husband is at the head of St. Paul's Institute, which trains many young men to great usefulness, finds many ways to help these lads in their impressionable years.

The ill health of Mr. Martin compels him to resign from the mission, and with his wife he will return to this country next summer. Mrs. Lee, long a teacher in the Hadjin Home, finds much missionary work in her new position as wife of a professor in the Theological Seminary, and she has also taught in the girls' college.

Miss Blakely, who is principal of the girls' college at Marash, adds to this onerous task some Sunday school work, and visiting of schools of former pupils. Miss Gordon is also a teacher in the college. Mrs. McCallum is, like her husband, a teacher in the Theological Seminary. Miss Welpton is the music teacher, and we read in the report that her pupils have made most gratifying progress both in singing and in the appreciation of good music.



## Suggestions for Auxiliary Meetings

April.—Congo State and Central Africa.

May.—South Africa.

June.—Congregational Missionary Work in South Africa.

July.—Congregational Missionary Work in West Africa.

August.—Congregational Missionary Work in East Africa.

### TOPIC FOR MAY—SOUTH AFRICA

#### Chapter VI. of *Christus Liberator*

Our study for both the May and June meetings is to take up South Africa and our work there and we shall find it full of interest. The Zulu Mission is the oldest mission of the American Board and Mrs. Mary Edwards at Inanda was the first woman sent out by the Woman's Board. We must surely read Dr. Tyler's charming book, *Forty Years among the Zulus*, and the story of M. Coillard, the heroic French missionary, as he tells it in *On the Threshold of Central Africa* is not to be passed by. Several of our new leaflets, Nomusa, Blind Zulu's Story, From Kraal to Church in Zululand, and the latest, just out, Under the Southern Cross, will be indispensable in this study.

Our text-book gives us much help concerning the work of other missionary societies, knowledge which should give us cheer in our own efforts. Someone might tell briefly of the great Boer War, its causes and its outcome, and contrasting character studies of Cecil Rhodes, the imperialist, and Robert Moffatt, the missionary, would be valuable in a study class. In our auxiliary meetings we must speak of the special

perplexities which our missionaries must face to-day because of the unfriendly course of the English government.

All will gladly unite in the following prayer, worded by Mrs. Capron:—

"Lord of all Life, we bless Thee for all the great religious forces that are bringing the Dark Continent into the possession of the King's Son. We remember the lives of men and women who carried the gospel message into its remotest regions and the noble institutions that have been founded therein.

"We pray that Divine Wisdom may be brought to bear on all serious problems that are causing hindrance to the speedy conquest for Christ. May all government and rulership be under Thy sovereign guidance, and the ministries which seek the uplifting of the peoples be multiplied.

"May all who are seeking to lift the land into the light of life have Thy gracious power, and through them may its many peoples come to know Thee, their rightful King. Amen."



## Book Notices

*River, Sand and Sun.* By Minna C. Gollock. Published by Church Missionary House, London. Pp. 184.

These sketches of the work of the Church Missionary Society in Egypt are sympathetic observation made by a traveler during winter visits on three different occasions and covering in all a period of eleven months. The book is in excellent taste as regards press work and illustrations and the subject matter, as the title suggests, shows originality and culture. The opening chapter is devoted to the River, the message of which is Life. The second chapter treats of the Land and the Sun, the message of the Land being Multitude and that of the Sun being Love. With this auspicious opening which whets the appetite, the author devotes the remainder of the book to the work done by the different missionary societies, notably the Church Missionary Society and the American Presbyterian Mission, which has worked on a larger scale than any other in Egypt for fifty years. The author mentions seven friends by name as amongst those who have generously contributed the illustrations and they are of unusual interest.

*The Price of Africa.* By S. Earl Taylor. Pp. 225.

This is one of the series of books edited by Prof. Wells and Mr. Taylor, adopted as the official text-books for Mission Study classes in the United Society of Christian Endeavor and in the Epworth League. In the prefatory note the author states that the purpose of the volume is to emphasize the great cost of the redemption of Africa by giving biographical sketches of four great lives given to Africa and dying while on the battle line. To represent different types of missionary endeavor the author has taken "two Scotchmen and two Americans. Of these one was pre-eminently an explorer, one a mechanical engineer and two were evan-

gelists." While there are only six illustrations there are seven maps, three of which illustrate Livingstone's journeys, and one shows the Railroad, Cable and Steamship facilities of this Continent, sometimes called "Dark." This book is not to be read merely but studied, and at the close of each chapter is a list of questions. At the opening, nine pages are devoted to "introductory suggestions to be read carefully." Besides the questions there are topics for assignment in class work and subjects for advanced investigation.

*Geography of Africa.* By Edward Heawood, M.A. Published by Macmillan Co. Pp. 263.

This book, which belongs to Macmillan's Geographical Series, was first issued in 1896 and a new edition in 1903. There are thirty-four illustrations and a map. As the facts are up-to-date and trustworthy it is valuable as a book of reference.

G. H. C.



## Sidelights from Periodicals

CHINA.—This country now fills much of the space which the magazines have been giving to Japan for so many months. In *The Review of Reviews*, for March, there is an article on "The Imperial Chinese Special Commission," by Prof. Jeremiah W. Jenks, the special representative of the United States with the commissioners, who pays a splendid tribute to these foreign visitors, and quotes their high opinion of mission work in China.

*The Independent* (February 8 and February 15) contains two articles from the pen of Rev. Arthur H. Smith, which need no further endorsement. The subjects are "The Reason for the Chinese Commission," and "An Ancient Empire in Quest of a Modern Government" (illustrated).

*The Outlook* is printing a series of articles, by George Kennan, based upon "his recent observations and experiences in China." The first of these (February 17) is entitled "China in Transition; The Anti-Foreign Rioting in Shanghai." The second (February 24) treats of "The Causes of the Anti-Foreign Feeling; The Mixed Court."

R. E. P.



"Dear is the work he gives in many a varied way;  
Little enough in itself, yet something for every day;  
Something by pen for the distant, by hand or voice for the near,  
Whether to soothe or teach, whether to aid or to cheer."

Do you know what evangelistic work in foreign land is? Sometimes it is having meetings in rooms crowded with women and children, some of them really anxious to hear what will be told them, and all of them needing to know Christ, never having even heard the common things so necessary to character, happiness, spiritual life and salvation. All over Japan they are calling for this evangelistic work.

CONSECRATED men and women are needed all over this world to combat the powers of darkness, money is needed to send them across the seas, over the mountains and into the dreary deserts with the message of salvation "Who will go for us? Who will give for us?" *One is as truly the called of the Master as the other.*



## Woman's Board of Missions

Receipts from January 18, to February 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.**—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Aux., Th. Off., 19.37; Bar Harbor, Aux., 30; Belfast, Jr. C. E. Soc., 3; Brewer, Ladies of Cong. Ch., 3; Searsport, C. E. Soc., 17, 72 37

**Western Maine Branch.**—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bath, Central Ch., Aux., 44.50; East Baldwin, C. E. Soc., 1; Portland, Col. at Union Th. Off. Meeting, 3.50; Bethel Ch., Th. Off., 20.31, High St. Ch., Aux. (Th. Off., 48.37), 218.22, Second Parish Ch., Th. Off., 26.30, State St. Ch. (Th. Off., 26.54), 127.54, Williston Ch., Th. Off., 2.30, Bible School, 6.98, Jr. C. E. Soc., 10, St. Lawrence Ch., "Covenant Dau.," 5. Less expenses, 18.62, 447 03

Total, 519 40

### NEW HAMPSHIRE.

J. L. Bachelder, 10 00

**Nashua.**—Wellesley College, Class of '97 14 00

**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. "A Daughter," 1; Hennington, C. E. Soc. 5; Derry, Central Cong. Ch., Aux., 30.50; East Sullivan, Mrs. Marietta A. Ware, 3; Exeter, Aux., 19, Miss M. Robinson, 6; Franklin, Jr. C. E. Soc. 5; Jaffrey, Monadnock Bees, 2; Manchester, First Ch., Aux., 50, 121 50

Total, 145 50

### VERMONT.

**Enosburgh.**—Rev. Everts Kent, 25 00

**Vermont Branch.**—Mrs. C. H. Stevens, Treas., St. Johnsbury. In memory of Mrs. de Bevoise, Westminster, 2.40; Barre, Aux., Th. Off., 7.60; Barton, Aux., 15.53; Charleston, West, C. E. Soc., 3; Craftsbury, North, Aux., 2; Fairfax, Mrs. A. B. Beeman, 5; Highgate, Aux., 1.60, King's Dau., 1; Jericho, Aux., 10; Middlebury, Aux., Th. Off., 25; Pittsford, S. S., 10; Rutland, Aux., 54.40; St. Johnsbury, Centre, Aux., 1, North Ch., Aux., 13.72, South Ch., Aux., 14; St. Johnsbury, East, C. E. Soc., 5; Westford, Aux., Th. Off., 8; Woodstock, Aux. (25 of wh. to const. L. M. Miss Charlotte M. Ladd), 40, 2: 24

Total, 24

### MASSACHUSETTS.

**Andover and Woburn Branch.**—Mrs. Margaret E. Richardson, Treas., Reading. Lowell, High St. Ch., Young People's M. C., 5; Medford, Mystic Ch., Aux., 20; Winchester, Aux. (prev. contrl. to const. L. M. Miss Edith J. Swett), 25

**Barnstable Co. Branch.**—Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux., 3; Hyannis, Ladies, 12, 15

**Berkshire Branch.**—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Dalton, Mrs. Louise F. Crane, 100, Mr. Zenas Crane, 100, Mr. W. M. Crane, 100; Hinsdale, Aux., 16.82; Great Barrington, Aux., 47.20; Monterey, Aux., 30; Pittsfield, First Ch., Aux., 68; Richmond, Aux., 14.85; Stockbridge, 10.95; West Stockbridge, 18. Less expenses, 10.25, 435

<i>Charlton</i> .—Cong. Ch.,	2 00	
<i>Leas North Branch</i> .—Mrs. Wallace L. Kimball, Treas., Bradford. Haverhill, Centre Ch., S. S., 14.35; Newburyport, Prospect St. Ch., 50,	64 35	
<i>Leas South Branch</i> .—Miss Nannie L. Odell, Treas., 23 Washington St., Beverly. Salem, Tabernacle Ch., Y. W. Aux., 30,	30 00	
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Buckland, Aux., 2 70; East Charlemont, Mrs. Whiting, 5; Montague, Aux., 6.55; Northfield, Aux., 17.89; Orange, Aux., 5 C. E. Soc., 10; Shelburne, Aux., 15; South Deerfield, Aux., 11.64,	75 78	
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 23.91; Enfield, Aux., 15; Hatfield, "Real Folks," 25; Haydenville, Aux., 10; Northampton, Edwards Ch., Aux., 15.20, First Ch., Girls' Club, 15,	104 11	
<i>Hyde Park</i> .—Friends,	25 00	
<i>Middlesex Branch</i> .—Miss Mary E. Goodnow, Treas., South Sudbury. Milford, Ladies' Benev. Soc., 62, C. E. Soc., 3; South Framingham, Grace Ch., Aux., 17, Jr. M. Club, 21.06, Prim. Dept. S. S., 6.25; South Natick, John Eliot Ch., C. E. Soc., 1; South Sudbury, Memorial Ch., "Helping Hands," 5,	115 31	
<i>Norfolk and Pilgrim Branch</i> .—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Abington, Aux., Th. Off., 1; Brockton, First Ch., Aux., 20, Porter Ch., Aux., Th. Off., 20, C. E. Soc., 5, Waldo Ch., Aux., Th. Off., 8; Easton, A Friend, 2; Hanover, Aux., Th. Off., 4.23; Hanson, Aux., Mite Box Off., 14.15; Holbrook, Aux., Th. Off., 2; Kingston, Aux., (Th. Off., 5), 10.50; Milton, Aux., Th. Off., 29.65; Milton, East, Aux., Th. Off., 2; Plymouth, Aux., Th. Off., 50; Plympton, Aux., 1.50, S. S. Prim. Dept., 4.64, Mite Boxes, 1.33; Randolph, Aux., 47.50, Jr. Dept., 1.50; Rockland, Aux., (50 of wh. to const. L. M.'s Mrs. Anna Studley, Miss A. C. Smith), 51, A Friend, 2; Weymouth, A Friend, Th. Off., 1, A Friend, Th. Off., 2; Weymouth Heights, Aux., Th. Off., 5, Sunshine Circle, 5; Weymouth, North, Pilgrim Ch., Aux., Th. Off., 2; Weymouth, South, Union Ch., Aux., (Th. Off., 32.43), 163.55; Whitman, Aux., Th. Off., 1,	390 10	
<i>North Middlesex Branch</i> .—South Acton, Aux., 25, C. E. Soc., 15; Westford, Aux., 21.65,	61 65	
<i>Old Colony Branch</i> .—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro Falls, Aux., 25; Edgartown, C. E. Soc., 5; Mattapoisett, C. E. Soc., 5; New Bedford, Jr. King's Dau., 6; Norton, Aux., 2; Westport, Aux., 4,	46 00	
<i>Salem</i> .—Two Friends,	15 00	
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 6.10; Springfield, First Ch., Aux., 6, Hope Ch., Aux., (to const. L. M. Mrs. I. J. Woods), 25, South Ch., Aux., (of wh. 25 to const. L. M. Miss Harriet S. C. Birnie), 43.30; Westfield, First Ch., S. S., 25,	105 40	
<i>Suffolk Branch</i> .—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cam-		
bridge. Allston, C. E. Soc., 5; Auburndale, Aux., 53.72; Boston, Central Ch., Aux., 733.15, Jr. Aux., 285.23, Mt. Vernon Ch., Aux., 3, Y. L. Soc., 50, Old South Ch., Aux., 209, Dau. of Cov., Miss Walley's Bible Class, 30, Shawmut Ch., Aux., 5; Brookline, Harvard Ch., Aux., 100, "Memorial," 50, Leyden Ch., Aux., 106.25; Cambridge, First Ch., 55.35; Chelsea, Central Ch., Women Workers, 56; Dorchester, Pilgrim Ch., Aux., 10, Second Ch., Aux., 56.91, Go-Forth Mission Band, 2, Village Ch., Aux., 9.50; Faneuil, Aux., 4.65, C. R., 7.03, Prim. S. S., 2.33; Foxboro, Aux., 40; Jamaica Plain, Central Ch., Aux., 66; Neponset, Aux., 5; Newton, Eliot Ch., Woman's Assoc., 67; Newton Highlands, Aux., 16.45; Newtonville, Aux., 25, Queens of Avillion, 10; Norwood, Aux., 36.30; Roxbury, Eliot Ch., Aux., (Th. Off., 50) (with prev. contri. to const. L. M.'s Mrs. W. C. Rhoades, Mrs. R. A. Rackup, Mrs. W. H. Abbott, Mrs. H. M. Wood, Miss Charlotte H. Gage), 80, Prim. Dept. S. S., 10, Walnut Ave. Ch., Aux., 20, Prim. Dept. S. S., 5; Roxbury, West, South Evan. Ch., Aux., 31.95, Anatolia Club, 35; Somerville, Broadway Ch., Aux., 63.78, Y. L. M. S., 35, C. R., 6, Prospect Hill Ch., Aux., 33.14, Winter Hill Ch., C. R., 4.88; Somerville, East, First Orthodox Cong. Ch., Foreign Branch (50 of wh. to const. L. M.'s Miss Maria T. Delano, Mrs. George W. Maynard), 55; South Boston, Phillips Ch., Aux., (Th. Off., 40), 50; Waltham, Aux., 1; Wellesley Farms, Miss S. E. Wheeler, 5.54,	2,641 16	
<i>Worcester Co. Branch</i> .—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Rutland, Aux., 15.50; Spencer, Intermed. Dept. S. S., 16.60; Warren, Aux., 5; Westboro, Aux., 10.25; Whitinsville, Extra-cent-a-day Band, 14.73; Worcester, Central Ch., Woman's Assoc., 51.10, Old South Ch., Aux., (prev. contri. to const. L. M. Miss Lottie Butler), Union Ch., Aux., 30.62,	143 99	
Total,	4,355 42	
LEGACIES.		
<i>Amesbury</i> .—Mrs. Abby R. Webster, by Arthur T. Brown, Extr.,	236 65	
<i>Worcester</i> .—Mrs. Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, add'l,	2 41	
Total,	239 06	
RHODE ISLAND.		
<i>Rhode Island Branch</i> .—Mrs. Clara J. Harned, Treas., 99 Summit St., Pawtucket. Barrington, Prim. Class S. S., 9.25; Newport, United Cong. Ch., Aux., 250, S. S., 250; Pawtucket, "Happy Workers," 50; Providence, Plymouth Ch., Aux., 2; Slatersville, Cong. Ch., Aux., 11; Woonsocket, Globe Ch., C. E. Soc., 10,	582 25	
CONNECTICUT.		
<i>Eastern Conn. Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St.,		

New London, Chaplin, Aux., Th. Off., 15; New London, First Ch., C. E. Soc., 5.14, Second Ch., Aux., 22.75, Dau of Cov., 5.86, Prim. S. S., 5; Norwich, Second Ch., S. S., 2.02; Preston City, C. E. Soc., 5; Thompson, Aux., Th. Off., 10,	70 77
<b>Hartford.</b> —A Friend,	10 00
<b>Hartford Branch.</b> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Burnside, Aux., Twentieth Anniv. Off., 8.75; Ellington, Aux. (Th. Off., 75.30), 90; Enfield, Ladies' Benev. Soc., 35; Farmington, Aux., 30; Hartford, Farmington Ave. Ch., Aux., 1, First Ch., Aux., 20, Home Dept. S. S., 11.80, Park Ch., Aux., 8.25, Windsor Ave. Ch., Aux., 55.10; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 17.29; New Britain, First Ch., Aux., 17.57; Rockville, Aux. (Th. Off., 49.75), 65; Vernon Centre, C. E. Soc., 5; Wethersfield, Miss Emeline G. Crane, 1; Windsor Locks, Aux., 235,	620 86
<b>New Haven Branch.</b> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bethel, Aux., 19.90, Jr. C. E. Soc., 10; Black Rock, Aux., 16; Bridgeport, Park St. Ch., Aux., 125, South Ch., Girls' M. C., 25; Canaan, C. E. Soc., 15; Cheshire, Aux., 69; Chester, Aux., 12.70; Cromwell, Aux., 29.20; Darien, Aux., 82; Durham, Aux., 14; East Canaan, C. E. Soc., 10; East Haddam, C. E. Soc., 12; Guilford, First Ch., Aux., 25; Higganum, Aux., 46.40, C. E. Soc., 10; Kent, Aux., 35; Litchfield, M. B., 202.50, C. E. Soc., 9.60; Meriden, First Ch., C. E. Soc., 15; Middletown, First Ch., Aux., 22.15, South Ch., Aux., 60.98, C. E., 5; New Haven, Dwight Pl. Ch., Aux., 51.81, Grand Ave. Ch., C. E. Soc., 10, Pilgrim Ch., Aux., 62.82, Sunshine C., 35, United Ch., Y. L., 95, Welcome Hall, Girls' League, 3, S. S., 22.40, Yale College Ch., Aux., 44; Norfolk, Aux., 96.50, M. B., 10; Norwalk, First Ch., King's Dau., 25, S. S., 30; Portland, C. E. Soc., 5; Sound Beach, Woman's Miss'y Soc., 20; Stamford, Aux., 25; Stanwich, Aux., 15; Torrington, First Ch., Aux., 15; Warren, C. E. Soc., 22.50; Waterbury, Second Ch., Prim. S. S., 10; Westchester, C. E. Soc., 4; Westport, Aux., 8,	1,422 46
<b>New London.</b> —Mrs. J. N. Harris,	100 00
<b>Total,</b>	2,224 09

## NEW YORK.

<b>Brooklyn.</b> —Wheaton Club,	10 00
<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. A Friend, 200, Lorinda Rugle Wood Memorial, 50; Angola, C. E. Soc., 3; Binghamton, Plymouth Ch., Aux., 5; Brooklyn, Central Ch., Aux., 234.67, Clinton Ave. Ch., Aux., 75, Park Ch., Aux., 5, Plymouth Ch., Aux., 150, Tompkins Ave. Ch., Aux., 175; Buffalo, Pilgrim Ch., Aux., 19.65; Canandaigua, Aux., 115; Churchville, Aux., 15; Eaton, Aux., 15; Flushing, Aux., 16, C. R., 67 cts.; Le Raysville, Sunbeam M. B., 5; Lockport, First Ch., Aux., 30; Middletown, First Ch., Aux., 56.94, S. S., 5, C. E. Soc., 3, North Ch., Aux., 5; Napoli, Aux., 10; New York, A Friend, 200,	

Manhattan Ch., Aux., 26.10; North New York, Ch., Aux., 7, Trinity Ch., Aux., 4; Oswego, Aux. (prev. contri. to const. L. M. Mrs. J. S. Drury), S. S., 5; Owego, Aux., 3.80; Patchogue, Aux., 22.90; Phoenix, Aux., 25; Poughkeepsie, Aux. (25 of wh. to const. L. M. Mrs. John Simpson Penman), 67; Sherburn, Aux., 40; Syracuse, Mission Rally, 3.03, Danforth Ch., Mrs. Heath's S. S. Class, 8.01, Plymouth Ch., Aux., 63.10, Bible School, 14.23; Wadham Mills, Aux., 10; Watertown, Emanuel Ch., Aux., 27. Less expenses, 140.30,	1,560
<b>Saratoga Springs.</b> —New Eng. Cong. Ch., C. E. Soc.,	2
<b>Total,</b>	1,602

## PHILADELPHIA BRANCH.

<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 74, Miss'n Club, 50, S. S., 20; N. J., East Orange, Trinity Ch., Aux., 21.10; Montclair, First Ch., Y. W. M. S., 90; Newark, First Ch., Aux., 10; Orange Valley, Aux., 28.11, Y. W. M. S., 90.90; Plainfield, Aux. (to const. L. M. Mrs. Mary E. Whiton), 25; Upper Montclair, Aux. (25 of wh. to const. L. M. Mrs. R. G. Davey), 36; Pa., Philadelphia, Central Ch., Aux., 16.90. Less expenses, 80.01,	351
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## NORTH CAROLINA.

<b>Asheville.</b> —Miss Mary M. Foote,	15
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## FLORIDA.

<b>Ormond.</b> —C. E. Soc.,	2
<b>Winter Park.</b> —Aux.,	20
W. H. M. U., Mrs. Catharine A. Lewis, Treas.; Mt. Dora, Aux., 10; Ormond, Aux., 34.28,	44
<b>Total,</b>	66

## WYOMING.

<b>Cheyenne.</b> —Junior M. B.,	6
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## CALIFORNIA.

<b>Sisson.</b> —Mrs. S. M. N. Cummings,	
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## CHINA.

<b>Foochow.</b> —C. E. Soc.,	30
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## TURKEY.

<b>Ainab.</b> —Miss Elizabeth Trowbridge,	4
Donations,	9.30
Specials,	81
Legacies,	23
<b>Total,</b>	10,411

## TOTAL FROM OCT. 18, 1905, TO FEB. 18, 1906

Donations,	30.28
Specials,	1.72
Legacies,	6.13
<b>Total,</b>	\$38.14

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## Letters From Miss Powers and Some of Her Pupils

### TURKEY

I DID not correct these letters very much, only gave two or three substitutes for words not just suitable, as "fortunate" for "lucky" in Matilda's letter; and there are plenty of mistakes in spelling to prove them original. But the ideas are their own. What Matilda says about French and the "playground" is wholly her own. They don't know how I have agonized over that field and tormented you, dear friends in America, in regard to it.

Some of the class objected to her saying, "We did not even know of the kind ladies," etc., saying that they did know that the school was supported in the United States; but I think it is true that I have not talked to them about the Board, etc., as I ought. At first I took it for granted that they knew all they should from Mrs. Baldwin, and doubtless the older ones did, but the *personnel* of a school changes very rapidly, and I began to realize this during the summer, and resolved to give the school some information when I got back. Some of the girls were very much surprised—astounded, one might say—when they heard what a large sum of money you have put into the school. I shall tell them things now and then which I hope will keep alive the sense of appreciation and of gratitude. Gratitude is one of the virtues which has to be taught. Do you remember one of Tourgineff's parables—The Virtues were invited to a party, at which Benevolence begged to be introduced to Gratitude; they had never met. Gratitude is not a natural virtue, alas!

Much love and best wishes,

HARRIET G. POWERS.

*To the Woman's Board of the Pacific,—*

DEAR FRIENDS: We wish you a happy and prosperous New Year. We are much obliged to you for all that you have done for us. We know that with our little sum of money we would not be able to come to this school and enjoy all these privileges and learn to know the true God and to build up beautiful characters. If you had not helped us so we would be far from all these good things. Once more we thank you heartily, and pray to God that he may lead, help and encourage you in all the good you do, and give grace to us to be worthy of your care of us and to bear much fruit from the education we have had.

This year the boarders are ten more; last year we were twenty-three, and now we are thirty-three. In the school there are six classes besides the primaries. I who have the honor to write you am of the fifth form; there are ten girls in the class. Our lessons are: English reading (Geography of Africa), Algebra we have just begun, Bible, English Grammar, Armenian and French. Most of us like French, and use it at table on Wednesdays, but other days we are always speaking English. We are members of the Christian Endeavor Society. The meeting takes place every Tuesday, in the afternoon.

Three of us have organ lessons, and one piano lessons; these girls are sometimes playing at rhetoricals. At recess in the morning, sixth and fifth forms have to play basket-ball every day; we find it very amusing. Every week, Friday evening, the book-case is opened, and we are allowed to take English story books and read them; but we have to return them on Monday morning. We like them very much; some of them are very interesting. Some of us take *Our Own Magazine* paper in English. The school has two Armenian papers and one English and French. We hope that you will pray for our school that it may make good progress, and for us that we may improve and do our duty faithfully. With best wishes,

Yours gratefully,

(Signed by the ten girls of the fifth form.)

BROUSSA, December 26, 1905.

*To the Woman's Board of Missions of the Pacific,—*

DEAR LADIES: We count ourselves fortunate in having the privilege of wishing you a very happy New Year. We cannot help being grateful to those kind ladies who though so far have undertaken to help and carry on the school here for the benefit of strangers, foreign children who will be educated and learn to bless you in future years. We must confess that we did not even know of the kind ladies far away beyond the ocean who thought of our welfare until this year, so you will excuse our silence heretofore.

We are sure that you will be interested to hear about the school. There are six forms besides the primary department. We belong to the sixth, and hope to graduate this July. By the kindness of Miss Powers the fifth and sixth forms have the privilege of having French, because it is very important.



tant here both in business and society. We have monthly examinations which ensure our success. To each examination follows rhetorical. Though our school building has eighteen rooms, still the yearly increase of scholars renders it small. There are sixty scholars, thirty-three of which are boarders from the surrounding towns and villages. Our playground is very small and inconvenient, being paved with rough and sharp stones. This year there was a self-governing society established. The executive committee consists of six members, three of whom belong to the sixth form while the other three belong to the fifth. There are proctors for the dormitories, the garden, and the school hall, who were chosen by the pupils and belong to different classes.

Yesterday we had an entertainment which was very pleasant. The parents and friends of the children were present. It began at eight o'clock in the evening and ended at eleven o'clock. The third piece of the "rowers and song" was very nice. Some of the kindergarten boys, dressed in white, were rowing on an American ship, and the sixth form sang the song at a distance. The sixteenth one was the best, the idea of which was taken from "Little Women." With best wishes,

Yours gratefully,

(Signed by the six members of the senior class.)



## Letter from Miss Jones, Pao-ting-fu

### CHINA

I RETURNED from my first country tour of this season yesterday; that is, of this fall. Of the spring work I have written you. The farthest distant place visited was only about twenty miles, or fifty li, according to Chinese measurements.

This year the lack of rain has made the crops almost a complete failure, yet such as they had the people were busy harvesting. Corn, millet and beans, a little of each, and a very scant picking of cotton was being or had been gathered. The people were almost too busy to stop to listen, so we did not stay long. It was very interesting to see them at their thrashing or picking, as the case might be; the men, women and children all working together; in some places the men driving the donkey, horse or cow which pulls the stone roller round and round that thrashes the grain. After it is thrashed for awhile it has (that is, the straw) to be turned, then rolled again. Then the straw is returned and shaken and removed. Following that comes the winnowing of the grain, when the grain is scooped up and put into a large dustpan-shaped utensil made of wicker work. From this it is thrown scoopful by scoopful into the air, the grain falling straight down while the chaff is blown away or off to one side. Some of the poorer people have no work animals, so they flail, or rather beat out the grain with sticks. There are many passages that are plainer to one who lives in this country than to one who has always lived in a land of modern civilization. Mat. iii. 12 is

one, and one sees the "muzzled ox" on the thrashing floor in almost every place. In the Chinese, Mat. iii. 12, reads, "Whose winnowing basket is in His hand."

In the places I visited the people are making some progress in the knowledge of the truth, living peacefully one with another. In one place where they had had a teacher for but twenty days two years ago, there were two little girls who still could read one of the little books, and were very eager to do so. These girls, although their father is a church member, are not allowed to unbind their feet and come up to Pao-ting-fu to school, nor yet to go to a little school at home. Their father sends his boys to school, but the place for girls is at home attending to the housework and sewing. Ah, "Rome was not built in a day," nor is "Heaven reached at a single bound," and the light may shine into a heart and very little get into the head. I suppose China is no exception to the rest of the world. I hope in the course of time that parents will see the value of having their daughters educated as well as their sons.

On this same trip I met with an interesting, and to me exceptional case—a woman forty-eight years of age with a family of six, having been a widow for many years and had to work very hard. When she was a child her father, who was an educated man, had let her study with her brothers. The father died when she was but nine, but her oldest brother continued to help her. For years she has not read any, but still remembers not a few characters. On hearing that we had come to the village teaching "doctrine" (she knew not what), she came to see us and to tell us of the things she had been pondering over for years. As she went about her work she used to wonder what was life anyhow, what was the meaning of it all, what would count as "a finish." Finally she said, "If I could just see God I would understand." She did not use the church term for God, but the term "old Heaven father," which is the name applied to the Being that "gives the wind and rain without which they could not live"—to use their own words. So when she would be about her work or in the fields irrigating and cultivating the crops (the women do farm work in this country just like the men), she said she would look up and ask, "Where is the 'old Heaven father'?" Why can't I see him? I want to know the end of life and all this labor."

She was more anxious to talk than to listen, but we talked to her a little while and explained to her something of prayer, giving her a copy of the Lord's Prayer and some other simple reading matter; then she must hurry back to her work. I hope to meet her again when I go back to that village; but whether I do or not, I believe God will be found of every soul that seeks him honestly. I am so glad she was able to get even the little light we were able to give her in that very short time.

I believe God has great blessings in store for China, and happy are the people who help in any little way to bring it to them, whether it be by giving or going. Pray for us and know that we pray for you. I've lived at both ends of the missionary work, the home end as well as the field end, and I know it's not always easy to keep interested in a place so distant and a work so vague as this. Nevertheless the work is and we are real.

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## The Lord of Life is Risen!

The Lord of Life is risen!  
Sing, Easter heralds, sing!  
He burst his rocky prison,  
Wide let the triumph ring.  
Tell how the graves are quaking,  
The saints their fetters breaking;  
Sing, heralds! Jesus lives!

In death no longer lying,  
He rose, the Prince, to-day;  
Life of the dead and dying,  
He triumphed o'er decay.  
The Lord of Life is risen,  
In ruins lies Death's prison,  
Its keeper bound in chains.

Oh, publish this salvation,  
Ye heralds, through the earth!  
To every buried nation  
Proclaim the day of birth!  
Till, rising from their slumbers,  
The countless heathen numbers  
Shall hail the risen light.

—From a German Hymn.

## A Sunday in Tokyo

BY MRS. MOSES SMITH

THE morning was inviting with brilliant sunlight and cool air. At nine o'clock our own missionary, Mrs. Walker, called at our hotel to be our guide to church. We boarded a tram car which took us to the American Legation, then a short walk brought us to the first Kumiai church of Tokyo. A small, very plain building, but beautifully located on a low hill and surrounded with trees. There Mrs. Greene joined us. We were in time for the Sunday school. Mrs. Greene introduced us to the pastor, superintendent and other leading workers, sometimes translating for us some of the remarks. Near the close, the superintendent held up a long string of copper coin, telling the children that a little invalid girl had saved this by self-denial for the orphan children who were in need, adding, "God loves such a child's heart."

After we had had an opportunity to share in the collection we left, that we might see another church. Taking jinrickishas we went as usual in procession, Mrs. Greene leading, to the Boneko church. Here we found Mr. Harada, of Kobe, in the pulpit. It was easy to feel both his eloquence and fervor, although we could not understand a word. It was communion Sabbath. After the sermon, the pastor, Rev. Mr. Tsamasimu, received eight persons into the church, some by profession and some by letter. Two children were baptized,—one a boy of five months, the mother in native costume and the baby in pure white. The baby's name means "Shining Light." The service of communion was very simple, quietly tender and impressive. Miss Ward sang a solo, "Just as I am," in English. I had never before realized what a fitting introduction to a communion service that hymn is. This church has solved the question of individual communion cups with much less expense than we in America. A tray of teaspoons was passed, each person taking one. When the goblet was passed each one dipped out a small portion. Later the spoons were placed again on the tray. The furnishing of this church is the very plainest—a stove, benches with a light board back, a small platform and pulpit with a small organ. I could but wish that they might be made a little more attractive.

The evening before, at six o'clock, we had been to the Greek Cathedral, as Mrs. Greene wished us to hear the singing of that service by the Japanese. The contrast was very striking. Bishop Micholi, of the Greek Church, remained at his post here throughout the war, and was always treated with kindness and respect.

That Sabbath morning while these little groups of Christians were worshipping Him whose world wide victory is assured, before whom "every knee shall bow," General Nogi, who seems to be a favorite general, was being received home. Uncounted thousands strewed the streets leading from the station to the palace, where the Emperor received him with flowers. General Nogi had two sons killed in battles during the war. After the first one died it was proposed to place the other in some position of less danger, but both father and son scorned the proposition.

The fact that he was returning to a desolated home doubtless had much to do with the unusual warmth of welcome. May the knowledge of the one true God, and of Jesus Christ, the Saviour from sin, be speedily proclaimed throughout the length of the empire.

We are visiting schools here under the guidance of Dr. and Mrs. Greene and Miss Hoyt, who has come up from Kobe to help us, as well as to see the schools for herself. We are having some interesting experiences, of which I have not time to write.



Miss Russell writes from Peking, China :—

We have a nice class of fourteen women now in the Bible school. Some of them are acting Bible women, others are preparing. We expect to have a regular three and four years' course, but these first two years will and must necessarily be more elementary than we plan for the school as years go on. Mrs. Ament is teaching Old Testament history and geography. I have Luke and "A Worker's Text-Book." They are also having lectures in Chinese history by the head Bible woman, Mrs. Ah. She is such a help, and takes off our shoulders all the helping the women to prepare these lessons, so that leaves Mrs. Ament and me free for outside work as well. We certainly are rich in having such a capable woman as Mrs. Ah. There is no Bible woman in North China who is more useful.

My Chinese reception room is to be used as a study room for classes learning the "Chinese shorthand." This class is to start in next Monday. Most of them are outside women, and we hope to get acquainted in this way. The school is free to all. This shorthand system was introduced by a "Chinese reformer" and there is much enthusiasm over it. A good many schools are open and it is hoped by the leaders in it that people who cannot learn the regular character will learn this, also write it. It is simply a combination of the "initials and finals" of the characters, the tones and thus the meaning marked by the position of the "dots." A good

many books are coming out in this and also a newspaper is being printed twice or three times a month.

While I cannot myself see all the advantages that are claimed for it, still I believe it is the right thing to take hold of and help push every good thing that is started and so show we are one in all efforts to lift up and help the country. Many outsiders have been favorably impressed the last days by seeing how much interested the Christian church is in all these things. Another thing we have started and which has received favorable mention by the Woman's Newspaper of Peking (a daily, and the only one for women in the world), is the opening of the chapel on "fair days" and inviting the women to come and listen to the explaining of the woman's newspaper. We made the first experiment at our North Street Chapel. Now for some months there have been rooms open for men to hear the newspapers.

These are not under the auspices of the church, but opened by outside Chinese. It came to us to start one for women and so we advertised it by a notice at the door of the chapel and at the services. The first day we went feeling most uncertain as it was such an innovation. A lot of the Christian women and Bible women went to help and the old women stood outside the door with some of the deacons and asked the women to come and hear the woman's newspaper read and explained. We got in the first day about forty and three of these the next Sunday attended church.

The next fair day (there are six a month when women go out freely) there were sixty women there. The Presbyterians heard how it was working and they started in this week and had about one hundred and fifty, you see the thing is going. We are now making our plans for running two places the next two fair days, our North Chapel for the women of this region and our South Chapel for the women of this region.

The normal teachers in the Bridgman School are such a help in this. They are so womanly, and show so much ability in giving to the women the results of their training. We are proud of them, and it means so much these days of the awakening of the Chinese woman's world to show to the would-be new women of China a sweet, womanly, educated woman, who does not feel that she must "drink wine, smoke cigarettes, dress in tight garments, walk with a man stride, swing her hands, and cross her knees when she sits down. There is a terrible tendency to throw down all the old customs now and imitate anything that is foreign. Where they get some of their ideas, I do not know. Things are rushing along at a tremendous pace in China, and we can but be fearful. It is simply impossible for the country to assimilate at once so many new ideas. Things are moving

faster than they ever moved in Japan. There is everywhere the desire for the fruits of Christianity, but alas! they do not want the "root."

People are anxious for anything that has any connection with education. Last Thursday Dr. Ament advertised a lecture on botany, and our church was full. It seats twelve or thirteen hundred people, and there must have been at least a thousand there. Every ten days there is a lecture at the North Church, and the room is packed and people standing out in the yard by the windows. God grant that this renewal of the "boycott against America" may not give us another setback. The days are past when it is necessary for us to say anything about false gods or unbinding the feet. The Chinese papers are having editorials all the time on these. The woman's paper yesterday told of a place where the people of a small city went and broke up their gods in the city temple, saying, "If they are real, in three days we shall be punished by heaven." After the third day they tore down the second temple.

The Chinese Commission have at last started, and one of them, Tuan Fang, is very, very much interested in opening schools for girls. He has sent in a memorial to the throne, and it has been favorably regarded. He will visit woman's colleges in America, and we are so anxious they should have a favorable impression. It means everything to the women of China, the report this Commission brings back. Our free American ways seem so lacking in dignity to them, I do hope the girls in whatever college they visit will be very distant, and while friendly yet without freedom. Where all these new and queer ideas of foreign women come from is indeed a marvel.

My letter has grown long, and I fear is not very clear on any point; I have been interrupted so many times. Will you please show these pictures at the Rooms, and then send to the Michigan Branch with this letter. I will later on send some pictures to Miss Wingate. Our Miss Lyons is so sweet, and will make a charming worker for women and girls. We are so happy in all this new help, but we do hope for six more. Forgive me for this long letter; I fear it has little to recommend so much absorption of time. Another caller just announced.

Under date of November 24, 1905, Miss Flora K. Heebner wrote from Tai Ku Hsien, Shansi, China:—

We have two girls who are cousins in our girls' school now. We were deeply interested and in prayer for them just before the opening of school in September. The older of the two is engaged to a heathen in a very heathen family. Her father is one of the finest Hian helpers in the mission, but this

contract was made by the old grandmother when he was away from home and Chinese custom is hard and fast in such things, and there was nothing left for the poor father to do but to pray. But he seems like a regular patriarch in his persistence in prayer. She was sick with bad tubercular sores and when her future family consented to have her brought here to the hospital they were told that she must unbind the tiny, tiny feet that were the means of causing a bad circulation and hence the other trouble. Well, if I must be to make her well, you may do it for the present; but dear Lau Tzu "Rhododendron," was proud of her pretty little silk shoes and didn't want to have ugly large feet. Her father was gentle with her, but she wouldn't yield. So one day he shut himself and his daughters up with God, and a day, away from everyone, and eating nothing, he wrestled with God for his child. And God heard, for very soon Rhododendron was willing to have her feet unbound and be well again. When her future family heard she was so much better they sent word they wanted her at once to come on and be married; they didn't want her with the foreigners and their religion. These were anxious days for us, and sad ones for our girl, for she knew the significance of going through a heathen marriage ceremony, of worshiping heaven and earth and the ancestors; and she also feared they would insist on her rebinding her feet, which meant much suffering. Her father interceded but everything seemed futile. But again God heard a second time, and she is with us still. Not exceedingly bright, but full of promise for a good Hia character.

Her dear little cousin is a favorite of mine. She, too, is a "brand snatched from the burning." She was with us several weeks during the summer and is a lovable child. Rhododendron's father is her uncle. Her parents are not Hians, and when she returned to her home from here her family began to make preparations to have her married. Her feet had not yet been bound, so that was the first thing to do. Poor, dear child. We interceded for her, but to no avail. Her uncle came and told her parents they ought to send her to school and let her have the training his girl was getting, but they were hard and fast. Again this man of prayer threw himself upon God, and for two weeks he wrestled with his Lord, and at the end of the time the parents began making fall and winter clothes for their girl to send her to the foreigner's school.

It is so beautiful to see the results of prayer, and how our faith is often rebuked. Oh, there are stories about nearly all the dear nineteen girls in our school. And then, Mrs. Su, the teacher, is such a treasure. Such a fine woman and so capable. The children are under excellent control and make little trouble. We are sorry for the ones we can't take in, but our



school is full to bursting now. The children are packed something like sardines in their cozy quarters. But the weather here has been so delightful that they have not suffered any.

We are so happy at present over Mrs. Chang, the wife of one of our voluntary helpers in Tung Fang, and since a few years ago is a zealous believer. He has been baptized, but she "didn't know enough as yet." On Sunday, November 26, we are going to reorganize the church, and receive into membership and on probation such as are ready to come. We spoke to Mrs. Chang, but oh, she thought she did not know enough of the doctrine nor was she good enough yet to join the church. We were fully convinced that Jesus Christ wanted her and wanted her now. We did not urge, but merely told her our hopes and our thoughts for her, and I wish you could see her now. She has decided that she will come just as she is, and her face is radiant with joy at the thought of being able to confess her Lord before men. I am especially happy about her, because we hope to have her the teacher of a day school in Tung Fang, just as soon as such a step is feasible. You are aware that the church there was entirely obliterated, not a good church member left. There is such a field of opportunity, and I feel as if God were indeed working there preparing it for us to take up for him. Since we have taken Mrs. Chang on country trips, we are fully convinced that she has winning power with women.

Last Saturday I took my first trip alone, taking with me Mrs. Chang and another woman that we hope will prove a help to us for years to come as she is doing now. We went to a village of two thousand people about eight miles from here, and when we neared the village we saw Mrs. Chang's husband, his associate in Tung Fang, and the man to whose home we were going, coming out to meet us. There are no Hians in the village at all. A few weeks ago this man, "Mr. White," came in to the "foreign doctor" with his wife who was very sick. He left her here for treatment, and when she was quite a little better went back home with her. But he had heard the doctrine, and the Spirit was working in his heart. He came to me one day after services and said he was going back home with his wife, but wouldn't I please come and tell her and them about the truth. I told him I feared I couldn't at present for my Chinese "wasn't enough." He was so disappointed that we began to cast around for a way out of the difficulty. I finally said I would come and bring two women with me. You should have seen the joy come into his face. When we reached his village the street and courtyard filled with men, women and children as if by magic. We got through the crowd that had come to see the foreign lady and into the house. The dear old woman with me without any ceremony began to

preach to those sitting nearest her on the kang, then she raised her voice a little, and the three men down in the crowded room kept every one quiet, and the fifty or more people packed in the room heard her telling the wonderful story. After nearly an hour of talking and singing we adjourned to the courtyard, for not nearly all the crowd could get in. Then Helper Chang got on a chair, and for another hour he preached and we sang to the astonished crowd. Oh, it was the happiest day for years for me, and I think my host of that day will soon come out for Christ. His two boys are now in our school, and he has a little six year old daughter "who is not to have her feet bound so she can go to school in Tai Ku when she is old enough." We hope this is a permanent opening in that village. There are so many places, villages and towns and cities in our mission field here in Shansi that would welcome us if we could go.



THE private secretary of the Empress of Japan is a Christian woman and a member of the Congregational Church.

SINCE 1810 the American Board has raised for missions the sum of \$36,000,000, and has sent to the foreign field more than two thousand missionaries.

MARVELLOUS changes have occurred in the heart of Africa during the last twenty years. At that time there were only three missionaries in Uganda, and eighty-seven baptized native converts. To-day in the same country there are eighty-eight missionaries and nearly 44,000 native Christians, among whom are 2,500 evangelists and teachers.



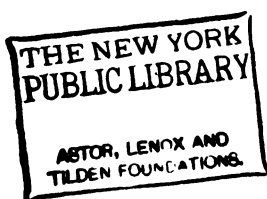
## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

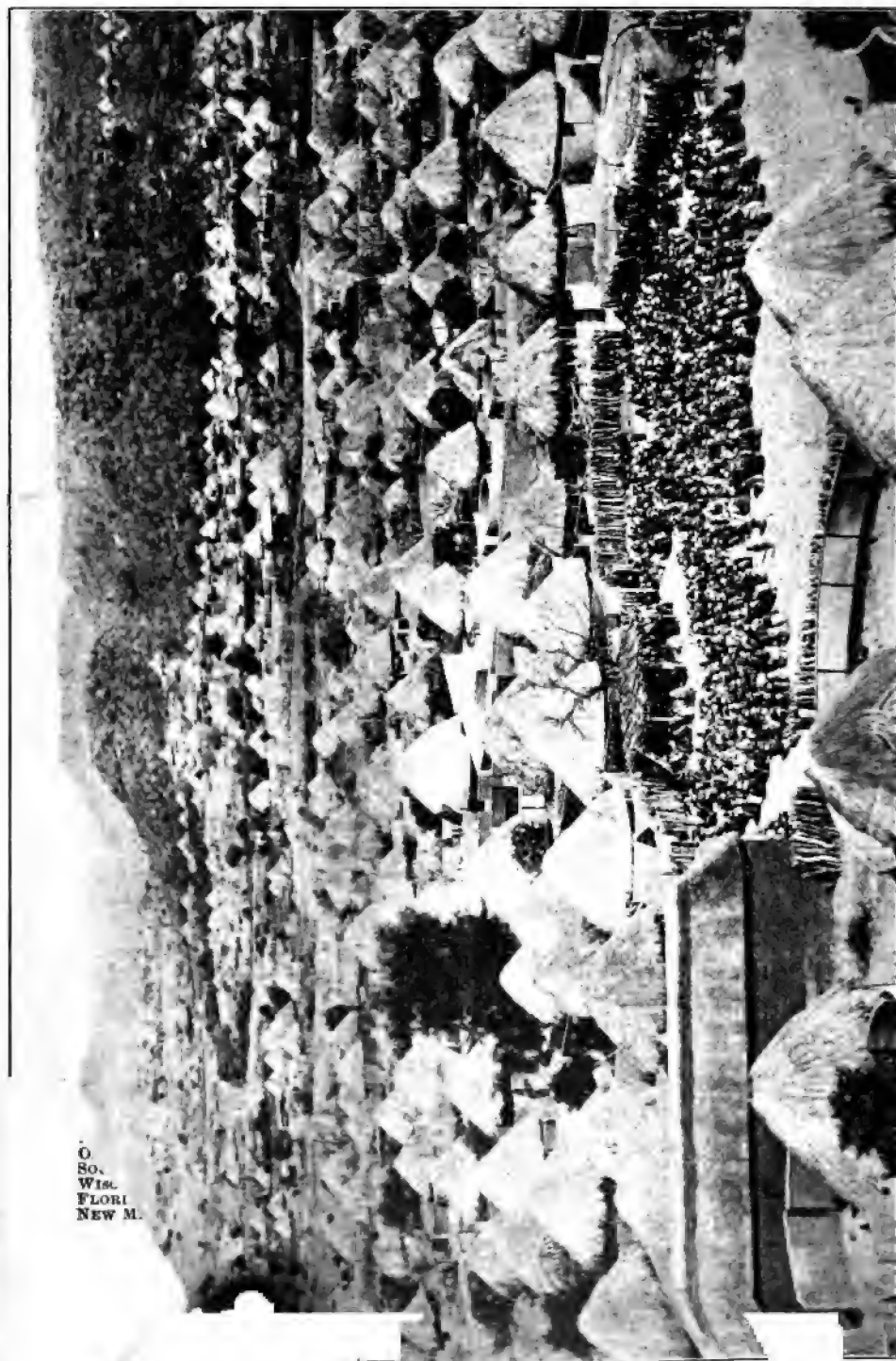
RECEIPTS FROM JANUARY 10, 1906 TO FEBRUARY 10, 1906

COLORADO . . . . .	5 00	TENNESSEE . . . . .	12 00
ILLINOIS . . . . .	1,845 34	TEXAS . . . . .	5 00
INDIANA . . . . .	44 03	MISCELLANEOUS . . . . .	150 00
IOWA . . . . .	349 99	Receipts for the month . . . . .	\$4,452 80
KANSAS . . . . .	69 69	Previously acknowledged . . . . .	10,917 61
MICHIGAN . . . . .	313 93	Total since October, 1905 . . . . .	\$15,370 41
MINNESOTA . . . . .	556 75	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI . . . . .	305 80	Receipts for the month . . . . .	\$17 77
NEBRASKA . . . . .	115 89	Previously acknowledged . . . . .	254 74
OHIO . . . . .	372 45	Total since October, 1905 . . . . .	\$273 51
SOUTH DAKOTA . . . . .	30 99		
WISCONSIN . . . . .	254 94		
FLORIDA . . . . .	15 00		
NEW MEXICO . . . . .	6 00		

FRANCES B. SWART, Ass't Treas., pro tem.



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FLORI  
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# Life and Light

VOL. XXXVI

MAY, 1906

No. 5

**MISSIONARY PERSONALS.** Word comes to us by cable from Yap that Miss Annette A. Palmer, for more than twenty years a missionary of the W. B. M. I. in Ponape, died early in February after a brief illness with peritonitis. No other details are given, but we know that Miss Foss, her long-time friend and associate, had just been ordered to start on her furlough at the first possible minute, to escape if possible a complete breakdown.

Miss H. Juliette Gilson, who has been for seven years connected with the mission in East Central Africa, has just arrived in this country, *via* England, for her greatly needed furlough.

**PARTNERS IN DISTRESS.** Since the fire a few months ago, when the type for our mailing lists was destroyed, LIFE AND LIGHT has been obliged, as a matter of economy, to adopt a new system of mailing. The change has involved a great amount of work, and mistakes have almost inevitably been made, mistakes which we trust will not recur. We ask our subscribers to be patient, and assure them that we make every effort to secure accuracy and promptness in distributing the magazine. Please notice that henceforth the label giving date of subscription is on the wrapper, not the cover of the magazine. In case of delay or error please notify Miss Helen S. Conley.

**A NEW STEP IN JAPAN.** From the beginning of 1906 all the Japanese churches founded by the American Board will be self-supporting and self-controlling. The Board will give 6,000 *yen*, about \$3,000, to the funds of the Japanese Home Missionary Society, to be distributed over a period of three years, after which no financial aid will be asked from America. There are 99 of these churches, with about 12,000 members, and some of them are still weak. But the stronger churches mean to care for the feebler, and that they can take such a step just now, when they still feel so keenly the great cost and loss of the war, shows a devotion and courage worthy of highest praise. It means, doubtless, that the national spirit is asserting itself in church matters, and they are as ready to give for

their religion and their Master as they have been to give for their country. The missionaries will give themselves to evangelistic and educational work, and in both these directions new and wonderful opportunities are constantly appearing, and the need of funds to meet the new calls is greater than ever. With less than one fourth of one per cent of the Japanese people professing Christians, this is no time to relax our effort; we should rather double our zeal and our gifts.

**HOME MISSIONS** *The True News*, a bright little fortnightly, partly in **IN INDIA.** Tamil, partly in English, published in Pasumalai in the Madura mission field, tells us of the organization of the National Missionary Society of India, a society for the evangelization of the untouched portions of that great country. It is cause for great thanksgiving that the Indian Protestant community has so developed that it needs such a society as an outlet for its highest activities, and as a stimulant to its outgoing Christian sentiments. Many Indian Christians are in need of just such a national movement as this to rouse their self-respect and enthusiasm as Christian patriots. The new society will grip them, and its support and prosperity will be their fond care. Many of them are well-to-do men and women who are able and will be glad to support each his own substitute for the work. More than one hundred millions in India are still beyond the reach of the gospel, and this is the day of India's own awakening for her own salvation, and we anticipate that in this new society will be found the harbinger of a new life for Indian Christianity. We trust that missionaries and missionary bodies everywhere will reach out a hand of welcome to this society, and will encourage their Christians to pray for it and to help it with their means. It has great possibilities of usefulness as a unifier of Protestant Christians throughout the land.

**THE SCHOOL FOR** in Bombay completed its fifth year in February last  
**THE BLIND** with fitting exercises. Lord Lamington, governor of the province, was present and the pupils carried out well an excellent and varied program, including reading Braille printing in English and Marathi, music, vocal and instrumental, gymnastics and recitations. The industrial department of the school supports itself and the children make baskets, gold and silver wire and bead necklaces, bead curtains and belts of colored braids. The roll to-day numbers 53—31 boys and 22 girls—who live separately, but one set of teachers teach them the same subjects and train them in the same work. The pupils do all the housework which blind persons can do, grinding, sweeping, dusting and watering the garden. This school brings great blessing to those in great need. What more pitiful than a child orphaned and blind?

**CONTRIBUTIONS FOR THE MONTH.** Our Treasurer has received from February 18 to March 18 in contributions from the Branches for regular pledged work \$5,773.71, a gain of 1,012.69 over the receipts of the corresponding month in 1905. This makes the total for the first five months of our year show a gain of \$80.18, and gives us encouragement. Yet to do as well as we did last year is not enough; the growing work demands growing gifts. Will you say by word or deed that you do not wish it to grow?

**UNITED STUDY OF MISSIONS.** The report presented at the Nashville Conference of the Central Committee on United Study of Missions is most interesting. After showing the providential timeliness of the different text-books, matching current events in India, China and Japan, Mrs. Waterbury goes on to speak of the work for next year—a study of Micronesia in *Christus Redemptor*, by Mrs. W. A. Montgomery, and of the seventh and concluding volume of the series, *Christus Victor*, to be written by Mrs. Anna Robertson Brown Lindsay, author of *What is Worth While*. Various suggestions come up for future study, as medical missions, biographies, special countries where certain Boards are prominent, as Turkey, Persia, Korea.

In the last five years over a quarter of a million text-books have been sold, with 25,000 sets of pictures and 15,000 maps. Mrs. Waterbury adds: "Thus far only a beginning has been made, but a beginning big with promise. The added dignity given to woman's work, the increased intelligence on the part of leaders, the demand for the best missionary books, the longing for training in methods of study, the beautiful fraternal relations of our Boards, the union of effort and prayer and sympathy, the optimism that results from a knowledge of the splendid work of others, the feeling of strength and courage from a sight of the great army instead of detached regiments, the blessedness of working as one family with our Father and Saviour,—all these fruits of united effort must lift up our hearts and strengthen our hands and quicken our feet in this service of the kingdom."

**SOME OPEN DOORS.** The Western Turkey Mission ask that we appropriate \$2,500 for a new wing to the building of the girls' boarding school at Marsovan. This would allow forty more girls to share the blessing of the school, and many girls are waiting for the chance. The work in Gedik Pasha, a thriving work very much of the city missionary sort, begun by the beloved Mrs. Schneider, is in sore need of another worker. Those in charge of this work hope to find a suitable worker among the Christians in the vicinity. Influential and wealthy men, Gregorian Armenians, citi-

zens of Rodosto, an important port of 40,000 inhabitants on the north shore of the Sea of Marmora, recently presented to Dr. Greene of Constantinople an earnest plea that the Woman's Board would give them a day school for boys and girls like the school in Gedik Pasha. Dr. Greene says he has no doubt that under an American lady principal with a lady assistant, a school would soon have more than a hundred Gregorian Armenian children, and would pay all expenses save the salary of the American teachers. Of course the same ladies would have a Sunday school, and would give a fresh and much needed impulse to the depleted Protestant church.

"Publish glad tidings, tidings of peace;  
Tidings of Jesus, redemption and release."

These words, the chorus of the convention hymn, were sung by five thousand voices with a spirit that promises more publishers of the glad **THE STUDENT VOLUNTEER CONVENTION**, tidings at home and abroad in future years, as a result of this, the greatest gathering of Christian students that has ever been held. Seven hundred institutions of higher learning in the United States and Canada were represented by 3,300 students and professors, 26 foreign fields, by 144 missionaries, 95 mission boards, by 149 officials, and press, fraternal, and other special delegates brought up the total to more than 4,000, not including hundreds who came without regular credentials and the host of Nashville citizens who attended many of the meetings. A large number of Student Volunteers were among the delegates. At the closing session over one hundred young men and women, who expect to sail for their fields in 1906, were seated on the platform, and each gave in one sentence his reasons for going and the name of his chosen field.

The aim of this convention, as stated in the preliminary call to prayer, was the "raising up of thousands of aggressive leaders for the forces of the church at home and abroad," and every theme presented, every prayer, every hymn, every conference helped, through information and inspiration, toward the realization of this aim. The world's need of Christ, the supreme business of the church to meet that need, proper equipment for workers at home and abroad, results achieved—such topics as these kept the aim of the convention continually uppermost in the minds of the delegates.

Two public sessions were held daily, in the morning and evening, in a large auditorium seating about 5,000 people, the building being filled some time before the hour of opening the meeting. The speakers were men



qualified by successful experience to speak on the subjects assigned to them. Missionaries, board secretaries, editors of the religious and secular press, ministers, government representatives, and Christian laymen, from the United States, Canada, Great Britain, and foreign lands, spoke on the manifold relations of the Student Volunteer Movement. On three successive afternoons group conferences in the churches considered the various mission fields, the different phases of foreign missionary endeavor, and the problems and successes of the several denominational boards.

Earlier reports of the convention have given a more detailed account of the meetings than is possible here, and all missionary workers will find the printed report, to be published in a few months, a valuable reference book. The work of such a gathering, with its far reaching aim, is only begun at the close of the convention sessions, and every Christian, through earnest prayer that the delegates returning to colleges and churches may be true to the highest inspirations received, may have a share in the realization of the great purpose.

H. B. C.

**INTERDENOMINATIONAL CONFERENCE OF WOMAN'S BOARDS.**

The Seventh Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada was held on Tuesday and Wednesday, February 27 and 28, in Nashville, Tenn., entertained by the Methodist Episcopal Church South, and was presided over by Miss Maria Gibson of that church. Twenty-one Woman's Boards were represented by seventy-eight delegates, and at each of the four sessions there was a large audience of women. A plan of permanent organization was presented by a committee appointed at the last Conference two years ago in New York. This plan, including the decision to meet once in three years, was adopted. The program appointments were shared by the different denominations, and unity of purpose and effort was everywhere apparent.

The Congregational Boards were represented by Miss Stanwood and Miss Calder, Secretaries of W. B. M.; by Miss Wingate, Secretary, and Mrs. Hurlbut, Treasurer of W. B. M. I. The United Study Committee was represented by Mrs. Waterbury, Chairman, who gave an interesting report of the success of united study. Summer Schools in 1905 at Northfield, Winona and Chautauqua were reported. Sectional meetings for foreign secretaries, home secretaries and treasurers were held, where practical questions were considered. Co-operation of the Student Volunteer Movement with the Boards was emphasized by Mrs. Lawrence Thurston and others. Much attention was given to work among young women and children, and the suggestion of an interdenominational foreign missionary

magazine, which may even be the peer of *St. Nicholas* or *Youth's Companion* in fascinating interest, was regarded with much favor. E. H. S.

**LITERATURE.**—We call attention to a new leaflet entitled, "Under the Southern Cross," containing six stories of South Africa, written by Mrs. Laura Mellen Robinson. The story of Hannah, the Zulu Bible woman, ought to be read by every woman in the land. It is an honor to be coveted, to have an investment of money and prayer in the training of such workers among their own people. The Committee on Junior Work have revised and reprinted, "Methods of Work for Leaders of Children's Mission Circles." An African play, suitable for an entertainment given by a young women's or girls' society, has been written by Mrs. C. J. Hawkins. Type-written copies of this play may be borrowed for a few weeks from the Rooms. Mrs. Hawkins has also arranged fifteen or twenty games on Africa, to be used in a progressive game party at the close of the year's program on Africa. For description of these games write to the Secretary of Young People's Work.

THE annual meeting of the American Ramabai Association was held in Trinity Chapel, March 12, Rev. Charles Cuthbert Hall, D.D., President of the Association, presiding. The annual report of the Executive Committee was read by Miss C. Butler, Chairman, also letters from Ramabai and her daughter. Interesting details of the work with which she was familiar were given by Mrs. W. W. Bruce, a missionary from India. Mrs. Ramabai Ioshi, a former pupil at Sharada Sadan, made an address, which was followed by an address from Rev. Dr. Hall, who, during his lectureship in India, will visit the work of this remarkable woman, Pundita Ramabai.

**PLANS FOR THE SUMMER.** Can you not plan to spend the week July 17-24 in the School for Mission Study at Northfield? If you are a leader in an auxiliary or study class you will find invaluable help in this preliminary study of the book on Micronesia. If you are at all interested in the great work Christ lays upon Christians, yes, even if you are not interested, you will be quickened and encouraged by the companionship of many earnest and able women who are trying to carry the light to all the world; and Northfield is a delightful spot. Send to our Rooms for full particulars.

We call attention also to the advantages of Minnie's Seaside Rest at Old Orchard, Maine. This home was planned especially as a resting place for returned missionaries and other Christian workers, and the whole atmosphere is full of strength and peace. Circulars with details may be obtained by writing to Dr. J. L. Barton, 14 Beacon Street, till June 1; after that to Minnie's Seaside Rest, Old Orchard, Maine.

OUR SEMI-ANNUAL MEETING will be held in Brockton, Tuesday, May 22, and we hope for a large attendance and a useful gathering. No business will be transacted, but the whole time will be given to words that inform and inspire. Try to come and bring a friend.



## Kraal Work

BY MISS SUSIE E. TYLER

**W**HEN the missionaries settled in Natal, South Africa, in 1835, they found the Zulus living in what are called kraals. A kraal is a collection of grass-covered huts, arranged about a circular fence, looking very much like large haystacks. The entrances are about three feet high, and two and a half feet wide, and the inhabitants go in and out on their hands and knees. They are impervious to rain, and are made so strong that no wild animal except the elephant has been known to destroy them.

In these kraals the missionaries began to teach and to preach, and the work has been continued up to the present time. Some of these kraal preaching places have developed into large missions stations. There are now two hundred and forty-one such places; some of them occupied by native pastors and others supplied by native Christians, who go from the stations each Sabbath day, carrying the good news to their less-favored brothers and sisters.

I well recall a preaching place where we were invariably welcomed and where a heathen woman asked us one day "why these Bible words sounded so differently from ordinary conversation." The native preacher gathered his audience by means of a horn which he blew. We could see the men, women and children hurry out of their kraal, quickly wend their way down the narrow footpath, cross a small stream at the bottom of the hill, ascend another hill until they reached the kraal where we had gathered under the shade of a large wild fig tree. And the sermon on "Repent ye, for the Kingdom of Heaven is at hand," that Sabbath day, was one which was not soon forgotten.

The good accomplished by holding services at the kraals cannot be estimated. It was during the week of prayer that a missionary's heart was made glad by a call from a young man who came running to ask about the "way." He had heard the word at his kraal, and wished to know more. A heathen man was once on his way to a beer party, when he was suddenly

arrested by the remembrance of words the missionary had said the previous Sabbath. They were: "We are all travelers; we are all going to some place." He asked himself where he was going, and turning about directed his steps to the mission station where he could inquire about these things. A missionary was traveling one day, and wishing to obtain some milk, stopped at one of these kraals. Seeing a little boy he asked him to milk a cow for him. While the boy was doing so, he spoke to him of the Saviour and asked him to come to the mission station to learn the way of life. 7



ONE OF OUR SCHOOLS IN SOUTH AFRICA

boy promised to do so, if possible. Some time afterwards he appeared and as soon as he saw the missionary, he said, "Did you not call me, I have I not come?"

At various points in the Zulu mission, kraal schools, all doing excellent work, have been established. There are twenty-four of these. The English government gives a small grant of money for them when they meet required conditions, such as: a sufficient number of pupils, say twenty qualified teacher; visitation once in three months, at least, by a European

superintendent; suitable buildings and other tokens of real interest, according to the government inspector's judgment. The children are, as a rule, eager and interested in their studies. Sewing and singing and learning to speak the English language are especial attractions; the Bible is faithfully taught; many of these little ones become missionaries to their own fathers, mothers, and heathen friends. The attendance is interfered with on account of tribal differences, the parents not allowing their children to associate with the children of those tribes with whom they are at variance. Then again, the scholars labor under difficulties in getting an education because their parents do not sufficiently appreciate the value of the school. The boys have to tend the goats or calves close by the schoolhouse, lest they enter a neighbor's garden while they are at school; the girls must bring the babies on their backs to the schoolhouse, because their mothers cannot or will not care for them at home. So, frequently, permission has to be given by the teacher to the children to leave their books and go out and attend to these matters. It is, however, most commendable in the scholars that they learn so well, amid many interruptions.

The heathen friends are enlisted to build a schoolhouse at the kraal; the missionary furnishes a door and window. The men bring poles and make a frame structure which is covered over with plaster, the women cut thatch grass for the roof, the children draw water in black clay pots to make mortar, and so on, until at last all is finished. This one room house becomes a preaching place on the Sabbath day and is looked upon with great satisfaction by all the inmates of the kraal. Would that there were many such beacon lights.

As our purpose is to banish heathenism from the land, and establish Christian institutions, work at the kraals must be pushed and extended, both by preaching and teaching, till heathenism vanishes from the land, and principles of the gospel are intelligently and effectively in operation in its place.



## *A Little Trip in Zululand*

BY MRS. AMY B. COWLES

*(Concluded)*

**A**T sunrise every Sunday morning a bullock horn is blown and a little company of Christians find their way along the dewy paths and through the bushes to that church. There, at this early hour, they have a prayer meeting together. At noon and at three o'clock the horn again is sounded and again the people meet for preaching and mutual

help. Please note—this is wholly a work of the Zulus for the Zulus. No white missionary has ever set foot in that little church nor has one penny of American Board money gone into it. Work was started here eleven years ago by Rev. Jwili, one of our ablest native pastors, trained in our theological school at Adams. For two years the services were held under trees. The heathen chief and his people objected very strongly to Christianity, and the handful of a possible half dozen worshipers were much molested and driven from tree to tree. The climax came when one Sunday ten men set upon the little company with clubs and one man was wounded. The case went to court; the English magistrate insisted on religious freedom and since then the work has steadily grown. An old woman was the first convert. A round grass hut, built by the half dozen Christians and costing ten shillings,



BAPTISM CLASS

As the natives express a desire to become Christians, they are gathered into a class and kept under instruction for a year or more.

was their first house of worship. In it a school of ten children was gathered and taught by an Inanda girl. In one year the hut was outgrown, the company of church attendants now numbering about forty. A tax was levied of six shillings on the men, two and sixpence for the women and two shillings for each child. Ten pounds (fifty dollars) was raised in this way, and the present church building was begun. Men and women went out into the bushes and brought on their heads bundles of poles and saplings up those precipitous hills. The men drove posts into the ground and wove the saplings in and out, making basket work walls which were then plastered with mud and finished off with sand. On their knees the women pounded down and polished off a hard earth floor, having a flat mound for a platform. Six

small windows, a door and iron for the roof were bought with the ten pounds. The building, twenty feet by fifteen, was finished and not one penny left for seats. The preacher skirmished around among the traders and brought home a few grocery boxes. With these he made a pulpit and four benches, and the church was opened and dedicated. Contributions brought that day furnished three pounds (fifteen dollars), with which twelve wooden benches were ultimately secured.

No beer drinking is allowed in that church. Touch not, taste not, is



THE WOMEN OF A ZULU KRAAL

strictly enforced. Tobacco in any form is considered quite out of character for Christians. Even the poor old grandpas and grandmas have had to give up their precious snuff on becoming church members.

The preacher in charge was appointed by Pastor Jwili and works under his supervision. For nine years that humble man has conducted three Sunday services and watched over and built up the day school, and not one penny of pay has he ever received. When I asked him in regard to this, he replied, "Oh, you know I have never been to Adams," meaning that he was not educated and therefore not worthy of pay. Some day he will hear a "Well done" which many a D. D. might covet.

The Sunday collections go towards the purchase of a Bible or the replacing of a broken window pane and their general home missionary fund. Surely this strong, true little church has a bright record in heaven. Churches and schools like this are springing up all over this land—work carried on and supported wholly or in part by the people, and yet under the direct supervision of our native pastors and missionaries.

Should you ask that company of Christians to what denomination they belong, "Amaleeka," would be the unanimous response. I have never



MEN OF A ZULU KRAAL

met people so eager for help. The preacher comes to see me very often, and this week we are starting a prayer meeting for the women. They send word that they are coming, and seem only too glad to walk the eight miles for the sake of a little Bible instruction.

After visiting the school that day, the children and I, our boy and the old nag scrambled still farther down the hill, and we ate our lunch under a wild fig tree. We found our bread and butter black with ants, but they brushed off save for a few scattered limbs. I had a little rest, lying flat on the ground, then mounted my old steed and we went on. Going up the pre-



cipitous hills I had to hang on to the horse's mane to keep from tipping off backwards.

A kraal was one of our stopping places. Here we found a schoolgirl neatly dressed, but the rest of the family were either quite naked or partially so. Into one of the huts we crept on our hands and knees. A fire in the center of the hut, six enormous beer pots at the rear, a calf tied on one side, the man of the house stretched at length on the floor for a rest, and the mother with a baby on her back, presented the usual picture. A lot of little tots came running in to look at the white folks. Mine host on the floor apologized for not having any beer on hand to offer me. "Oh," I said, "make your grain into porridge, not into beer." Such a haw-hawing as this suggestion evoked! "Oh, no," the mother replied, "porridge doesn't make us feel happy as beer does. When we have beer we sing and dance all night long, and we feel so merry." "Yes," I replied, "but how is it the next day—your husband beats you, and you are cross." "Yes," she said, "and I hear nothing he says to me; but oh, we love it," etc. After a straight temperance talk, I taught the children "Come to Jesus" in Zulu, told the gospel story and prayed with them.



## A Day at Inanda Seminary

BY MISS MARTHA E. PRICE

**W**HEN a student at Mt. Holyoke Seminary, listening to the many mission workers whom we heard there, I often said to myself, "I wish someone would tell us just what the work of one day is from morning till night." But now it seems to me that, especially in school work, there is little of special interest to write of an ordinary day's routine. For instance, just here came a knock. "Ngena," and five girls entered. "Utini?" The one addressed said, pointing to another, a newcomer, "She wants to borrow a comb." So I go to No. 10 and get a comb from the cupboard of things to sell, and now she can keep the rule which says, "All must comb every day." You would not know probably till your attention was called to the difference, whether one had combed or not. Another says, "I ask that you sew my dress"—meaning that she wants me to stitch the ruffle on the skirt with the machine. I put it aside till to-morrow, and she thanks me and goes out. The third asks to go to Room D to see a sick girl. "You must ask Miss Phelps about that." This hour, from five to six P. M., is really their only free hour

for the day, and they often come with some request ; sometimes it is to ask for pieces to make patchwork petticoats, and perhaps they sit down (on the floor of course), and sew and talk with each other or with me. I like to have them feel at home in my room at times, though the available space may be so filled with them that I can hardly get about between them. Many, however, spend this hour in working for clothes or books, as a Bible or hymn book.

Supper being over, my girls are studying in their schoolroom, my good native helper being with them as usual in the evenings. The higher department girls are in Edwards Hall, as on Friday they only study a half hour, and then have a meeting which we take turns in leading.

It is nearly nine now ; the girls have gone to their rooms, and the last bell has rung, meaning, "Lights out and no talking." The next bell will be at 5.30 to-morrow morning, the rising bell, though some are up before. Bells every fifteen minutes for an hour mark the time for bathing of the several divisions. At the fifth bell the Edwards Hall girls who pay the full fee, £4.10s. per year, have an hour for study, while the others are working, taking care of the rooms, sweeping verandas, etc. The cooks of the girls' breakfast get up at four o'clock. My girls are gathering at Lucy Lindley Hall for an hour of lessons, each class having a pupil teacher from the work girls of Edwards Hall, while I go from class to class. First, look with me at the slates with the work of the evening before, some little sentences in English. "Is the pencil is lost?" is one girl's attempt to change "The pencil is lost," to a question. There are many mistakes, but a few have the five sentences all right. Then the arithmetic, five test examples which I have put on the board in the simple rules. You will conclude that arithmetic is not their forte, as you see the wonderful ways in which some have attempted the two problems among them, and that some are still calmly subtracting a large number from a small one and getting a big remainder. It is the most patience trying study of all. But I often remind myself of the answer a girl gave me years ago, when I said in despairing impatience, "Why, Martha, how is it that you girls are so dreadfully stupid in arithmetic ; you are not so in everything?" She said slowly and rather sadly, "Why, you see, our fathers did not know anything about these things." I felt reproved. By the way, that girl is now, as she has been for years, a very valued helper in school work in another mission, and I had the pleasure of seeing her in her home a few weeks ago, and her five dear little children.

But while we are looking at the slates, their owners are having a lesson in singing in the other building. "Sowing the seed," is one hymn they

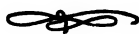
have learned lately. They sing very sweetly, I think, and they are taught the tonic sol fa. Meantime, here in this big room are the four lower classes, two writing Zulu dictation, which some of them began last term, not having been taught at all before. You will see some young women of twenty years among them. It has been very hard for these, and you will see as they take the Zulu Bible or a Zulu history of missions in the islands, their reading books after the dictation, that they read very slowly and stumblingly. There is Lucy, one of this kind, a good faithful girl, always ready to do what I ask of her with a smile, but I fear she never will read fluently or get able to write a good letter. She will probably leave at the end of this term, as her heathen friends, though kind, cannot allow her to waste any more time when she is so old. The younger ones read better as a rule, though there is Annie about the same, and this is her third term. The one next her is a contrast, however.

A third class are reading the Testament, also reading written lessons from the board preparatory to beginning dictation. Here is a small class of beginners just finishing the last Zulu chart, the twenty-second. Three of them are little girls with bright faces, Nomagaza especially, who always looks at me with a smile. They are all learning nicely, and if they stay on in school may make teachers. Another class is a sort of miscellaneous one. The late ones are here. One is Ellen Sibiya, a tall, rather sad-looking girl or woman. She looks over twenty. She was brought here by a widower to whom she is engaged, a Christian man. She did not even know her letters, though she has plenty of clothes. She is a very gentle, quiet girl and is learning slowly but surely. Nombabaya, a widow, appeared here a few weeks ago, and as she has lately begun to want to be a Christian she comes here to learn. Her one child is left with its grandmother. She came alone from a place about fifteen miles away, and twenty-four hours later her old mother appeared, coming to see if she had arrived safely. She did not seem to understand why I laughed about it, and asked me to treat her child nicely as I had treated the others—her younger sisters who have been here. They were all good girls here, though one I am sorry to hear has gone wrong since leaving. The two latest comers arrived a few days ago. They were so beaten and ill-used by the heathen father that they ran away to the nearest missionary, Mr. Ransom, who sent them on to us. They have good faces and seem quick to learn. The little one has already caught up with the widow and you see them bending together over the chart reading "ba-ba-bu-ba," etc. It was a pleasure the other day to put on their first dresses. It makes such a difference, you would hardly know them as the same.

Breakfast comes at 7.45, then morning prayers in the two halls followed

by a half hour Bible lesson in classes. Then my girls have sewing for an hour and a half. You see some still sewing pieces, others cutting and making their own dresses or shirts for boys and men. They often sing as they sew. Yesterday some were cutting a second dress for the new girl. After a recess we have lessons again for one and a half hours. The higher classes have English, reading writing, etc. Dinner at 12.30; then the primaries go to the field or wash dishes or chop the wood. They work until five o'clock, and then, as I have said, some work another hour for clothes or books. Last year the girls under Mrs. Edwards' direction planted, hoed and harvested nearly four hundred bushels of corn, besides some native vegetables. The weeds need constant vigilance and there are paths to be kept clean.

The Edwards Hall girls have sewing and laundry work in the forenoon and lessons in the afternoon. They are preparing for teacher's examination in the higher classes. In the afternoon I teach three half hours, Natural history, an arithmetic class and grammar class.



## Reaching Our Field

(By Miss Maria B. Poole, who went with Miss Bush to Harpoot last year.)



MISS MARIA B. POOLE

IT is no novelty nowadays to travel by lightning express or to tour in an automobile, but to journey for thirteen days and a half by wagon is as much a novelty as it is an antiquity. Many were the commiserations of my friends at home on this land journey, but they might have spared their sympathy, for I have never enjoyed a trip more than that from Samsoun to Harpoot last October. In our party of eight—six missionaries and the new American consul for Harpoot and his wife—only Miss Bush knew the Armenian and

Turkish languages. At the end of a long day's journey our four passengers and three baggage arabas would drive into the courtyard of a khan or native inn. Miss Bush would seek the khanji and ask for four rooms for our party. As we had the consul with us we were shown the most palatial apartments which the khan afforded. If there were beds in the rooms they were ordered removed. Then the rooms were swept and our bags of bedding and clothing brought from the arabas.

the cook must be interviewed in regard to dinner, and Miss Bush would be needed to translate for Mrs. Dewey, who has the burdens of the culinary department.

The driver would come to our translator to complain about a sick horse, and another would come about the time of starting the next day. "Where is Miss Bush?" Someone brought water, and someone else a fire. We learned that sign language is not always effective and that one tongue for eight people is hardly sufficient. Finally our camp was put up and made, our newspaper was hung at the windows, our toilet arranged on the floor (unless there happens to be a table), lamps and jugs of water brought and our rooms were ready.

Dinner was spread on an unmade camp bed, which was not an ideal table because things had a tendency to slide toward the middle, and we must watch that the candle did not upset. After dinner we put



MRS. DEWEY AND  
MISS DIANTHA DEWEY



SEJIR KHAN. FIRST NIGHT AFTER SIVAS

lunch for the next day, and having received the cheerful announcement that we must bestir ourselves at the pleasant hour of half past three the next morning, we retired, to arise in the wee small hours at the

call of our faithful cook. In the morning there was the hurry and scurry of an early breakfast, our beds must be taken down and our bedding packed, and then very often we had to wait a long time for our arabajis to get the wagons ready.

Then for eight or ten hours we would drive over mountains and across plains, over rough roads and smooth, now through a long stretch of uninhabited country, now through a poor little village. At noon we paused for an hour and ate our lunch, picnic fashion, by the roadside. To the newcomer there was much of interest in the caravans of camels with their



TRAVELING WAGONS AND GROUP AT LUNCH  
BETWEEN MARSOVAN AND SIVAS

stately tread, and in the little squeaking two wheeled ox carts. We rejoiced in charming weather and beautiful scenery and pleasant companionship. The journey was broken by stops at Marsovan and at Sivas, where we were delightfully entertained by the missionaries.

Four hours from Harpoot a few of our associates met us with a substantial lunch and a little farther on we were met by more. There were soldiers to escort the consul, and as we went on we met still more missionaries and native friends; and so our cavalcade passed through the city of Mezereh on the plain and up the steep ascent to our "city set on a hill," where a hearty welcome awaited us.

## Burning of the Girls' Seminary at Aintab

**BETWEEN** twelve and one o'clock on the night of Friday, February 16, the girls at the seminary were awakened by the smell of smoke. They ran out in their night clothes to call the gate keeper, and found the southeast class room in the first story on fire. Before the gate keeper could summon help, the east end of the building downstairs and upstairs was in flames. The girls saved almost nothing from their dormitory. The missionary ladies in the other end of the building were aroused by the noise or by persons who came to give the alarm. Miss Blake, who is just recovering from typhoid fever, was carried in safety to the hospital residence near by. Smoke and darkness prevented the ladies and those who were helping them from rescuing what they would have liked, and they lost many valuables, and some of them nearly all their clothing. The girls and the ladies went soon to the hospital residence or to the college, where they stayed till morning.

The police were on hand early and kept out the crowd, the military governor of the city himself being present. Friends gave great assistance in saving what they could from the rooms and in fighting the flames. Cisterns on the premises contained plenty of water, but the special arrangements for putting out fires could not be used, as there was no water in the tank on the windmill in the hospital yard. The city fire pump was of great service after its arrival, being chiefly instrumental in saving the basement rooms at the west end of the building, aside from which the whole building is now a ruin. At one time it seemed as though the west half of the building might not be burned, on account of the thick dividing walls which greatly hindered the progress of the flames; but the fire passed over under the roof, and then worked down on the west side. We were very grateful that a high wind which was carrying bits of burning wood across the street into the hospital grounds subsided without causing any damage there.

Before the fire was extinguished the Protestant orphanage was offered for the use of the school, and early in the morning friends began to offer to take the girls to their homes till other provision could be made for them. Contributions of clothing for the girls were sent in also, and both these and the places offered were in excess of the need. These and other signs of real sympathy have been a great encouragement. To-night (February 23), one week after the fire, the girls are sleeping for the first time in their new home.

The cause of the fire is a mystery. The flues in the building were all of

tile, so that it cannot have been a defective flue. There had been no fire since early afternoon in the stove in the class room where the flames were first seen. After supper the stove had in it only ashes, and the windows were closed and fastened, according to the testimony of the room girl. At eleven o'clock when the matron went to bed, there was no sign of fire. The girls were awakened by the smoke before half past twelve. The testimony of the girls seem to indicate that the fire was first on the floor of the room near the stove and the east window, and that it passed from there to a closet near by. If there had been help at hand, it seems as though the fire could have been extinguished easily when it was first discovered. The building was insured through Treasurer Peet, of Constantinople, for Li. 1800.



## Something New in Old Peking

BY A. S. B.

ON that bright December day the air in the American Board compound fairly quivered with expectation. Was it the subtle reflex influence of the many notes and messages that had been despatched on the preceding days? Was it because little groups of schoolboys stood at intervals from the gate to the pretty gray brick church ready to point the way to strangers? Old Sol himself showed his interest by shining warmly down into the compound, for even he had caught hints of such doings as he had never seen before in old Peking. Something was going to happen! Many women were coming in at the gate, some walking unsteadily on tiny bound feet, and others stepping freely on natural ones, and they made a gay showing. Brilliant brocade garments were scattered among the darker ones, while roses and butterflies coquetted with fancy pins and other ornaments in their glossy dark hair. The huge angular Manchu headdress was there, as well as the low coils of the Chinese style. It was evidently an occasion for one's best attire.

They were expected, and each one was welcomed by some bright faced Christian woman at the church door, and inside were more friendly greetings and bows and dignified ushers. It was not a simple or rapid process, for many were the salutes and stately bows to be made *en route* to all friends and acquaintances who looked around to see who was coming (and they all did). In marched the girls from the Woman's Union College and its preparatory department, and the students of the Bible Woman's Training School were all in evidence. The missionary ladies were here and there



out the church exchanging courtesies with the Chinese ladies. Everyone looked eager and expectant and interested. What was going to happen?

There was a rustle of arrival at the door, and Mrs. Ament was escorting a bright, intelligent looking Chinese lady down the aisle—yes, and up on the platform! The audience certainly had them at an advantage, and looked on with undisguised interest while the two ladies bowed and smiled, and urged each other into their respective seats. In a moment Mrs. Ament was actually introducing to the audience the editor of the *Peking Woman's Paper*—probably the only woman's daily paper in the world—who would be the first and honored speaker. Speaker! Then that was what was happening—a woman's lecture to women in Peking; Peking, of centuries old prejudices and heathenism! The first woman's lecture in a part of a country where only one woman in a thousand can read, where even the idea of a lecture is so new that a word for it has to be coined. Little wonder that the sun looked enviously in at the western windows; gentlemen were not allowed!

So the audience rose to their feet to greet the editor as she began her speech. She spoke rather nervously, it is true, with downcast eyes and many references to a toothache which almost prevented her coming, and was a serious handicap. Her words were of the new impulse toward woman's education in China, and of the place she wished her *bao* (paper) to hold in all progress. The audience listened appreciatively and sympathetically. At its close the gay music on the Angelus was the only interlude in the program, but on the platform occurred simultaneously a courtly pantomime as Mrs. Ament, the chairman, urged the honorable lecturer to seat herself, and introduced to her the next speaker, Mrs. Ah. The latter had been a pupil in Peking thirty-five years before, when girls were not expected to study, or were accused of disloyalty to their country if they went to foreigners for instruction, and she drew an effective contrast between that time and the present, with its general desire for education. Her training as a Bible woman stood her in good stead as she read and explained an article on girls' schools from a Chinese daily paper with an ease and dramatic effectiveness that held her audience from the first. This she supplemented by reading a clever little sketch describing a conversation between two old heathen deities who felt a bit worried in their minds as to the strength of their popularity in the face of all the education for which the New China is planning. Nods and smiles showed the pleasure of the audience at humorous bits. An additional flavor was added when Mrs. Chang took them into her secret and confessed to having written it herself!

Next came two lectures, one on hygiene and one on Chinese history, the

first of a series given by two of the young Chinese teachers in the U College, themselves graduates. As the two young women in their dark blue garments and unbound feet stood there and spoke with simplicity of manner and quiet self-possession, as well as knowledge of f who best appreciated them? Mrs. Chang, the editor, who had just unb her feet for the sake of her influence, perhaps, wishing she might have their thorough training to supplement her noble plans and efforts for uplifting of woman in her own country? Or did the guests of the aftern who had never known Chinese women possessing such training as t before them? Or was it the missionaries, who saw with glad hearts fruit of years of slow working toward an ideal that seemed a little near attainment that day?

The first Chinese woman's lecture in Peking was over, and one n step had been taken toward helping the women of China to their birthri



## A Teacher's Tour in Turkey

BY MISS GRISELL M. M'LAREN

Miss McLaren, teacher in the girls' boarding school at Van, in Eastern Tur tells us something of her outside work:—

LAST year we opened a girls' school in the village of Shadak, sending teacher the sister of the preacher there. The work was successful and tl were about sixty pupils, girls and little boys. In the summer the preac left this field and the sister listened to the advice of her friends and ref to return to her work again this year. We have no extra supply of teac who are eagerly waiting to take up work which another lays down, an seemed for a time as if the work, begun so well, must be given up. At almost in despair, I put the question of going there before one of the bri est members of our senior class, an orphan and an earnest Christian. It was no easy matter for her to think of giving up hope of graduating year, but she finally said that for the sake of the missionaries and the lo Christ she would go. She and one of her classmates had prayed fo opportunity to work together at least one year for Christ, so that it requ no great searching to find the second teacher needed. They will hav salary, only their necessary expenses, and will return here to complete course in school next year, and I am sure that the experiences of this will bring them much rich blessing.

There was much difficulty about getting horses to take them and

things and finally, after a week's delay, Mr. Yarrow and I decided to pack everything into the big wagon belonging to the orphanage, put the girls on top and go. We went on horseback. The wagon went by the way of the city to pick up the new preacher and his belongings, and we went later by a shorter road. When we got to the parting of the ways and we could go no further alone, we sat by the roadside for half an hour, reading the *Independent* and eating fudge. It was dark before we reached our stopping place for the night and we had no chance to make a choice of available hotels, but went to the first which we met. It was palatial. The girls went into the room occupied by the family, while Mr. Yarrow and I camped in the passageway. I had foolishly thought that we could get something fit to eat in any village, and so had taken only tea, coffee and sugar. Whether there was nothing to be found in this village or whether the people were unwilling to sell I do not know, but we managed only to get a little milk and matzoon (thick sour milk) and we had to eat bread which our servants, wiser than ourselves, had provided for themselves for the trip. After eating and talking a bit we managed to get rid of the people who had come to see us, and we prepared our beds for the night. We had with us bedsteads and coverings, but I was cold and the fleas seemed to take delight in having a ball all over me, so I had but little sleep. There was no window in the room, only a hole near the roof where a bit of the wall had fallen out. Before we were up, the people began passing through the room, but Mr. Yarrow managed to get dressed and get out. I was not so fortunate, for as soon as I began my toilet the women of the village flocked in to see, Kurd and Armenian, alike filled with curiosity. When I got my hair twisted up in a hard and decidedly unbecoming knot on the top of my head, one woman made a wild grab at it, and I wondered if she were about to scalp me.

We escaped from this village about eight o'clock, and journeyed on until five, not even stopping for lunch. The road was up hill and down, with high mountains towering above on both sides. Little by little vegetation increased and before long we came to a wild mountain stream which danced along beside the road down to join the Tigris. Other mountain streams added their waters to it every little while, and along its banks were willows and English walnut trees. There is no green on the mountains about Van, and it was a most welcome sight to see the scrub oak and the cedar trees on the mountains as we passed along. Everything was so beautiful; and once the sight of a tiny meadow with the new wheat just coming up, a vivid green, and trees here and there, and the river in the middle, almost made me cry for joy.

(To be concluded)

## Missionary Letters

### TURKEY

After the earthquake in Harpoot and vicinity, Miss Emma Barnum writes, December 14, 1905:—

VERY slight shocks are still felt, but no damage has been done since the first one. The fear of the people has been pitiful, and their belief in the strange stories circulated most amusing, if it were not so sad as well. They had it one day that the American consul had telegraphed to Constantinople to have the earthquake stopped, and one of the most learned Turks sent over late one evening to ask Mr. Riggs when the next earthquake would occur. Another day there was a report that a telegram from Constantinople warned the government that the most severe earthquake would occur two hours after noon; so the women left their washing and house cleaning, or whatever they were doing, and fled to the hills with their children and spent most of the day there. When no earthquake came at the appointed time they gained courage to return to their homes.

Mr. Ernest Riggs and I spent an interesting day in Morinik last Sunday. That was one of the villages that suffered the most. The service was held out in the open air, and was attended by the whole village. Mr. Riggs thought there were as many as seven hundred. They were most attentive, and all seemed to feel so deeply grateful that their lives had been spared, even though their homes were ruined, and many spoke of it as God's voice calling them to repentance. We are praying that they may heed that voice.

Miss Barnum also tells of a tour in late autumn with one of her Bible women:—

It was the busiest season of the year for the housewives, when the heaviest preparations are made for the winter. In some places they were cleaning wheat, picking out the stones, and getting it ready to be ground; in others they were putting down meat for winter. It is cooked thoroughly, well salted, and then put into jars, with the melted sheep's tail fat poured over it. The streets were disgustingly gory, for the sheep were killed and skinned at the front door, with all the small children looking on, and the street dogs crowded about.

At other houses they were baking bread for the whole winter. All the neighbors had come in to help, and there was literally no place to sit down for the large, thin, flat loaves were spread everywhere to dry. Those who had finished all this heavy work were washing.

But in spite of it all we heard each pupil read, and we were usually able

to have a few earnest words with her, and often all the workers rested for a few minutes to listen to a few words from the Bible and a prayer.

In a personal letter Miss Blake of Aintab writes :—

We hear of a poor woman who lives in a place dug out of the ground, having a wall on one side, with holes for a door and windows but with nothing in them. The man from whom she rented the place had promised to put in glass and a door, but had not done it, and the poor thing said that after she had covered up her children with a quilt she had nothing for herself, so all she could do was to cry all night. She had not volunteered this information, but Mrs. Papazian had questioned her till she found it out. There can be no doubt that the poor must suffer greatly, with no fire, no warm clothes and no shelter, in weather where with our small stoves we can scarcely keep our own rooms up to sixty, and the north wind blows at forty knots an hour, and the water freezes in our pitchers. Everybody says it is an unprecedented "spell of weather" for Aintab. We always have some cold weather when the poor people suffer a great deal, but it is rarely so cold, and three days is usually the time limit.

It was proposed several weeks ago that we of the Anglo-American circle should not give each other any presents this year, but should put the money we should spend together and get some books for the bodvillies (pastors) of the Aintab station, twenty in all, many of whom have almost no books. Between us we got together money enough to send five books to every bodvilly, besides subscriptions to two religious papers for each, and are feeling highly elated over it. Half of the money we are going to take from our regular tenth, half is special. I thought I would tell you of it, because you ever see anybody who talks to you about the extravagance of missionaries, I want you to have material with which to answer them. One of the missionaries said the last time she was in America a woman assailed her along that line. She objected to the American shoes worn by the missionaries and to their Turkish carpets, which are cheap enough out here, and to the few weeks we spend in the mountains, and said we ought to give to our work. Also, a man was entertained by a Presbyterian lady in Beirut. At the time she had no servant, only a little girl to take care of her baby, so he did her very best to get him good dinners herself, and when he went home he wrote an article about the sumptuous fare of the missionaries, and "Why," he said "one missionary at whose house I stayed even had a little girl to take care of the baby." We all have servants, but they are expensive here, labor being the cheapest thing in Turkey, and if we dismissed them, and did our own work, who would teach the schools, and

superintend the village work, and take care of the sick people, and see that the poor are helped in the best way, and train native teachers, doctors and nurses, and provide homes for hundreds of orphans? You would think that every missionary ought to have half a dozen pairs of hands and feet and about a hundred brains.

The girls have their first vacation at their own Christmas. New Year's is the time when the people give each other presents, and we spent last Thursday evening getting ready little gifts for the thirty-two girls who board here. Testaments and handkerchiefs for the first class; nice little cotton work-bags with thread, thimbles, pin-balls and needles for the second class; handkerchiefs, hair ribbons and pencils for the third and fourth classes. Some of these things came in a box from America, some we got here in the market, and of course we shall remember all the native teachers, and our helpers in various departments. Perhaps some of the young people would like to send a box of little things which would help at such a time as this, also the colored Scripture texts that are given out to little children in Sunday school, old ones are very useful here; also scrapbooks for the children in the hospital to beguile the weary hours of getting well.

Mrs. Raynolds of Van, writing from Friedewald near Berlin, shows how her heart is in her work even in vacation:—

As we plan to be away from our work for only a year, and really need much of actual rest, it did not seem best to us to cross the ocean and spend four months of the year in actual travel without stopping.

Then too the German friends of our orphanage and work have been urging us to come here, and as the orphanage will pass entirely into their hands ere many years it seemed best for us to come here for consultation. Also we are anxious to study up various industries, that if possible we may open some work by which the orphans that have left and those that ought to leave, as well as the poor, may support themselves. I am getting ideas on rug work and also looking if I can find a market for the same as well as for Mrs. Ussher's lace work. Connection with some commercial house would be a great help to us. United States duties and customs are so high it almost shuts that door before us. Dr. Raynolds is looking up linen work, also good flouring mills, etc. This month he is seeking to find some way to bring the need of our orphanage of protection from Koords to the attention of the Emperor. As the orphanages are so largely German it seems only right they should have his protection, and as he is such a friend and advocate of the Sultan he might perhaps do something. . . .

The friends in Van and the people there are having a very trying time,

and it promises to be worse than ever before. Starvation stares thousands in the face and we are having great trouble to feed our orphans. The missionaries have \$4,800 worth of wheat, but the government has not allowed them to bring it into the city. There seems to be a great corner on wheat, and people are beginning to be sick for lack of proper nourishment. We are all so helpless only God can help. Will you not pray and ask the ladies of the Eastern Connecticut Branch to pray that God will in some way interpose for the salvation of the Armenian people, and that he will pour out his Spirit upon them and turn them unto himself in this time of great need. It is very hard to see such suffering and not be able to relieve it. I do not know whether an appeal for help will be sent abroad or not. Last year German friends sent us 1,239 Turkish pounds for relief alone, English, 1,042, and American but 200. I hope America will do better this year.

#### JAPAN

From a private letter from Mrs. Babcock (not a missionary) we extract :—

Of our own Board Dr. and Mrs. Pettee are such charming people, and with them is his cousin, dear Miss Adams. You know the story of her going into the slums, and the wonderful work she has accomplished. Really she seemed to me to have been wonderfully successful, and every dollar put into her work to have brought great returns. So that I am sure you women of the Boston Board must feel like saying yes to all she asks you for. She is so happy in her new building, and the way seems very bright for her work. . . .

The giving of money for special need is in many cases unwise. One should fully know the situation, and understand the use that will be made of the gift. I shall withdraw where I have given, and give directly to the Board; then a report is demanded, and funds can be divided. Several of the oldest and strongest men of different denominations told me that nine times out of ten it would do more good in that way. If those who secure money for missions at Northfield would turn it over directly to the Boards more good would result. I have been greatly interested, and much seems clearer to me.

Japan wants what Christian nations have, and if it can get this only through the Christian religion it may swing out under that flag. To me India is most pathetic, and the mission force is so small, the need so awful. Japan knows India is ignorant, and in the grasp of caste.

It is one thing to read of these countries, and quite another to see, to see more than one side.

## AFRICA

Mr. Ransom gives us a glimpse of Natal in November:—

It is raining. This may be a dry phrase, but it is music in the ears of many throughout this district. Not long ago came the news that the draught was broken in the Cape Colony and Orange River Colony. Now we are glad that there is hope of similar joy for Natal.

Poe wrote,—

“It was in the bleak November,  
When each separate dying ember  
Wrought its ghost upon the floor.”

There is internal evidence that Poe was not a South African. How far from bleak, how far from embers, how far from ghostlike is our November. The hills are truly beautiful now, with their exquisite shades of green. Yesterday I was delighted with the numbers of wildwood trees loaded with large white blossoms. The Natal lilies, the callas, the variegated compositae, and many other flowers are in full bloom. All along the native path, even in stony places, charming little wild flowers formed a constant escort. After these rains the bit of ocean which we see will vie with the firmament in its exhibition of blues and purples. Jupiter, Venus, Argo, and the Southern Cross are still “star singers” in the mighty chorus of the heavens. •

## INDIA

Word from Arruppukottai is most encouraging:—

The work of this station is increasing very fast. Statistics just in for year, 430 net gain. It is so difficult to man with workers without extra money. The boarding school children have all gone home for their Christmas vacation and the compound is very quiet without the 140 young people who are usually here. Of course the orphans, having no home, stay with us.

We are very happy in our progress this year. No startling events, but steady growth all along the line, so after deducting for deaths, removals to other churches and a loss to the Roman Catholics, when a renegade leader broke up a congregation and carried off forty people to the Catholics, we still have a gain of four hundred and thirty.



THE burthen of suffering seems a tombstone hung around us, while in reality it is only a weight necessary to keep down the diver while he is collecting pearls.—*Richter*.



## Items of Missionary News

THE Welsh missionaries of Madagascar hearing of the great revival in Wales, told the native Christians about it, and they pledged themselves to prepare and pray for a similar revival. As a result, quarrels were made up, and as far as possible, hindrances were removed. After a few weeks spent in this way God's presence and power was felt at a prayer meeting which led to the decision of eighty-three natives for Christ on the following Sabbath. Following this, waves of blessing swept over the gathering, and these are still spreading and deepening as they flow.

WORD comes of a wonderful outpouring of God's spirit in Madagascar. Hundreds are turning from their idols, throwing away the charms in which they have trusted, and coming to be conscious that they are children of an unseen and loving Father. Many have been baptized, and many more, already believers, have found a new spiritual life. A valuable feature in this movement is the ministry of women. In speaking, praying, visiting and winning souls they are to the front, and a great work is opening.

A PATHETIC occurrence in China shows the inadequate number of doctors there. A patient was successfully treated for cataract at the mission hospital in Hankow. As he returned to his home, forty-eight blind men gathered around him and begged him to lead them to the wonderful foreign doctor, so this strange procession of blind men, each holding on to the other's rope, walked two hundred and fifty miles to Hankow, and nearly all were cured; one who could not be relieved, received while in the hospital the better gift of spiritual sight.

OUT of fourteen million girls of school age in India only three in a hundred are in school, and these are almost all taught by missionaries. What a responsibility a knowledge of this fact throws on societies which, like ours, are engaged in the education of girls.

THE distress in the Madura district is increasing. There is indeed much suffering in many parts of the district, and many of the poor people are only too glad to get one meal a day. And the coming months are to see the trouble intensified rather than diminished.

"EVERY male member," writes a South African missionary, "goes regularly on Sundays to undertake voluntary evangelistic work, so that we are able in this district to preach at forty-nine villages every Sunday, as well

as at our head and out-stations." When will the Christians in America show as good a record?

THE railway from Suakin, an important port on the Red Sea, to Berber, in the heart of the Egyptian Sudan, was opened recently. This road will help much in developing the region. But the same open door which admits the legitimate trader, the tourist, the scientist and the missionary, also allows the drinkseller, the usurer and all kinds of greedy adventurers to find their way to the destruction of the people. What can we do to send the gospel for their blessing?

THE most wonderful chair in the world was brought from South Africa to England by a traveler. A native had seen chairs in a white man's house, and wanted one for his hut. Not knowing that they were made of separate parts, the ingenious and persevering African cut the entire chair out of a solid block of wood.

It is almost thrilling to read of a regular Presbyterian Synod being held in the very spot where John Williams and his companion, James Harris, were murdered by cannibal barbarians in 1836, John Gordon and his wife were murdered in 1861, and a brother of Gordon was murdered as late as 1872. Yet the Synod has recently met in Dillons Bay Church, Erromanga, New Hebrides, and was opened with prayer by Usuo, son of the man who murdered John Williams, who has been for many years an elder in the church. Two sons of two pioneer missionaries were present at the meeting. A translation of the Bible into another of the island dialects was reported as practically complete. The Synod will meet next year at Tonga, Friendly Islands, a group whose missionary history has not been so tragic as that of the New Hebrides.

"IN Porto Rico there are opportunities for reaching people on every hand with the gospel message. What are we to do about it? And in the United States the appeals that come to us are hard to resist. There is simply no limit to what we might accomplish if we had means."

LAST year eighty-seven thousand neglected children were placed under Bible instruction in the new Sunday schools organized in destitute places by the American Sunday School Union. Thousands of good books were distributed in homes and by the wayside, also more than twenty thousand Bibles and Testaments were placed in the hands of the needy. During the year one hundred and thirty-eight churches of different denominations grew out of Sunday schools organized by the Society, and more than eighty-three hundred conversions were reported.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### ENTERTAINMENTS FOR THE MISSION CIRCLE

BY H. S. L.

WHAT shall we give for an entertainment? A question upon which much may depend—the developing of effective energy in the children, the interesting of parents and people of the church in their work, and the amount of their gifts, for most mission circles have few resources beyond the annual entertainment, and depend upon its proceeds to fill their treasury. We would plead for a missionary character for the entertainment. It is as easy for children to “take a part” which teaches something of the conditions of life in mission lands or of an effort to uplift them, as to memorize any miscellaneous selection, and their simple learning and doing may sow seeds in their hearts for some future good harvest. The audience will be interested in the children whatever they do, and the opportunity is good to make money and telling appeals at the same time.

In one church the children’s entertainment takes the place of one of the monthly concerts and has come to be considered an important event in the church year. It consists of a short program given by the members of the mission circle, followed by a reception for their officers and a sale of candy and lemonade. Tickets are not sold, but a collection is taken. Other societies count on the tickets as the best means of income. A circle called the Morning Stars at their last entertainment had tickets printed as souvenirs, in the form of a five pointed star, and the leader gave a book of missionary stories to the child selling the largest number.

The simple entertainment, made up of recitations or dialogues, living pictures, music, and easy drills with mite boxes, dolls, or flags, is best adapted for small children, and of suitable material there is no lack. The *Dayspring* file is rich in appropriate bits of poetry and dialogue. Two good exercises are, “Dorothy’s Dream,” a Christmas entertainment in the December number, 1905, and “The Missionary Clock” in September, 1903. There is a book of “Selections and Suggestions” to be had at the Rooms for fifteen cents. Some of the exercises used at the May Festival

have been printed. "Some Stories My Room Told Me," "A Chinese Caller," and "Moving Pictures" of the children of India, are among the best. Costumes which add much to the interest both of the children and audience can often be improvised at small expense, or may be obtained from the Rooms in Boston for fifteen cents apiece and express charges. If a lantern and slides are available, an interesting and instructive entertainment can be arranged by having children give in turn short, bright descriptions of the pictures. (Of course these must be written for them to learn.)

Some excellent entertainments from other Boards are, "Little Lights," a candle exercise for children, to be had from *Over Sea and Land*, 133 Chestnut Street, Philadelphia, at fifteen cents a dozen; "How Some Dolls Came to Go as Missionaries" and "Mother Goose and Her Family as Missionary Workers" from the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 36 Bromfield Street, Boston, each ten cents and "Music from Foreign Mission Fields" from the United Society of Christian Endeavor, Tremont Temple, Boston.

## OUR WORK AT HOME

### Our Daily Prayer in May

THE work of the Foochow mission is carried on in five stations with 9 out-stations. The force embraces one teacher and seven ordained missionaries with their wives, 17 single women, four of them physicians, 91 native preachers, 131 native teachers, 47 of them women, 48 Bible women and 51 other native workers. Of its 88 churches 14 are entirely self-supporting and the membership almost reaches 3,000. More than 2,500 pupils are under missionary instruction, nearly one half of them girls. Nearly 23,000 patients were treated last year in the four hospitals and eight dispensaries. The Woman's Board cares for seven missionaries there, two of whom are physicians.

The girls' boarding school at Foochow joins a collegiate with a preparatory department and has also a number of little girls from the neighborhood as a practice school for the older students. Three Chinese gentlemen assist the other teachers. An article in LIFE AND LIGHT for July, 1904, gives facts and illustrations of this school. Miss Newton is at the head of the college with about twenty pupils, and Miss Alice U. Hall, who went out in

1904, is able already to give valuable assistance, though she must still spend much time in language study. Miss Garretson, who has had the care of the preparatory department with about 90 pupils, is in California, striving to regain the strength which failed under a burden too heavy for any one woman. Miss Worthley and Miss Osborne have the care of the Abbie B. Child Memorial School for girls at Diong-loh, a school with 30 boarders and about as many more day pupils. Many of these little ones have become Christians since they joined the school. Mrs. Peet and Miss Wiley are both at home on furlough. Miss Brown, who has done a blessed work in her kindergarten, is also here for her health. *LIFE AND LIGHT* for June, 1905, contains a sketch of her work with illustrations.

During last year 157 patients were treated in the hospital and 7,179 in the dispensary. Dr. Woodhull and her associate, Dr. Stryker, attend to this work, with the help of native nurses and also make many visits in homes. Mrs. Kinnear has taught music in the girls' college but is now in this country. Mrs. Hartwell, a widow since January, 1905, finds a home with her daughter, Mrs. Hubbard, and so keeps in close touch with the missionary work. Mrs. Hodous has much oversight of primary schools, besides the care of her own little son. Miss Hartwell has a hand in many things, Christian Endeavor, Sunday school, evangelistic work, and during the absence of Mr. Peet, the president, she has had great responsibilities in the college for young men. Mrs. Whitney assists in evangelistic work among the native women, a work with continually increasing possibilities. Mrs. Hubbard has supervision of the Bible women's training school and she draws close to the native women in many helpful ways. Mrs. Smith, new to the language, and with the care of her little one, finds ways to aid the work to which she gives her life. Dr. Smith treats both men and women in her dispensary, many of the patients coming long distances, sometimes fifty miles. She also visits homes, and combines evangelism with the healing wherever possible. Miss Chittenden has charge of the girls' school at Ing-Hok with about 30 boarders. She also makes arduous tours in the country about, where she meets many women who have never heard the gospel. Miss Woodhull is busy with varied work, care of day schools, evangelistic service in the hospital, and teaching the Bible women and station classes. The two sisters, Misses Bement, after years of strenuous labor as missionary physician and teacher, are on furlough. Mrs. Gardner finds most of her time taken with home duties. Mrs. Bliss, formerly Miss Borts, has care of the school at Shao-wu while Miss Bement is in this country. Miss Walker's duties are manifold. She has charge of the work among women, she teaches in the boys' school, she goes on tours, and relieves her father of many cares.

The North China Mission has 51 common schools with 570 pupils, 115 of them girls. Mrs. Roberts and Mrs. Sprague and their husbands are the only English speaking missionaries in the field of Kalgan, which has a population of about two million. They hold meetings for women in various villages, and make extended tours with their husbands, whose influence they greatly increase thereby. Mrs. Roberts has charge of a boarding school for girls with six pupils. Miss Jones holds station classes and goes touring; a letter from her in our April number shows some of her experiences. Mrs. Stanley, after nearly forty-five years of experience, is a guide to the younger workers, a cheer and comfort to many both American and Chinese. She works among the women and assists in the care of schools. Mrs. Perkins is triply busy, being at once a mother, a missionary and a physician, and she is diligent in all three callings. Mrs. Aiken adds to the care of her family of little children some teaching and evangelistic work. Miss Browne, our Miss Browne we like still to call her, is busy with that language study that faces all newcomers. Miss Lyons, also a new recruit, is stationed at Pang-chuang, where she begins happily a work of unlimited promise and importance. The American Board has 70 native preachers and about 3,000 native church members in its North China Mission.



## Suggestions for Auxiliary Meetings

### TOPIC FOR MAY—CONGREGATIONAL WORK IN SOUTH AFRICA

To understand properly our work in South Africa to-day we must be a little historical, and leaders will find much help in the History of the American Board Missions in Africa recently prepared by Dr. Judson Smith; price 20 cents. It will be easy for someone to put on a blackboard a map of the region where our workers are stationed—the American Board Almanac for 1906 contains a good one,—and to write also the list of the missionaries with their stations. The pamphlet published last year, Men and Women of the American Board Missions in Africa (price 25 cents) gives sketches and portraits, and *LIFE AND LIGHT* for January, 1906, gives recent statistics of the Zululand Mission.

*LIFE AND LIGHT* for February, 1902, April, 1903, November, 1905 contain articles and interesting letters descriptive of life and work in Zululand. Also much material is given in the number for April, and on pages 199-208 of this magazine. Let us not leave this study without earnest prayer for the missionaries and the people for whom they work.



THE Semi-Annual Meeting of the Woman's Board of Missions will be held at the South Church (Campello), Brockton, Mass., Tuesday, May 22. Sessions at 10 A. M. and 2 P. M. Basket collation. Train leaves Boston for Campello Station at 8.43 A. M.

# Woman's Board of Missions

Receipts from February 18, to March 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*laine Branch.*—Mrs. J. S. Wheel-  
Treas., Bangor House, Bangor.  
Aux., 50; Dexter, Cong. Ch., C.  
2.30, 62 30

## NEW HAMPSHIRE.

—Friends, 20 00  
*phire Branch.*—Miss Elizabeth  
kett, Treas., 69 No. Spring St.,  
l. Concord, First Ch., "Cheer-  
kers," 3; East Sullivan, Union  
h., Mrs. R. E. Davis, 2; Exeter,  
; Hampton, Aux., 47.50; Keene,  
ng. Ch., Aux., 13; Newington,  
50, 91 00  
Total, 111 00

## VERMONT.

*Branch.*—Mrs. C. H. Stevens,  
St. Johnsbury. Bakersfield, C.  
1; Franklin, Aux., 2.16; C. E.  
Newport, Aux., 10; Pittsford,  
c., 3; South Hero, Mrs. Henry  
n, 1; St. Johnsbury, North Ch.,  
32, Round Table, 30, South Ch.,  
1.40, Miss Dorothy Fairbanks,  
lingford, Aux., 28; Waterbury,  
1.25; Wilmington, C. E. Soc.,  
ndoor, Aux., 5, 138 52

## MASSACHUSETTS.

7 00  
40  
*nd Woburn Branch.*—Mrs. Mar-  
Richardson, Treas., Reading.  
on, Aux. (25 of wh. to const. L.  
Everett S. Emery), 75, 75 00  
*Branch.*—Mrs. Charles E. West,  
23 South St., Pittsfield. Great  
ion, Aux., 1; Hinsdale, Aux.,  
ousatonic, Aux., 12.35; Lee, A  
165, A Friend, 135; Pittsfield,  
h., Aux., 30.57. Less expenses,  
363 03  
ffering at public meeting,  
1906, 188 53  
*th Branch.*—Mrs. Wallace L.  
Treas., Bradford. Haverhill,  
h., S. S., 1.20, 1 20  
*th Branch.*—Miss Nannie L.  
Treas., 23 Washington St. Never-  
n, First Ch., Aux., 30; Swamp-  
rst Ch., S. S., 6.25, 36 23  
*e Co. Branch.*—Miss Harriet  
land, Treas., 3 Paradise Road,  
pton. Amherst, Aux., 37,  
th Century Club, 55; Amherst,  
ux., 25; Northampton, Edwards  
t., 15.15, 132 15  
*Branch.*—Miss Mary E. Good-  
sas., South Sudbury. Welles-  
- (Th. Off.), 49, 49 00

*Norfolk and Pilgrim Branch.*—Miss Abbie  
L. Loud, Treas., Lock Box 53, Wey-  
mouth. A donor, 20; Brockton, Porter  
Ch., Aux., 30; Milton, First Ch., C. E.  
Soc., 10; Sharon, C. R., 4.08; Stoughton,  
Aux., 5; Weymouth Heights, Aux., 30;  
Wollaston, Aux., Add'l Th. Off., 20.50, 119 56  
*North Middlesex Branch.*—Miss Julia S.  
Conant, Treas., Littleton Common.  
Harvard, "Willing Workers," 5; Shir-  
ley, Miss'n Cir., 7.50, 12 50  
*Springfield Branch.*—Mrs. Mary H. Mitch-  
ell, Treas., 1078 Worthington St., Spring-  
field. Holyoke, First Ch., C. E. Soc., 10,  
Jr. C. E. Soc., 15, Second Ch., Aux., Th.  
Off., 74.12; Indian Orchard, "Willing  
Helpers," Aux., 15; Southwick, Aux.,  
Aux., 22.61; Springfield, South Ch.,  
Prim. Dept. S. S., 5; Three Rivers, Un-  
ion Ch., C. E. Soc., 5; West Springfield,  
First Ch., Aux., 4, 150 73  
*Suffolk Branch.*—Miss Mary L. Pelkey,  
Treas., 30 Mt. Pleasant St., North Cam-  
bridge. Allston, Aux., 33.42; Auburn-  
dale, C. E. Soc., 15; Boston, Berkeley  
Temple, Sunshine Club, 9, Central Ch.,  
Aux., Mrs. E. C. Moore, 50, Old South  
Ch., Aux., 235, Union Ch., Y. L. Aux., 37.27;  
Brookline, Harvard Ch., 150; Cambridge,  
Pilgrim Ch., Y. L. Aux., 10; Dorchester,  
Pilgrim Ch., Aux., 10, Romey Ch., C.  
E. Soc., 5, Second Ch., Aux., 10; Frank-  
lin, Aux., 13, Y. L. Soc., 10; Jamaica  
Plain, Central Ch., Dau. of the Cov., 20;  
Newton, Elliot Ch., "Helpers," 20.61;  
Newton Centre, First Ch., Ladies' Soc.,  
130; Newtonville, Aux. (prev. contri. to  
const. L. M.'s Mrs. J. T. Stocking, Miss  
Alice S. Barton, Mrs. G. H. Wilkins,  
Mrs. Arthur P. Felton, Mrs. Henry F.  
Ross, Mrs. William T. Rice); Roxbury,  
Immanuel Ch., Aux., 27; Walnut Ave.  
Ch., Aux., 47.50; Waverley, Aux., 16.11;  
Wrentham, C. E. Soc., 5, 903 91  
*Winchester.*—Do-Something Band, Mrs.  
C. A. S. Dwight, Pres., 5 00  
*Worcester Co. Branch.*—Mrs. Theodore  
Nye, Treas., 15 Berkshire St., Worcester.  
Gardner, Aux., 50; Holden, Aux., 25;  
Oakham, 5; Petersham, Mrs. Elizabeth  
B. Dawes, 100; Webster, Aux., 3;  
Worcester, Park Ch., Extra-Cent-a-Day  
Band, 5, Plymouth Ch., Aux., 22, Union  
Ch., Aux., 35, 245 00  
Total, 2,289 24

## LEGACY.

*Ware.*—Mrs. Miranda H. Lane, by Lewis  
N. Gilbert and Mary H. Gilbert, Extra., 100 00

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J.  
Barnefield, Treas., 99 Summit St., Paw-  
tucket. Pawtucket, Park Place Ch., Jr.

C. E. Soc., 2; Providence, Beneficent Ch., Beneficent Dau., 10, Park Side Chapel, 5; Riverpoint, Wide Awake M. C., 2; Slatersville, C. E. Soc., 5, 24 00

## CONNECTICUT.

**Eastern Conn. Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Aux., A Friend, Easter Off., 1; Colchester, C. E. Soc., 5; Greenville, S. S., 10; Lisbon, Aux., Easter Off., 8.10; Montville, Ladies, 8; New London, First Ch., Aux., 28; Norwich, Park Ch., Aux., Mrs. George D. Colt, 30; Preston City, Aux., Th. Off., 4.50; Taftville, C. E. Soc., 4; Thompson, S. S., 5, 103 60

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Burnside, Aux., 5; Coventry, Aux., 17; East Windsor, Aux., 21; Granby, South Ch., C. E. Soc., 5; Hartford, First Ch., Aux., 20.40, Park Ch., S. S., 30; New Britain, Miss Mary L. Stanley, 30; Terryville, M. C., 5; West Hartford, Aux., 35.50, 168 90

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 300, Miss Ogden, 40; Chester, Aux., 18.50; Greenwich, Aux., 14.75; Haddam, Aux. (with prev. contri. to const. L. M. Mrs. Fredrick W. Towle), 8; Higganum, Aux., 5; Kent, M. C., 3; Middletown, First Ch., Aux., 21.45, South Ch., Aux. (prev. contri. to const. L. M. Mrs. Orrin E. Stoddard, Miss Ella S. Sheldon), Naugatuck, Aux., 50; New Canaan, Jr. C. E. Soc., 5; New Hartford, Aux., 4.55; New Haven, Ch. of Redeemer, Prim. S. S., 5, Grand Ave. Ch., Aux., 92, United Ch., P. S. A. Aux., 25; North Woodbury, C. E. Soc., 20; Norwalk, First Ch., Aux. (to const. L. M. Mrs. William R. Smith), 25, S. S., 44; Portland, Aux., 5; Prospect, Gleasons, 4; Ridgefield, C. E. Soc., 10; Saybrook, Aux., 31.68; South Britain, "Wide Awakes," 9, C. E. Soc., 5; Stamford, First Ch., Y. L., 10; Stratford, Aux., 40.06, S. S., 35; Torrington, Centre Ch., C. E. Soc., 15; Wallingford, First Cong. Ch., 25; Washington, C. E. Soc., 8; Waterbury, First Ch., Aux., 123.65, Second Ch., Prim. S. S., 10; Westchester, Aux., 3.50, C. R., 1.15; Winsted, First Ch., Aux., 29.50; Woodbury, First Ch., Aux., 10.50, C. E. Soc., 20, 1,208 32

Total, 1,480 82

## LEGACY.

**Old Lyme.**—Mrs. Harriet H. Matson, add'l by Charles A. Terry, Extr., 1,000 00

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**Brooklyn.**—J. R., 25 00  
**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Binghamton, First Ch., Aux., 40; Brooklyn, Lewis Ave. Ch., Aux., 50, Tompkins Ave. Ch., Aux., 30; Willoughby Chapel, Home Dept. S. S., 33; Buffalo, First Ch., Inasmuch Circle, 7.55; Canandaigua, Aux., 65, Misses Rice Band, 5, Alice Band, 5; Flatbush,

King's Guild, 6; Greene, C. E. Soc., 5; Java, Aux., 4, C. E. Soc., 2; Lockport, East Ave. Ch., C. E. Soc., 19; Middletown, First Ch., S. S., 10, North Ch., Jr. C. E. Soc., 2; New York, Christ Ch., Aux., 27.20, Manhattan Ch., Aux., 26, Pilgrim Ch., Aux., 46; Oxford, Aux., 26; Patchogue, C. E. Soc., 5; Phoenix, Aux. (with prev. contri. to const. L. M. Mrs. T. A. Waltrip), 13.69; Poughkeepsie, Aux. (to const. L. M. Rev. John Simpson Fenman), 25; Pulaaki, Aux., 15; Richmond Hill, C. E., 5; Rodman, Aux., 20; Rutland, Ch., 7.50, Aux., 7.50; Saugerties, Sunbeam M. B., 5; Syracuse, Plymouth Ch., Aux., 85; Walton, Aux., 23; West Bloomfield, C. E. Soc., 5; West Winfield, S. S., 30. Less expenses, 83, 571

Total, 596

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Mission Club, 50, Mt. Pleasant Ch., Aux., 25; Fla., Daytona, Aux., 15; N. J., Glen Ridge, Boys' M. B., 15; Newark, Belleville Ave. Ch., Aux., 38.50; Upper Montclair, C. E. Soc., 20; Westfield, Aux., 75; Pa., Scranton, Plymouth Ch., W. F. M. S., Th. Off., 9.50, 248

## FLORIDA.

**St. Petersburg.**—Missy Soc., 10  
**W. H. M. U.**—Lake Helen, Aux., 20

Total, 30

## CANADA.

Cong. Woman's Board of Missions, 1,038 1

## CHINA.

**Tung-cho.**—Woman's C. E. Soc., 30 0

Donations, 5,773 1  
Specials, 275 4  
Legacies, 1,100 0

Total, 7,149 1

## THE MRS. W. F. STEARNS MEMORIAL FUND

**Dover, N. H.**—By Miss Elizabeth C. Sawyer, Treas., 500 0

Established by former pupils of Mrs. Stearns' School, Amherst, Mass. The income to be used for the support of a pupil in the Girls' School, Ahmednagar, India. In case this school is disbanded the income is to be used for educational work in some other school in India, and in case all educational work in India is given up, the same is to be used for educational work under the care of the Woman's Board of Missions in some other country.

## TOTAL FROM OCT. 18, 1905, TO MARCH 18, 1906

Donations, 36,061  
Specials, 2,006  
Legacies, 7,230

Total, \$45,297



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## INDIA

From the report which Rev. J. C. Perkins sends of Aruppukottai Station, we extract the following :—

WE have two illustrations in this station this year of the truth of the thought that there should be no such word as “fail” in the vocabulary of the Christian. For twenty years there has been work carried on in a near village with little or no result. The people of the place were so bad and crimes were so frequent that the place was called Sodom by the Christians of this station. The police and other authorities had done their utmost to stamp out crime, but little or no success had attended their efforts. The missionary thought, too, that enough had been done, that it was a waste of time and money to try longer, and that the time had come for us to shake off the dust of our feet on that village and commence work where there was more hope and less crime. But at this juncture a donation was received from a lady in America who had heard of the village, and who expressed a strong desire that work be rigorously pushed in that place. So a catechist and Bible woman were sent to work among the people. During the early part of the year a young girl, the daughter of the only family of Christians in the place, finished her course at our boarding school, and went home a decided Christian. A young man wanted to marry her, but she refused, saying that unless he became a Christian she would not marry him. Later he became a Christian and the marriage took place. She so influenced her husband that he persuaded his father that Christianity was the one true religion, and the father with his family a little later became Christian. Then the father and the son, with the help of the catechist and Bible woman, influenced several other families ; so that now in that village, where we were on the point of giving up the work as utterly hopeless, we have a

congregation of over fifty souls, and with the immediate prospect of getting many more, as the head man of the caste has become a Christian.

They are a well-to-do, respectable class of people, and have come to Christianity with no false motives whatsoever. The young man may have been influenced by his desire to marry the Christian girl, but those who have joined as the result of the influence of the young man and his wife and work of the helpers there, as far as we have been able to find, have not a single motive.

In another village a similar state of facts may be found. For many years preaching was carried on there, and as it was so near this village received more than its due share of attention. But there was not the slightest movement on the part of the people towards Christianity after many years' work, and finally the helpers ceased to go to the place, and I do not believe anyone has preached there during the past five years.

Last year fifty of the people came to the Mandapasalai pastor and said they wanted to become Christians. We suspected that they had some worldly motive, and while receiving them we did not register their names on our rolls. Several months passed, and we found that they had no motive beyond the fact that they thought the Christian religion true and concluded it would be wise to join it. There was no conviction of sin, and no accurate knowledge of Christ or what he had done for them, but a general idea among themselves that they would profit both in this world and in the next by becoming Christians.

Of course we did not send them back to Hinduism because they knew a little of Christianity, but received them into the great nursery of the church, and they have been regular attendants on the services of the Mandapasalai church ever since. The above represent a class of people to be found in this vicinity, who, restless and dissatisfied with their spiritual condition, are convinced that Christianity is superior to what they have, though they may not understand all its tenets, and not a few of whom frankly confess that "it is not only a good religion" (to use their own words) but that it will be the religion of the future. As an elderly man said rather sadly "Yes, it is true, and my children will all accept it in time, and other Hindus, but I am too old to change. I will remain where I am."

But it is not to be inferred from the foregoing that opposition is dying out and that the majority is losing faith in Hinduism. Persecution is still persistent and oftentimes furious. It was only yesterday that a little band of new Christians came to the missionary's bungalow and begged him to do something to ward off the impending storm that seemed sure to break over their heads. They belong to the poorer and weaker castes, and the

conversion to Christianity a short time ago has infuriated the Maravas of that village. It is largely a Marava village, and the people who became Christians are their servants, working their fields for them and standing ready to render any service needed.

The Maravas say, "What, do you dare to become Christians; you who have been our slaves for generations? This is a Marava village, and we will have no Christianity here. Leave Christianity or leave this place; if not, look out for your houses, your cattle and your crops."

They had already run off some of the cattle of the Christians, and probably now as I write are destroying some of their crops and will ere long set fire to the houses. It seems most trying and unrighteous that a man cannot be allowed to follow the leadings of his own heart as to what religion he shall belong to. But in these places, far removed from the chief officials' eyes and immediate notice, and with an abundance of false testimony always at hand and easily procurable, and with corrupt petty officials ever ready to side the highest bidder, it seems impossible to get justice, and "might is right." I felt indignant and yet powerless, for I knew not what to do to help them, and I looked at the poor fellows whom we had urged to come out as Christians with great sympathy and pity, and wondered if I could stand under similar circumstances all that they will be required to stand.

Another instance shows the trying situation in which some of our converts find themselves when about to be baptized. There is a young man of high caste, of a wealthy and influential family, who has become a sincere believer in the Lord Jesus. His uncle is the principal official in his native village and the young man is in a situation of great comfort and affluence; as he is versed in the Hindu sastras, when he speaks at our meetings or in the discussion with Hindus on the street he is a better defender of Christianity than many of our catechists. His family, though regretting that he is so interested in Christianity, as he is not baptized make no great objections to his occasionally associating with Christians or even defending Christianity at the expense of Hinduism. But he knows, and we know, that the day he receives baptism a fiery persecution will commence. At a recent administration of the Lord's Supper in his village at which he was present the pastor asked, "What shall we do? If we press him to be baptized he will be turned out of house and home at once; and how will he live; on the other hand, if we do not press him, have we done our duty?" It was a hard question, and I felt that it was an easy thing for us to tell him to "be baptized and suffer;" whereas, if we had had to be thrown out by family and lifelong friends and acquaintances when we confessed Christ, we would not have been so eager to confess him.

Still, it seemed too dangerous to tell him to wait, so I said to him, "feel for you deeply and know how much you must give up and suffer, and if I were sure that you were to live on for a time I would not urge; but dare not take the chances, and must urge you not to wait longer." He looked wistfully at me, and seemed to long to confess Christ, but though I remained at all the services he could not take the step; and now, though a cleaner, brighter and better Christian at heart than many who have been baptized, he still remains unbaptized.

He has not turned away from us as the rich young ruler did from Christ, making what is known in history as the "great refusal." He still comes to the bungalow, still defends Christianity, still associates with Christians but he is still in the eyes of his people a Hindu and not a Christian. He represents a number of young men about whom it is most difficult to decide what to do. They are cast off by their relatives, and they have not been trained to do any manual labor as they are of high caste and excellent social condition, and they are too old to go to our educational institutions. The mission cannot support such men, even if such action were deemed advisable, and they can give employment to only a few, and even to these only after some training. In the case of several the only alternatives seem to be to stay and starve or become a lonely wanderer in other districts, out of the reach and influence of their relatives, in search of employment.

We wish we could write of evidences of the presence or the coming of the revival spirit, for which all are longing and praying, but we cannot, further than to say that a deep conviction of individual powerlessness and nothingness in the prosecution of the work has taken possession of the missionaries and some of the leaders of the work in this station. Perhaps the first step on the part of the Holy Spirit in using a man is to bring him to a thorough conception of his own littleness. We might add that another sign of the Spirit's coming or presence is the fact that on the itinerary recently held at the Aruppukottai pastorate crowds seated about us in the moonlight listened to our preaching, giving us close and careful attention.

There was no disturbance, no indifference—which is oftentimes harder to bear than active opposition—and no defence. It seemed as though some of the audience were waiting for some one of their number to arise and tell them what to do in order to become Christians. A part of our audience did rise and say, rather impatiently, and yet regretfully: "It is no use; we could not live if we became Christians and tried to keep its laws. We have simply got to lie and steal if we are going to live. In fact we have got to go and steal to-night, after you go, fodder for our cattle from some of the fields about us."

It seemed as if they had been impressed with the picture of Christianity and what it would do for them, and yet felt so bound by their old life and habits that they felt it useless to try to break away from the chains that held them.

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## A Visit to Foochow, China

BY EMILY D. SMITH, M.D.

I STARTED for Foochow on Monday morning, November 6, with my two servants and teacher, the Smiths' amah, who was going home for a few days, and three other women whom I was taking to the annual meeting. As we wanted to get to the place where another woman would be waiting for us, and farther down where the amah would get off, we got an early start, leaving the boat landing (a sandy beach) at 9.30 promptly. At 11.30 we were still in sight of the house, not half an hour's walk from it, with the boat stuck on the stones. The water was so low that it was difficult to "find the road" where the boat would not "stick." The boatman had put a lot of wood on the boat (which he had no right to do, as I had rented the whole boat), and in order to get the boat off the stones several bundles of the wood had to be dropped into the water temporarily. Two or three of the bundles became loosened and the wood drifted down river, and the "boat lord," with his brother and his brother's young wife, went scrabbling around in the water trying to catch the pieces of wood as they floated around. After the boat was light enough the two men literally lifted it off the stones, and it was off down stream as soon as the wood was reloaded. It was good discipline for patience, and we managed to keep cheerful, though we knew our plans for the night could not be carried out.

The men took off several bundles of wood at a village further down and left them there, and we breathed easier, but immediately stuck again, and we were nearly an hour getting off again. More wood was left at another village (it was funny by that time), and then we went ahead without further trouble. It was half past four when we reached Gahliang, and I had only time to run up to the chapel to see Miss Chittenden and return immediately. Miss Chittenden came back to the boat with me in order to prolong the time for a chat, and we pushed off at once.

It was midnight when we reached the place where we were to meet the preacher's wife, but it seemed foolish to call for her at that time of night, but in the moonlight the boatman poled the boat on down to Sujie, the station where the amah and my cook were to get off. It was two o'clock and cold, and the amah was tucked snugly in bed on the bottom of the boat and I said it was a pity to get her up. The boat might wait till daylight I thought, but the boatman said wind and tide were in our favor and he did not want to delay, so the old lady had to get up and trudge off a mile inland to her home. My cook went to the same village, so they went together.

Before they left the officer from the customs station came down to see what we had on board. I said we had a very precious cargo, and I thought when he heard my foreign brogue he would be content and not look in. But he meant to do his duty, so he pushed up the front part of the boat top, which we had dropped down to better protect us from the cold, and thrusting in his paper lantern, suspended on a long stick, proceeded to look for dutiable goods. All he saw was five rolls of bedding, with a woman's head visible at the end of each roll. Two on the "shelf," two on the floor, and one, myself, on a low canvas cot, made up the number. He seemed satisfied with the inspection, and again the curtain was dropped. After the amah and the cook left we pushed off again, and while the boatman poled us along the rest of us slept till daylight.

It was scarcely eight o'clock when we reached the landing where my chair was to meet me to take me across the island. The women were to stay in the boat and go around the island, reaching a landing much nearer Ponasang, thus saving chair hire or a long walk for them. I left my coolie in charge of the women and the things on the boat, and my teacher and I got off at "Round Edge Corner," with my load of clothing, "my dress suit case," as it were. My chair was to be sent from Ponasang to meet me, but as it had not come we bargained with a man to carry my load, and I started to walk with my teacher. We had not gone far when we saw the chair men carrying my "foreign chair" zig-zagging across the plain. It would be hard to tell whether they were coming toward us or going away from us, but finally we met, and I was soon in, and the procession started.

Hoh-nieng, my teacher, could not keep up with the rapid pace of the chair and load bearers, so at a wayside restaurant he said good-by to me, and I left him to come along more leisurely. It was not eleven when I reached the compound at Ponasang, so I had plenty of time to get ready for dinner.

Miss Newton and Miss Hall live together in the new house connected with the girls' college, and it was with them I stayed until Wednesday, November 15, when I went into the city to stay over night with Dr. Stryker

The annual meeting was the most blessed and helpful one. Mrs. Hubbard and I looked after the women who attended. About forty different ones stayed in a native house on the site where the new hospital is to be built by Dr. Kinnear. There were about twenty-five there all the time, and during the day many more came from the city and surrounding suburbs, most of whom had their dinner with the others.

The women had to be cared for like children, if they were going to get the most good from the meeting. They all seemed to enter into the spirit of the meetings, and it seemed that not one went away unblessed. A number testified to new visions of Christ and his work and their own responsibility for the salvation of souls. Two evenings, instead of attending the meetings at the church, we had just the women together. Miss Newton led one meeting, and Miss Chittenden, who came down for the last day, led the other. There was much real heart searching done at those little meetings, and many heartfelt testimonies given. During one season of prayer several prayed at once, and the Spirit's presence was very manifest. This series of meetings is said by many to be the best in a spiritual sense that have been held in Foochow for many years. It is just one of the many manifestations that God is giving us that he is beginning to answer the prayers of his people in this province for the salvation and enlightenment of Fukien Province. Pray for us and with us that everyone who knows him may lead other souls to him.



Miss C. S. Quickendon writes from Aruppukottai, Madura District, South India, February 12, 1906:—

WE have had a very bright and happy year as regards converts—here and there one all over our station: a farmer and his family; a merchant and his wife and son in one village; in another village several families, among whom is one bright boy named Krisnam. He came to the board-

ing school last year but only stayed one term, then did not return and I did not think that he had gained much. However, the seed was sown and the catechist in his village has reaped the reward, for though his father still remains a Hindu, he is a very bright, true Christian, and only fourteen years old. He was so eager that his little sister should come to school that when I went to the village last week I succeeded in getting the father's consent and brought her back with me.

In our boarding school there has been quite a revival; several boys and girls have been converted, and many others greatly changed. Three boys and seven girls are to unite with the church next month and sixteen children joined the Christian Endeavor Society this week as active members and all seem so happy.

Among our helpers, too, there is new life, especially noticeable in our Aruppukottai native helpers. Another Hindu woman was baptized and received into the church last Sunday, the result of Nachrammal's (Bible woman) work, and I think Sunnammal (Bible woman) had a good deal to do with the coming of the two families mentioned on the first page of my letter.

Last week I went to visit the Bible women in Pommaikottai-karisakulam, Neeravi and Perunalai. Those villages are seven, seventeen and twenty miles from Aruppukottai, so it took five days to visit the three places. I slept one night in each place, getting my meals where I could sometimes by the roadside. In Pommakottai and Neeravi it was harvest time, and the women are mostly very poor, so that they work in the field all day and it is only at night after they come home tired and have cooked and eaten their evening meal that they have time to sit down and listen to us, or come to a meeting, but often the Bible woman will follow them to the fields and try to teach them something while they work. Just now owing to the lack of rain, many are suffering and they say that some of the people are digging up the ant hills in the grain fields in order to get the grain that the ants have stored up, which they cook and eat. They told me they sometimes get nearly a quart measure from one ant hill.

In Perunalai, where our new Bible woman, Mariammal, is at work, we have a different class of women. They are mostly from the wealthy classes who do not allow their women and young girls to go out; so they are shut off from all chance of hearing the gospel unless a Bible woman succeeds in winning her way into the house. This Mariammal has done and I went with her to see some eight or ten bright young girls and women of fourteen to twenty and a few older ones whom she was teaching. She is doing a very good work and I was much pleased with it.



I should like you to pray especially for the Bible women's work in and near Aruppukottai, for having had two converts baptized recently—one in December and one last Sunday—there is some persecution. Valli is the last convert. Now she has taken the name of (peace) Samathanam, in Tamil. The Bible women are forbidden to go to her house now by the relations. They say several young men are ready to beat anyone who comes, but Samathanam is very brave herself. She came to church again yesterday and she insists on being allowed to, though her friends object.

This evening a boy of fourteen came and begged to be taken into the boarding school. He has heard the truth through Paripuram, Bible woman, who teaches his sister, and he says he wants to be a Christian, but alas! we had to send him home for we could not take him without his father's consent.

Last month Mr. Perkins, Dr. Harriet Parker and I went out for another ten days' itinerary and we had a real good time. We had five camps, a half a day to a day's journey apart. We started out on the twenty-third of January, reached Mandapasalia at noon. A few people were there before us and while our breakfast was being prepared and we were unpacking our few necessary articles—as cot, chair, etc.—the crowd gathered and within an hour of arrival we had eaten and set to work. First, we had a very good meeting with the people, then Dr. Parker began seeing patients and our hands were full, but our native helpers kept up the singing and preaching at a little distance until dark, when we stopped work, but only to begin again as soon as we were up in the morning, and oh! what crowds came. We had arranged to move on to the next camp at noon but could not, and at 2 P.M. when we were obliged to stop in order to reach the next place that night we had to leave with heavy hearts, for there were more than one hundred people who had gathered while we were eating and packing up to go; and on the road we met two carts full of people coming to us. But happily we persuaded them to follow us next day. Dr. Parker saw and we did our best for 284 sick people in that first village. In Perunalai the crowd was not so unmanageable and the people much more attentive to the preaching. We were there one whole day and Dr. Parker treated 194 patients. In Sevalpatti another 136 obtained her help, and then being Saturday evening we went on eight miles to a hut on the seashore where Dr. Parker and I thought we would spend a quiet Sunday, but even there a few people found us and on Monday we started off on an eighteen mile journey across country to Sengotampetti, a village where as far as Mr. Perkins knew, no white doctor had ever been. Here we had the hardest day of all. From early morning to 9 P. M. an eager crowd pressed one upon the other.

When we stopped for the night the number seen was 280 (or more) and in the morning while the men were taking down the tent to move on, you might have seen Dr. Parker, her dispenser, Koilpillai, and myself all sitting around the medicine boxes under a big banyan tree trying to do something for thirty or forty people who hemmed us in on all sides, clamoring for medicine, and in all, the names taken amounted to 335 in that camp alone. Our next and last camp was in an ideal place among a group of big trees which gave shade to us and the people; and all day long we could look round and see little groups of people gathered round a catechist, or seated round a Bible woman who had a Bible picture spread out beside her on the ground. Mr. Perkins had his monthly meeting for the catechists in his tent near by, so a number of workers were present and each took a turn in the singing and preaching. Two hundred and fifty-two patients were seen and at 7 P.M. we had finished, so walked across the fields three quarters of a mile to a new church in Poonalaipetti, where Mr. Perkins conducted a communion service. We enjoyed it and it was such a nice finish to our tour. With a few odd people here and there counted in, Dr. Parker treated 1,222 patients on that tour, and that they appreciated what she did for them is seen by the fact that when I went through some villages near where we camped last week, the people asked if I had not brought any medicine and "When will the doctor come again?" and some spoke of benefit received.



Under date of January 3, 1906, Miss Vaughan writes of her trip to the village about Hadjin:—

It is now nearly two months since we returned home from the village trip. As Dr. Hess probably wrote you, she started out with Mr. Mart and myself and saw a great many sick people, but journeying is extremely hard for her, so she turned back and made the journey home more slowly—

The village schools were really better than I had expected, for the teachers had taught before, and they were thoroughly in earnest.

In Tashju, Vartier is doing good work. In the morning she teaches in the school, which is held in the church, and in the afternoon she goes to the Bible woman to the homes, and the preacher has charge of the school. When we went there we found that the only books the children had were some Greek primers (this is a Greek village). There was no blackboard, no Turkish books, nothing. But in spite of all these disadvantages the teacher kept the children interested, and eager to learn new things. She gives two or three short Bible lessons each day and was teaching them

When one remembers that most of her twenty-five or thirty pupils from Orthodox Greek families one wonders how far the influence may

We had a blackboard made, gave her some patchwork pieces, s and thread, so that she might teach sewing—a little known art in villages—and later sent her a number of text-books, so we are anticipating good results from this year's work.

Surumze we have the same teacher again. She is doing good work, ys that eleven of her pupils have become real Christians, because they ly say they are Christians, but their lives, both in school and at home, angled. A very good proof, isn't it? A family in Tashju want her ir son, and, though we had hoped to send her to college, we are about g to waive our claim, as she would go into a Christian family and have portunity of doing possibly a better work than in any other place, for is in need of earnest young people more than any other place in our

our home all the little girls (our baby is seven) have "house mothers" ee that faces and hands are clean, hair is combed and that the clothes ended properly and kept in order. I can see what a help this must be girls when they are married, but I also wish that in some way they be trained how to care for their babies. A native physician told me out sixty per cent of the babies died and of the other forty per cent half had life-long diseases fastened on them in childhood. I am not sed at this, my only wonder is that as many live as do; and they are ted even more in the villages than here in the city. So I want as as possible of our girls to go back to their homes in the villages and n what they have learned.

Dikmeh we found our Bible woman doing good work, and as her ter is old enough to care for the little home, she can give all her time work. This is the last place opened up in our field and it is very sing. Mr. Martin received eight into the church in the spring and is fall. They are anxious to have a school opened there next fall for rls, and I think we must, if any arrangement can be made for room. ere all sitting on the floor one afternoon, listening to a talk from Mr. i, when the doorway was darkened by cows—they came in and o their corner, then the donkeys came and went to theirs, and when ather is a little colder, the goats and dogs will follow.

(Miss Vaughan and Mr. Martin) were gone thirteen days, and of even were spent in the saddle, and we had all kinds of weather from arm and pleasant to rain and snow; and all kinds of roads, but on Joffing's Snowball I am not a bit nervous, for he is so sure-footed. I

gained a much clearer insight into our village work, and am sure the re-  
 did me a great deal of good, so I feel that the trip was altogether profitable

One day I stopped in a little yard to speak to a mother and her daughter  
 In this out of the way village, Karakeoy, strangers are a great curiosity and  
 they were interested in everything about me—my clothes, my shoes, and  
 especially how I made my hair stay up on my head. Soon little boys and  
 middle sized boys came trooping into the yard to see the "hanum" (lady)  
 By and by the Gregorian teacher came after his flock, for it seems they had  
 all run away from school during the recess.

*Christmas, 1905, in Hadjin.*—Mrs. Giese, daughter of the founder  
 Tillotson College, became interested because we had taught at Tillotson, and  
 sent us a box of presents, so there was a gift for each one. For the first  
 time the church decided to keep December 25 as Christmas, so we were  
 awakened very early by the girls singing carols. Then came church at 5:30  
 o'clock, and lasting nearly three hours. Then callers began to come and  
 continued coming until dark. Mr. and Mrs. Martin and Dr. Hess received  
 with us so it made it very much easier.

In the evening we had the tree for the girls, and had invited besides their  
 families of the servants and the two pastors' families. The girls gave  
 "The Ruggles Family" (of course translated into Turkish) and then the  
 had their little gifts—and how happy they were, especially the new girl  
 with their very first dolls.



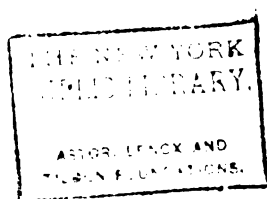
## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1906

COLORADO . . . . .	300 08	TURKEY . . . . .	25 00
ILLINOIS . . . . .	3,246 15	MISCELLANEOUS . . . . .	250 00
INDIANA . . . . .	38 65		
IOWA . . . . .	262 27	Receipts for the month . . . . .	\$6,259 00
KANSAS . . . . .	153 65	Previously acknowledged . . . . .	15,370 00
MICHIGAN . . . . .	341 49		
MINNESOTA . . . . .	571 68	Total since October, 1905 . . . . .	\$21,630 00
MISSOURI . . . . .	270 26		
OHIO . . . . .	357 63	ADDITIONAL DONATIONS FOR SPECIAL OBJECT	
SOUTH DAKOTA . . . . .	37 20		
WISCONSIN . . . . .	317 75	Receipts for the month . . . . .	\$172 00
MASSACHUSETTS . . . . .	5 00	Previously acknowledged . . . . .	273 00
OREGON . . . . .	50 00		
TENNESSEE . . . . .	32 00	Total since October, 1905 . . . . .	\$445 00

FRANCES B. SWART, Ass't Treas., pro tem.





NACIPEME AND HER CHRISTIAN FAMILY

# Life and Light

LXVI

JUNE, 1906

No. 6

**MARY** Miss Mary Carolyn Fowle, daughter of Rev. J. L. Fowle, **MS.** of Cesarea, in our Western Turkey Mission, and granddaughter of Dr. Wilson Farnsworth, for fifty years a missionary in that region, on May 10 for Adabazar. She goes to take the place in the girls' left vacant when Miss Mary Riggs went to Harpoot to guide the father of her brother so sadly bereft by the death of his wife last summer. **STAVIA W.** Mathews, a teacher in the Corona Institute for Girls in Tijuana, Mexico, has come to New England for her summer vacation. **ALL,** for many years in charge of the girls' boarding school in Marso, has been obliged by failing health to lay down all school duties, and now with friends in Constantinople.

**ADAPTATION AND SUGGESTION.** One of our best known schools makes a suggestion in a recent report that seems to us so applicable to the Woman's Board that we give it here. The names are changed, but the thought is most pertinent. "It seems to me clear, however, that no woman associated with the Woman's Board in any capacity, as an officer or a member of an auxiliary, should remember that there are any poor women in this country able to pour money into the coffers of the Board, provided the right suggestion is made at the proper psychological moment to the one who has the money and who desires to invest it in the most profitable possible way. There is money enough ready for the investment. These are the women seeking to invest their surplus wealth in just such enterprises. They need only to be reached and satisfied as to the validity of the suggestion. They want instruction. They hesitate only because they fear they will make a mistake. If we all have it in mind that wherever we go, wherever we see, we should be constantly putting to ourselves the question, Is not this the opportunity to get the help which the Board needs? Is not some of us will strike the right persons who will be glad to come with the large amounts needed in order to secure that development of the Board which it must have."

**THE EARTHQUAKE ON THE PACIFIC COAST** has stirred us all with a deep sympathy for those sorely stricken homes and churches, and the great flood of gifts in their aid only faintly betokens that which fills our hearts. Whether we have relatives among the sufferers or not we are all kin in our longing to help. God has spoken. What lesson would he teach us in this awful word? Does he not mean to show us of how little **real value** are many things for which we strive. San Francisco had many homes of rare beauty and luxury; paintings, statuary, rugs, tapestries, silver, added their charm, and all that taste and money could procure was abundant. Now all are ashes. Had all this treasure, or a tithe of it, been set to make the Kingdom come, no earthquake or conflagration could have blotted it out, for soul wealth is imperishable.

**THE REVIVAL IN INDIA** is bringing joy and gratitude to many Christian hearts. All up and down that great peninsula the Spirit of God is moving mightily, and thousands are turning to him in true devotion. We read these stirring stories and give thanks. Then the question comes, How much of this blessing is from seed of our sowing? Is it the result of our gifts and love and prayer? Will you compare this item with the letter of Miss Millard's which follows.

**KUMBHA MELA.** If anyone feels that the missionaries in India have nearly finished their work she should read of this great festival at Allahabad last January. This feast is held once in twelve years in some sacred city, and pilgrims come by millions from all parts of India. Cholera broke out along their routes so that government interfered and not more than two million arrived. To bathe in the sacred river will insure eternal bliss, they believe, and in the rush to reach the water many were trampled to death. Processions of priests and holy men of many sects came with elephants, camels or horses, and only with the greatest difficulty could the police restrain the people from throwing themselves in front of the animals to be trodden over. As each procession passed, the crowd kissed madly the ground over which it went and carried some away for sacred relics. They also drank the water, foul and muddy after the bathing, and carried some away for those who were not present. The pathos of the scene, showing the dense superstition and the sense of soul hunger of so many, was heart-rending. In that section of India, where twenty-one million people live, are just twenty-one missionaries. Imagine a great city like New York or Chicago with only two ministers of the gospel. Are we doing our part to satisfy the thirst of these millions for the living water?



**CONTRIBUTIONS FOR THE MONTH** ending April 18 have been \$8,898.47, a gain of \$242.40 over those of the corresponding month of 1905. Summing up the gifts for the first six months of our financial year, we are encouraged in finding a gain of \$322.58. We rejoice that this small difference is on the right side. Let us be diligent, for the needs increase more rapidly than the gifts. Work that is alive must grow, and so must call for growing supplies.

**CHANGE OF TREASURER.** Miss Lucy K. Hawes, who has been Secretary for Primary Sunday Schools, succeeds Miss Mary L. Pelkey as Treasurer of Suffolk Branch.

**DISTRESS IN INDIA.** Again word comes of the failure of the rains in India, and of great scarcity of food, though not yet absolute famine. This must bring great anxiety and increase of care to our missionaries, already carrying a burden far too heavy. Plague, too, is ever lurking about, ready to break out if vigilance be in the least relaxed. Government recommends special efforts to destroy the rats which spread the disease, widening of streets, improving of pavements, quarantine and segregation of patients, inoculation, which mitigates an attack and often prevents it. But all these measures combined fail to stamp out the scourge, as they are imperfectly applied, and still the awful pall of premature death hangs over millions.

**THE Livingstonia Mission** of the United Free Church of Scotland is preparing to plant a new station at once at Chitambo, where the heart of Livingstone is buried. Malcolm Moffat, grandson of Robert and Mary Moffat and nephew of Livingstone, is to have the station in charge. He is a layman, a man tested for years in the mission, and he has great personal and spiritual influence on the people.

**BIBLE WOMEN DISMISSED.** For some time the cry of the Marathi Mission for more helpers has been imperative. The paragraph in our March number appealing for such workers has brought no response, and we have not been able to find anyone to go. Nor have we funds to send more missionaries. Now the inevitable blow has fallen, and Miss Millard sends this sad word: "I have been appointed by the Bombay station to inform you that we have felt it necessary to discontinue our Bible women's work until such time as a lady can be sent out from America especially for this work. We are very sorry to do this, as some of the work has been of long standing, and some of the women, carefully trained by Miss Abbott and Mrs. Dean, have been in the employ of the mission for twelve or fifteen years. But we also feel that the Bible women must be personally accompanied by a lady

who can give her entire time to visiting from house to house with them, otherwise the value of the work is questionable. We have, therefore, this month informed the Bible women that their services will be dispensed with for the present. The other missions in this city—the Church of England, U. F. C. of Scotland, and the American Methodists—have each two English or American ladies devoting their entire time to zenana work with Bible women as assistants. They visit the pupils of their Hindu schools as they cease to attend school, and follow up the work for many years in that way. Until we can do some such thorough work, we are convinced that the money could be otherwise used to greater advantage. Ours is the oldest mission in this city, and it grieves some of us much to know that work is continually slipping from our hands because we are so crippled for workers. We have been urging this upon you for years, and feel that we are now forced to the present expedient of discontinuing some of the work."

NOTE FROM A BIBLE WOMAN. "Kind and dear Committee: I take the liberty of writing you the following experience of a Hindu woman of Marathi caste, of Tardobachiwadi, a village two miles from Sirur. She said: 'I am so glad to see you. I like to hear your stories about God. Please tell me something of your *Sadguru* (Great Master). I shall not go home without hearing it, even if I am late. We have, you know, to go to Sirur to sell firewood, etc., daily, to buy us food, and I shall be so very grateful if all of your Bible women could pray the Lord to give us more strength to do this work. The sun, the moon, Ráma and others we have worshiped have no power whatsoever to help us. I shall now leave worshipping them, and try to follow your true God through the Great Master.' The woman thus freely expressed her mind to me. The Lord is really working among us, and I pray many will accept him, the Master of the sun, the moon and the earth." This is the kind of work—work for hungry souls—that we are cutting off.

OUR Methodist friends are rendering richly merited honor to Mrs. William Butler upon the fiftieth anniversary of her sailing for India. This is the jubilee year of the Methodist Episcopal Mission in India. Dr. and Mrs. Butler were pioneers in this work. Not only in their own denomination, but wherever foreign missions are studied, the "Land of the Vedas" has made Dr. Butler's name familiar. In the beginning of Woman's Boards Mrs. Butler was intimately associated with Mrs. Albert Bowker, and the Methodist Board followed closely the organization of the Congregational Boards. Mrs. Butler, after her fourscore years, is able to address large audiences, and looks forward with pleasure to returning this summer to her

loved India, the scene of her early labors, accompanied by her son, Rev. John W. Butler, of Mexico, and her daughter, Miss Clementina Butler, secretary of the Central Committee on United Study of Missions.

**CHILDREN'S MISSION-ARY FESTIVAL.** On Saturday afternoon, May 5, the annual festival for the children was held at Berkeley Temple, Boston. Delegations from many of the churches in Boston and vicinity enjoyed a happy hour singing together, learning of life and work in Africa, and making their pledges or offerings for the work of school children in other lands. About fifty children of the Berkeley Temple vested carol choirs and orchestrated the singing. The entertainment, prepared by Mrs. C. J. Hawkins, Jamaica Plain, was presented by her and six of her Junior Endeavorers, who had been trained by their leader, Miss Buff. An African kraal hut on a platform opened magically at the touch of Mrs. Hawkins' wand, and displayed in succession a Zulu witch-doctor, a Zulu bride, an African wife and mother, a chief, Africaner, and a runaway kraal girl, who told briefly their life stories. Miss Gilson gave a short talk on "Life and Work in East Africa," and the program closed with the receiving of pledges and offerings to the amount of \$430.

**YEARLY SEMI-ANNUAL MEETING** is arranged for May 23 at the South Church in Brockton, and we expect the help of several missionary speakers. These mid-year gatherings always prove enjoyable and profitable.

**SUMMER SCHOOL.** The third annual session of the Northfield Summer School for the study of text-books and methods of work for foreign missions will be held July 17-24, and every leader will find it a pleasure and a help to be there. Send to Miss E. H. Stanwood for circulars giving full particulars.

**WELCOME GIFT TO OUR MISSIONARY.** Many of us have received or have helped to make a Friendship Calendar, which gives a thought for every day. The thought may be an original sentiment, amusing or inspiring, a scripture message, a helpful quotation, a kodak view, whatever it is being chosen for the recipient's special need and liking. What better gift for a missionary remote from home and friends than such a calendar? It may be prepared by the church which supports her, individuals supplying the thought for a day, or one may take a week, or a month. Or it may go from some personal friend who can call on a large and loving circle to contribute. The Friendship Calendar Company, of New Britain, Conn., send out the material part of this gift for 1907 in a set of artistically dated sheets, easily

mounted and fastened to an illuminated back when filled out, and a circular telling "Just How to Do It" quickly and easily, accompanies each one. Price, \$1 postpaid. Address Friendship Calendar Co., New Britain, Conn.



## Traveling in West Central Africa

BY MRS. MARION M. WEBSTER, BAILUNDU

**I**N preparing to go to Africa one of the most important things is to send word two or three months ahead, in order to give time for porters to be gathered in the interior and sent to the coast to meet you. Arriving there, goods must be prepared for the inland journey in loads not exceeding sixty pounds. At last all is ready—food boxes packed, and beds and tents done up. We roll into our tepoia and off we go. The tepoia is



TRAVEL IN A TEPOIA

a hammock hung to a pole with an awning over the top, and is carried on the shoulders of the porters. It requires six men to carry the hammock. Two carry at a time, and change, not when they get tired, but when sufficient ground is covered. It is not an uncomfortable mode of travel, barring the occasional bumps and falls; these make it interesting. The first three days' journey from the coast the road leads through a wild, rocky, uninhabited district. At night we can hear the hyenas and leopards crying in the

woods, and the hippopotami snorting in the river near by. The natives travel from five to six hours a day, which amounts to fifteen or twenty miles. As we ride along we are entertained by hearing the carriers make such remarks as these: "A long distance to travel; look out for the ant hill; the path is steep; this is work; branches in the way; strengthen yourselves, this is no play; a hill to climb; a brook to cross; carefully, carefully it is

lippy ; look out for the hole." So it goes on, a constant jabbering ; and if they cannot think of anything to say they have a series of grunts to throw in between, with an occasional clapping of hands and blow of whistle. Sometimes when we pass a village some good natured fellows with nothing else to do give us a lift. This kindly act is always acknowledged with refuse thanks and clapping of hands. So we go on mile after mile, up hill and mountain, over stream and river, until at last about noon camp is reached. The tent is pitched, the fire built, and we refresh ourselves with



WAITING TO CROSS A RIVER

little lunch. Not so the carriers ; they go to work at once to clean out and repair their huts, or build new ones if these are not enough for all. With their hoe they dig up a place for a bed, cover it with grass or fresh leaves, spread out their mat and blanket—if they have one—and the bed is ready. When the work is all done, but not before, they cook and eat their food. All this time, in a company of fifty or a hundred, a cross or angry word is rarely heard. In the morning early, before it is light, the camp is stirred, pulling down and tying up, and soon we are on the march again. And when camp is reached the same work has to be gone through again, and day after day, until our destination is reached ; it may be Bailundu, four-

teen days from the coast, or one of the stations in Bihe, five or six days farther on.

If we take this journey during the months of August or September the country is then very beautiful, for the trees and shrubs at that season put on their fresh foliage. It is not all green; there is every shade of red, brown and green you can imagine, and flowers are everywhere. Some of the leaves are smooth and glossy in appearance, some soft and waxy, some velvety, and some look like silk and satin. The small, fine leaves at a little distance look like silk floss. Their position, too, adds much to their beauty.



CROSSING A SWAMP. NATIVE BRIDGE

When they first come out the leaves all droop. Imagine those many colored leaves in a drooping position swaying in the wind, and you can have some idea what a feast it is to travel at that season. A feast not to the eyes only but a spiritual feast as well, for naturally our thoughts turn to the Creator of all the beauty, and our hearts overflow with joy and praise as we meditate on his goodness and love. This is Darkest Africa, dark only in ignorance, superstition and sin. But thank God, it is not all dark; there are some bright spots, where the light of the gospel has dispelled the darkness and Christ reigns in the hearts of many of Africa's children. Let us never forget, though, those who are yet in darkness and without the knowledge of the true God and the Saviour's love.

## The History of an African Woman

BY MRS. EMMA D. WOODSIDE OF OCHILESO

A MUD house, with grass-thatched roof, narrow door, earth floor, with a fire in the center. Pots and baskets and gourds sitting about or lined up against the wall, a few low stools, a narrow bed on one side against the wall. A roll of tobacco, a bunch of onions, a bow and arrow and spear, a flint-lock gun, and an axe hung from the smoky rafters. In a house of this description, about the year 1830, in a certain heathen village of Umbundu-speaking people of Angola, West Africa, a baby girl first saw the light. As soon as the news spread the neighbors come to see the new baby, and congratulate and thank the mother, who sits on a grass mat by the fire, proud and happy with her first born, a girl being just as welcome as a boy, for in her the mother sees a future helper, and the father thinks of an enlarged field and plenty of mush. The baby is passed from hand to hand to be held and admired. It is not encumbered with long skirts, or tight bands. It has its bath—water poured over it from a gourd, and rubbed with the hands, and then it may be wrapped in a thin cotton cloth, or most likely in nothing at all. Basins, soap, and towels are unknown articles. The mother has been attended by one or two of the village women. The case has been a normal one, and all has gone well; had it not been, the mother would probably have died, for there is absolutely no help for a woman at such times unless happily a mission station is within reach, which is rare, the stations being widely separated, and the mode of travel slow. But the case in question occurred long before the first missionary of the West Central African Mission was born.

After four or five days the mother resumes her usual work. At this stage the baby receives its name, Kongolo. She is now tied on her mother's back, and takes her first journey to the field. She (the mother) may not work much that day, and so they return early. On her return the mother places a small pot on the fire in which she makes a thick gruel for the baby, then she sits down with the baby between her knees, and with her fingers stuffs the gruel into its mouth. No matter if it cries, it must be fed, for no Ocimundu woman thinks a baby can grow and thrive on milk alone. At the time Kongolo came upon the scene there were no missionary mothers or teachers to intercede in her behalf. (What woman in the West Central African Mission has not labored with these women by dint of argument and long persuasion to induce them to leave off the stuffing process. A few saved the way, and now at the end of twenty years our Christian women

rarely feed their babies other than breast milk.) And so little Kongolo belonged to the survival of the fittest. Her baby days were spent mostly upon her mother's back. In the field she was rocked to sleep, her little head bobbing back and forth as the mother stooped to hoe the corn, and by and by laid upon a cloth under a shade bush or tree to finish her nap. She being the first born had no little brother or sister to "tata" her when she woke up.

The rains begin in the latter part of September; October and November being the planting time, and a very busy time it is. Kongolo's mother is

an ambitious woman, and industrious. She cultivates a large field, raising native produce of every kind—corn, beans, sweet potatoes, yams, Irish potatoes, squash, peanuts, manioc, wild cucumbers, a sort of melon resembling the citron, and olosaka (belonging to the egg plant family). Much labor is required to keep down the grass and weeds, and the work is hard and continuous until about February or March when the corn is hilled up for the last time. On her way home from the field day by day the mother gathers her supply of firewood, piling it high upon her basket, which is already full of food stuff gathered from the field.



WOMEN BRINGING FRUIT FROM FIELD

Every fourth or fifth day she stays at home to prepare the corn meal, the chief article of food. The evening previous she takes a basket of corn from the crib, puts it into the mortar with a little water, and with the pestle pounds till the hulls are off; then she puts it into a pot, covers it with water to soak over night, and next day she pounds it into fine meal. If there are rocks near the village she prefers to take it there; if not, she does it in the mortar. (See illustrations.) In the evening she cooks the food, the only meal of the day, consisting of mush with some kind of sauce, commonly beans. Sweet potatoes, yams, etc., are eaten as a sort of lunch in the day-



time. Peanuts are roasted and pounded and mixed with a sauce made of squash or manioc leaves, and is much relished. The woman cooks her husband's food and sends it to the onjango (a men's sitting room), where the men of the village gather and sit around the fire. If the village is large they have several of these rooms. The mush is served in a small basket, the sauce in another dish. The man sits on a low stool with his basket and dish on the ground in front of him, and with his fingers he breaks off a piece of hot mush, dips it into the sauce and rolls it into his mouth, now and then tossing a bit to some half-starved dog. The mother and children eat their food in the kitchen, sitting around the fire, a piece of bark from a



WOMAN POUNDING CORN ON ROCK. WEST AFRICA

tree often serving as a dish for the children. Tables, knives, forks, spoons, are all dispensable articles.

In May and June the women have a little leisure, and they take this time to make their pots and baskets, and to have their hair combed and re-braided. It is also the time for most of the beer drinks and spirit feasts, as the new corn is then ripe for the brewing of the beer. Little Kongolo goes with her mother on these occasions. It is a good opportunity for the people of the neighboring villages to get together to visit and gossip. Drums are beaten, and dancing, accompanied by a weird chorus in the minor key, is carried on at intervals. Gourds of beer are passed among the crowd between the performances. Spirit feasts are held in honor of

some departed one, and are conducted much the same as funerals. The babies are much in evidence at such gatherings, and they are tossed about and played with and nursed promiscuously.

Little Kongolo imbibed from her very babyhood the fetishism and superstitious beliefs of her people. On these subjects we refer you to *Fetishism in West Africa*, by Dr. Nassau, much of which is true of these people.

When Kongolo is two or three years old she begins to play "woman."



WOMEN POUNDING CORN

An ear of corn (the African doll) is tied on her back, and seated on the ground she pounds earth for meal with a crooked stick, with just as much pleasure as little white girls like to make mud pies. When a little older a small plot of ground in her mother's field to cultivate all by herself is given to her, and a small pounding club with which she helps her mother pound the meal. Thus she is early taught to work, and to acquire the strength of muscle required for a woman's life work. Kongolo grows up to be a bright, attractive young woman. Her hand is sought in marriage by a young man of the neighborhood. He

sends a present of cloth to the uncle, the mother's brother (according to native custom the children belong to the mother's brothers, who have authority to do as they like with them). If the uncle approves, the cloth is accepted, and the engagement is effected. At the time of the wedding a pig is killed, one half is cooked for the feast, the other half is sent to the bride's relatives. A chicken is cooked as a special gift to the bride from the groom. The day after the wedding the bride has her hair dressed, and then goes back to her own village for a few days, where she gathers up her pots and baskets, her precious possessions, and then goes back to her husband's house. Kongolo's life work has already been described in that of her mother's.

(To be concluded)

## Congregational Missions in West Central Africa

BY MRS. J. O. MEANS

THE West Central African Mission can to-day look back upon its small beginning in 1880 with a song of joy and praise. At that time the interior of the Portuguese province of Angola was almost unknown to the world, and it lay in a moral darkness utterly indescribable.

Young men, sent out by the American Board, Revs. W. H. Sanders, W. W. Bagster, landed at the city of Benguella, some four hundred and fifty miles below the mouth of the River Congo, and climbed from the arid coast nearly two hundred miles inland to the healthful uplands of Bailundu, 5,000 feet above the sea. They found a people not unfriendly, thoroughly degraded and given over to the grossest superstitions and moralities. Fetichism and witchcraft held universal sway, and a vague idol worship served for a religion and expressed the universal human sense of sin and fear of the unseen.

Upon this scene of degradation and superstition our young soldiers of the cross entered. They gathered around them a company of boys, learning from them the language, and teaching in return the truths of the gospel and the ways of civilization. Let us now at the close of a quarter century look at the results, taking the oldest station of the mission as a sample of the others—Bailundu.

When, in the evening, say on some November day, from the western woodlands as the pioneers, we shall see a rolling country, forest dotted, and bounded by distant mountains. Before us lies a large compound enclosed by a palisade of sticks. The mission houses, of wattle and daub or of sun dried brick, stand surrounded by gardens abloom with flowers and shaded by trees. They are all of one story, grass thatched, and they rest directly upon smoothed and hard beaten earth, for cellars are impossible because of the ants and other pests. Inside we shall find that out of the simplest material American skill and ingenuity have evolved cosy and cheerful homes. Outside, the church and schoolhouse dominate the scene, and scattered groups of native houses fill the space. The gardens furnish oranges, limes, bananas and strawberries in abundance, as well as the vegetables of other countries. All these have been brought in by the mission, for the natives have a habit to age ruthlessly cut down the trees, and they never planted a tree for a shrub; they fully believed it would cause their death. And at this time there is no spontaneous growth of tropical fruits, though they thrive under cultivation.

## THE MISSIONARIES

We shall see Mr. Stover busy with his native helper upon the Bible translation, now well on towards completion. Mrs. Stover is at home on furlough, as also is Mrs. Webster. Mr. Fay is taking general charge of the station work, while Mrs. Fay is caring for the temporalities and teaching her children. Mr. and Mrs. Neipp and Miss Campbell are in the schools, with pupils of all ages; Sunday schools and training classes, care of the sick and personal labor with individuals, fill out the days. In all good things the missionaries have a faithful and efficient helper in Keto, the good native pastor. And with few exceptions the missionaries now at our other stations have had part in the work at Bailundu, and so have had a share in its trials, successes and rewards.

## EVANGELISTIC WORK

Out-station schools and services bring many hundreds under instruction, and twenty-four men and eight women meet for prayer every Sunday morning and then go out into the villages to preach. The women go out also during the week, to tell their sisters the wonderful story, so old yet so new in that dark land. It is estimated that 1,250 people thus hear the word of God, and fifty-nine have been received to the church as a result of these labors.

A few years ago a young man in a distant place heard that "the words of God" had come to Bailundu and he traveled thither to hear them. He became a true believer and he has recently returned home with a comrade to make known the good news to his own people. Out of what could seem to us poverty most abject, the church gave the value of thirty dollars in cloth, their only currency, to assist him in the act. As he bade them farewell, he said: "We shall not be separated; our spirits will be one in Christ. If we do not see each other again in the flesh, we shall meet before God." Thus is the infant church of West Africa hearing and obeying the call of her Lord. With variations in time, place, and persons, the same story of success might be told of three other stations.

## KAMONDONGO

Here Mr. Sanders, the beloved and devoted pioneer, is at present the only missionary man. Mrs. Sanders, Miss Stimpson and Miss Arnott are his co-workers. Here is the mission press worked by natives under supervision. Nearly eighty converts, many of them from the fourteen schools outside, were received to this church in 1904.

## CHISAMBA

This is the Canadian station, which has gone on for sixteen years without a break in its remarkable program. Supported by the Congregational churches of Canada and manned by Canadians, it is affiliated with the American Board. Large congregations, a constantly growing church, a considerable industrial plant, and the fine out-station of Cizuka,—all these witness to the blessing which has attended the labors of Rev. Mr. Currie, the founder, and his fellow-workers.



MISS STIMPSON AND HER PUPILS

## OCHILESO

is the new location of the Sakanjimba Mission. The old ground became too poor to furnish food for the natives, and white traders in rum were making the place intolerable. The villagers moved in a body to a delightful spot a few days distant on a mountain side, at whose foot stretches a

broad, rich plain. Down the slope pour abundant streams of water from springs, hot and cold, and some of them medicinal, creating a tropical luxuriance of verdure unknown elsewhere.

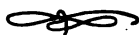
Mr. and Mrs. Woodside and Miss Redick are stationed at this wonderful and beautiful place, bearing bravely the burdens of a new settlement and living like all the other missionaries in long-deferred hope of greatly needed reinforcements. Dr. Wellman is the only physician in all the mission, and he, with Mrs. Wellman, is just starting a new station nearer the coast. He is assisted by Rev. Mr. Ennis.

To sum up, the four churches have now 376 members; 106 having been added in 1905. The Sunday congregations have an average attendance of 2,785. There are twelve native preachers and thirty-one teachers with 1,346 pupils, of whom 678 are girls.

The change in the condition of the Christian women is perhaps the greatest. A striking proof of this is seen in the woman's conference, which held its fourth annual meeting at Bailundu in 1905. Thither came delegates from all the churches, walking several days; many of them with babies slung upon their backs. Their husbands had helped them off, volunteering to care for the children during their absence. The missionary ladies had arranged the program, but the native women took large part in prayer, discussion and Bible exposition. After their return home they report the joyful and helpful meetings to hundreds of attentive listeners in the churches, and in a way so intelligent, and earnest, as to delight their missionary friends.

A word as to the provision making for the awakened mental and spiritual life of the Christian people. Having reduced the Umbundu language to writing, the mission has added to the Bible translation, primers and school books, leaflets, a good hymn book and several other books including *The Pilgrim's Progress*, and the first Umbundu newspaper, *Ndaka*. "The Voice" is now warmly welcomed.

All that is lacking for a rapid and rejoicing onward march is more sympathy, more prayer, more help from home.



## A Native Woman Evangelist

Dr. Rose A. Bower, for ten years a medical missionary in West Central Africa, translates for us this story of a woman's work among her people,

SOME of the women and girls were going out to the near villages. This woman, whose name is Margarita, says as she went along the path leading

to the village she was worried as to how she would be received, and where she would find a place to sleep. She did not think she could sleep out in the "onjango," the open house in every village where the men sit around a fire and chat, and where often strangers sleep at night. When she got to the village God helped strengthen her heart, took away all bashfulness and made her strong. She sang a hymn, a great crowd came together, and seeing a native woman they opened their hearts to her. They said: "We have always feared death and have done everything to avoid or ward off death; we made feasts for the departed spirits so that they might be pleased and not do us injury or cause death, but all to no use—still we continue to die. Now we begin to realize that God is the author of life of men on the earth, now we are trying to believe in God and a Saviour. We are not sure that we can, as we are old, but we mean to try. We intend to come to hear the gospel, and we trust that this salvation is for us."

This woman, Margarita, assured them that this salvation was for them, and that none were too old; the old were as acceptable as the young with God; that God had had great mercy on them, and had sent teachers who had taught them the words of life.

Dr. Bower adds:—

This little article was very interesting to me, first, because this is the beginning of Bible woman's work in the mission there, also that no doubt the truth as taught by these Christian women must tell, must be more effectual than any teaching that we white women can do. They can talk heart to heart to these old people; all their thoughts, ideas, customs are perfectly familiar to them. It is really not an easy thing for us to put ourselves in their place and understand them, so these Christian women can do a great work, and I trust that the years to come will find scores of them in the service.



## *A Teacher's Tour in Turkey*

BY MISS GRISELL M. MCLAREN

*(Concluded)*

ON the road we saw a most peculiar village. The houses were all built of stones, but the funny part was that nearly all had to be entered from the roof. The corner of one house was nearly on the level of the road and with the aid of a stepping stone one could step on to the roof and go from house to house. A hole on each roof had a sort of a cupola over it to keep out the rain, and stairs going down into the house. There were no windows, all

the light and air coming from the opening in the roof. Even the animals are taken into the house by means of these stairs, for animals and men often occupy the same apartments in villages. In winter the animals help to supply the lack of stoves.

We received a very warm welcome when we reached our destination, as we have a Protestant family there in which two of my girls are brides. Here we had enough good things to make up for the lack the night before. Our time was limited, so we had much planning, sight-seeing and visiting to crowd into Thursday. Mr. Yarrow called on the head official, who at once returned the call and stayed nearly two hours. I went to call on his wife, and in spite of my very limited knowledge of Turkish managed to stay more than an hour. Next morning we started on the return trip. I was pretty lame, and we could not adjust the stirrups properly, so that my lameness increased. Riding Mr. Yarrow's horse helped much, but it also came near to giving a tragic end to things. A Kurd, trying to show off, came riding up, yelling, waving his hands and feet, making his horse go at his topmost speed. The horse I was on wanted to join the race and I lost control of him, lost my head and my balance and landed on the ground, while the horse left me to my fate. Mr. Yarrow let go of the other horse to come to my rescue, and the two went off together like mad things into the village. I was not hurt in the least and rode in state into the village, seated on bags of nuts in the wagon. It was the same village in which we had before been so royally starved and so this time we sought and gained admission to the house of the Turkish official. We had a comfortable upper room with large windows and a board floor and food enough and to spare. We started before half past six next morning, reaching home about half past ten, doing about six hours' traveling in four. Next time we go off together we will provide ourselves with a well filled food box, and thus be independent of the people, and I will ride my own side saddle.

The week before we went together to a village four hours away where we have a school for boys and one for girls, and also a woman evangelist. Every time I visit villages it is harder to come back to work here in the city. The girls here have opportunities both spiritual and intellectual that the village people never dreamed of, and I long to put more light and joy into the lives of those who have the least. One woman told me: "We have no religion in this village. Perhaps the priest may come once a year for service in the church, and some years he does not come at all." The most discouraging feature of all is that most of the people say: "We know that we do not keep God's laws and therefore he punishes us thus. But we have become so accustomed to lying, stealing, swearing, etc., that we can-



p." With a discouraged shrug of the shoulders comes the question, "What can we do?"

A new kindergarten room will be ready for occupancy soon, and I shall have, for about seventy sub-primary children are crowded into most comfortable quarters until such time as we can have the old kindergarten. We hope that the day when we shall have a new school building is not far distant.



## Vacation in Central Turkey

BY MISS CHARLOTTE F. GRANT

Head Nurse in the Hospital at Aintab

TRAVELED three days by "Oriental express, second class," perhaps about sixty or seventy miles in all. Three hours after leaving Aintab we came to a village—with water and trees—where we had our first meal at 7 A. M. About one o'clock we came to a spring again where there was a few trees and by this time I simply rolled off my "parlor chair" onto the mat under the tree and for one half hour neither moved nor spoke. Then the inner man and the man of our party said we must eat, so we prepared our lunch with the goats, camels and their attendants. On this intrusion, but the shepherd kindly contributed a supply of milk and we fared sumptuously.

The first verse comes to my mind about "Sermons in stones and every stone." Stones did not lack whatever else might be wanting, and for many miles we saw scarcely anything else; in fact, we had to shut out even this arid head coverings, for the July sun was in its glory. The White River is usually white, but the river was dry ground. However, it had done its duty for a pleasant growth of small trees and shrubs made a delightful spot for an hour or two. But when we came to the Jihan River—this is one of the rivers which flows out of the Garden of Eden, so I am told—was really water swiftly flowing, so some of us felt a little timorous in driving our "parlor cars" in, lest the temptation come to them, as it sometimes does, to have a bath. But all was well and in an hour we began to climb the Amanus Mountains, on a peak of which is Yavshan. I think you must have heard of Yavshan, for it is the favorite summer resort of the Marash and Aintab stations, and is often visited by those farther west.

Ever since I arrived last year I had heard Yavshan talked about,—its beauties, pleasures and wonders. When the view first burst upon me of the apparently barren peak, which looked as if its occupants must be fash-

ioned something like flies, or they would drop off into the bottomless valley below, I wondered why they troubled to go so far to find such a barren spot. I felt inclined to drop off under the beautiful oak tree at the spring, with the cedars of Lebanon all around. There was only dry brown stubble in place of grass, but there were trees. However, we went down into the valley, then up, up, up. Before long we got to the place where a horse with his load had once rolled off the narrow path into the rocky valley below, and I had a strong desire to exercise my limbs and get a nearer view of the ground. Soon we heard voices, and the children, who had gone up the week before, came running down to meet us, and then we were soon welcomed by the early settlers, Mrs. Lee and Miss Gordon. The cozy and comfortable appearance of their tent quite sent a thrill of rest through our bones, and the hot supper in the dining pavilion a half hour later seemed too much like comfort to be in keeping with such an apostolic life. Nothing, I am sure, that I can write will give you a true idea of Yavshan. As I sat under a beautiful tree, trying to get those lessons into my brain, the morning sun distilled the fragrant sap which dropped on my head and my books, sticking the pages together but it did not stick things inside much. I had such a longing to throw those books off Hogg's Back Ridge, or bury them under the river of rocks, and run off to the "Peck Punar" with the children. But after supper was our free time; then we clambered over stones and climbed the rocks to the sweet springs. At first it seemed but a dry, dreary waste of rocks. The few green things were quickly seized by the goats; even the cedar or spruce bows with which we carpeted our tents were not safe from their greed. How the little creatures found enough to give us even our scanty allowance of milk and butter was a mystery to me.

But even in the dry, barren, rocky peaks, and the scanty soil of hillsides the plant and animal life was a constant wonder and joy. All about us was the yavshan, for which the place is named—a soft, gray leaf of peculiar and beautiful design, with very fragrant tiny yellow flowers which remind one a little of the golden rod. Hidden away under stones and in the crevices of the rocks such bright, tiny flowers, and the seed pods of the early spring flowers showed a wealth of bloom which must have been beautiful. No one to see it but the birds and the goats. Far up on the rocky peak without a sign of earth we found the single pink, a little bluebell, and a tiny pink flower. But what pleased me most of all was the beautiful purple crocus which blooms in the autumn. They all told me that around my tent was the best place for them, but, though I had carefully laid out the pathways with stone borders, raked up all the brush, and carefully watered each day anything which showed signs of life, no sign of a crocus any more

on the streets of Boston. But one day I moved a stone, and there were three just ready to pop their heads out from under it, and one morning, as I always looked the first thing, behold eight had suddenly sprung from the brown needle earth bed. I wondered how anything could live. It was so dry—little visible soil and around our trees a thick layer of spruce and cedar needles covered everything, so it seemed as if there was no chance for growth. I thought I would transplant a few of these little plants to what seemed to me more favorable surroundings, but when I began to dig for their roots, alas! I could not find them; they went down under and between the stones until I found I would destroy the life if I tried to take it.

It seemed to me quite a pretty little lesson of God's care for these little things, and also for the provision for the animals.



## Tours of a Doctor in North China

Mrs. Henry P. Perkins, a missionary physician of Pao-ting-fu, tells in private letters a little of her work and the life of the people about her:—



MRS. HENRY P.  
PERKINS

YOUR letter and grandma's invoice came a week ago Saturday, just as your father and I were starting off to spend Sunday at Ti Chuan. It was a pretty hot ride of thirty miles—the afternoon especially, as much of the road is across a regular Sahara for sand, and it was finely stirred by a south wind which cut into the exposed parts of the skin. After supper we had a prayer meeting, getting through at ten-thirty, then after more talk got our folding cots up, and putting the light out took a wash and went to bed. Sunday was a pleasant

The new chapel, just finished, had a good number in it, and after the sermon four were baptized and one took the covenant. Then helper Yang explained the origin and use of the Lord's Supper, and we had a communion service, the first held here. After service your father made another stew, while I got our table ready and saw patients, and we had our dinner with more or less of an audience. Then I visited a patient, talked with the women, and at four-thirty we started out in a furious dust storm to come back to Lo Chia Ying, seven or eight miles, to evening rice.

We found the chapel, which the Roman Catholics had worked over some time, with the windows still unpapered; but with a quilt in one and a sheet

in the other we managed to keep the candles from going out altogether. We had a good meeting, closing about eleven, and then the good friends reluctantly left us and we again spread our cots. I fussed around till twelve o'clock getting things ready for an early start, but finally subsided. At twenty minutes to five I heard the carter feeding the animals, and we soon got up, and off to ride till nearly eight before we got to a town where we could get breakfast. Then we ate and rested. I made coffee, and had bread and butter with it, but your father had a saucer of pork balls with garlic and onions for relish. We got home about the middle of the afternoon. As the wind was in our backs we did not mind it so much. The rest of the week was given to annual report and teaching, and by Friday I was so tired that I spent a good part of the day in bed.

The village to which we went is an interesting one. This Bye family have been interested in Christian truth for a matter of ten or fifteen years. The great grandfather and mother are still living, hale and hearty. They have four sons who are married and live at home, all but the oldest, who has business here and runs a dairy. These sons all have children, and the children have children, and they all live at home—that is, all but the older daughters who are married, but it is a custom here for the daughters to make frequent visits to their “mother’s home,” so in the early spring one is pretty sure to find the daughters-in-law away from home and the own daughters visiting their mothers. This family that I speak of has something over thirty mouths to feed daily, and you can imagine the women have a good deal of wheat or millet to grind, cabbage to slice, and pancakes to fry. They go into the fields and pick the cotton, gin it with their rude machines, make the rolls and spin the thread, wind the bobbins and weave the cloth, dye it themselves, and cut and make the clothes for the whole family. All these processes were going on in the different tiny courts and damp, dark, shed-like rooms. In one little yard four men were shearing sheep—tied as to feet—and lying on the same table in the flock of some thirty were some mothers with the dearest white babies from six days to a month old. The men told me that they did not use the wool at all, but sheared three times a year and sent the fleece to Pao-ting-fu.

In another place a donkey was turning a millstone, grinding into meal the cakes of peanut oil sediment which a man was breaking into small pieces with a hatchet. This peanut meal is for sowing in the drills for winter wheat which they are all busy in preparing for. As the cotton or beans or millet or turnips are cleared off the ground it is ploughed, and every vestige of weed or grass or stubble gleaned by the children. Then the donkey or mule or horse is set to work at the water wheel and clank, clank, clank, all

day the beast travels his round, and the streams go watering the plots, one after the other. The fertilizer is sown as the drills are made, and then the wheat, and all the fall until it freezes these fields will be kept moist by irrigation. The crop is ready to harvest now, the peanuts, and this next week from dawn till dark, and after, all the spare hands will be pulling the peanuts and sifting them.

Now, all this busy life is incompatible with much thought on higher things. The babies are almost constantly in arms, either the mothers' or grandmothers' or sisters'. The child of three shares its mother's milk with the one of one year, and has to be looked after about as much. Each person has to have shoes and stockings which take infinitely more stitches than we could give to them, and the whole outfit for one meal is prepared for that meal at the time and not a scrap left over, excepting when they make the New Year's dumplings, of which hundreds are made up and boiled as wanted. When a woman does crowd things and get in a little time to pray and a little time to learn a few characters, and, what is more, a little time to think about God and matters of right and wrong, it means much. A few such women and some others who have not such heavy cares want to have Miss Jones and a Bible woman come down next month and hold a station class in that neighborhood. Mr. Sun has suggested that if Miss Jones will go it shall not be lost time for her, as he will undertake to help her with her Chinese every day, so that she can get up an amount of work for examinations. I think we will have to divide our forces this year, and she go in one direction while I go in another, if I get away at all.

Of course those who are uniting with the church by twos and threes are not perfect Christians, but they are the kind to make perfect Christians out of if they keep on. They do not show up so well perhaps as a lot who are saying words put into their mouths by those who know what to say to sound well, but I feel somehow that since 1900 the men and women who have joined the church have understood a bit better what it means to be a Protestant Christian.

Miss Jones has a flourishing station class here this month. Twenty women are reading, some of them from quite a little distance. Those who have got into the Gospels are so in earnest, and study so hard to understand. It can never be quite the same to them again. They are obliged to consider the spiritual life a little after they get back home whether they are burdened and borne down by the cares of this life or not.

The primary school is a joy with twenty-four dear little ones. We made them all scrapbooks for Christmas, the prettiest scrapbooks you ever did see. The Campello folks sent me a box of beautiful cards last summer,

and in the autumn another box came from a friend in California, such lovely cards. After we had done our pasting the teachers wrote in the texts, taking great pains, and they looked so nice. We had enough large pictures to go around the station class and other friends, and this morning I gave a package to the boys' school, who came in a body to say, Happy New Year.



## Back at Work in Japan

BY MISS CORNELIA JUDSON

**T**HE Christians' and girls' school together one night, and my own night school another night, gave me a most delightful welcome back. The appearance of the boys and girls in the night school filled me with joy and hope. The girls, especially, who have long been in the school, are so bright, womanly, sensible, such good working Christians, that the school would have been worth while if only to produce this group of girls.

I began at once to search around for a house in which to establish myself and begin the new work. I have had Mr. Nishimura searching the city for me, but so far we have not been able to find any suitable place as the Russian officers have rented all the desirable places. After looking at and rejecting several houses, one in a location that would not be helpful to the work, one so shut in by other buildings that it must always be dark, unlighted by the sun, one with most unwholesome surroundings, two days ago I found one which may do if well built over. It has been a great trial of patience to defer starting our new work, but we want to start well for the sake of the future. Two new girls are coming to us from Uwajima, and we shall make the program for new work next week, counting on finding a house to begin in.

While we were waiting for a suitable building in which to begin our advanced work, as requests came from all our out-stations that I should visit them, I have spent the greater part of the two months and a half of my return in visits to Saijo, Komatsu, Niikama, Imabari, Marugame and Uwajima.

After about two weeks in Matsuyama, Mrs. Okamoto, that wonderful Bible woman of whom I wrote you before, came here to bring me back with her to Saijo. We went first by jinrikishas to Komatsu, about thirty-two miles, stopping on the way to visit Dr. I. and his wife, two old Christians who are far from other Christians, and very glad to receive the help of our

casional visits. They promise to gather their neighborhood together for a meeting in the spring, and I shall take my magic lantern and a large number of easy tracts. We reached Komatsu in time for the evening meeting, first at the Sunday school and then for the older people. Upwards of a hundred children gathered together and listened beautifully, although a year and nine months' absence from the country has not improved my Japanese. Afterwards we had a talk and prayer meeting with the Christians and inquirers, also the following night; and in a personal conversation with the leading man of the village, he promised henceforth to attend the church meetings and to take his share of responsibility for the church. This man was once an earnest Christian, but through the sin of another weak Christian he and many others were caused to backslide, and he wholly gave up attending church, except for special occasions. If this one man, a very fine man and respected by everybody, can be wholly brought back to Christ, and led to consecrate himself to him, the Komatsu church will feel new life. This is the church which, after its great disaster many years ago, was so neglected that its floor fell through; and once I held a meeting with its few remaining Christians on the edge of a great yawning hole. But all through his time of grief and loss two old ladies and the married daughter of one of them kept their own faith burning brightly, met and prayed for the church every Sunday, and now the church has been repaired so that it is one of the rightest, prettiest, little church interiors in Japan.

From Komatsu we went on to Saijo, a small city of less than eight thousand people, probably, with fine schools, and high school. Mr. and Mrs. Kamoto live there, doing most beautiful work; and in three years they have wholly won the love and confidence of the people. As is always the case at Saijo, our time was crowded with people coming to hear and to ask questions. The richest man in the city, and a very modest, quiet man, is an earnest inquirer.

In Niikama a number of most beautiful young wives are almost ready to confess Christ as their Saviour. It was a joy to visit them in their homes and see their earnestness in studying the Bible. In Hadeba, half way up the mountain, we have one Christian woman in an isolated place where she seldom can meet with other Christians. She received us with tears of joy, and we felt that it was worth while for us to climb up there.

In Marugame we have a very few Christians in a very hard place, where the opposition to Christianity has always been intense; but these few Christians are true and earnest. While there I was invited to speak to the *Funkwai* (Woman's Society) of the city, and was most cordially treated, though some of the members are said to be bitterly opposed to Christianity.

Two encouraging features of this tour were that in Imabari a young man decided to give himself earnestly to the study of the Bible and gave in his name for the class, and the last night in Marugame a young inquirer, who had just begun to study, decided for Christ, and made a most earnest prayer for help and guidance in beginning the Christian life. Shisaka is a very interesting island on which are the great copper smelting houses, and the homes of about three thousand workmen who are employed by Sumitomo San. We spent only one night there, but had a meeting of about fifty, in which were six or seven graduates of the Imperial University in Tokyo. Several stayed until almost midnight to talk and inquire.

Returning from this trip, after two or three days in Matsuyama, I went on to Uwajima. I do not know whether Uwajima people were more glad to see me, or more disappointed that I could stay only two weeks, but I had the pleasure of helping their Christmas preparations, and of again celebrating Christmas with them. About four hundred people gathered to see the Christmas exercises, which were held in the *Kokaido*, a large hall which is rented for various purposes.

Everywhere I found only hope and great opportunities for work. The Japanese are now ready to listen to Christian teaching as; it seems to me, never before. The leaders of the people have laid aside their opposition, and are now thinking seriously of the need of such moral teaching and training as Christianity alone can give for their young people. I think there will be a great harvest in the near future, and many new churches established.



## Missionary Letter

After the recent disaster at San Francisco we feel a special interest in earthquakes, and Miss Bush tells us of the one last winter at Malatia, near Harpoot:—

WE were together talking with several men about the state of the church when a terrible earthquake shock came, which sent us all out of the room into the open yard to avoid falling buildings. No buildings did fall, I am happy to say, in that region, but the shocks were repeated through the day and night, and the people of the town, having had a long experience of terrible earthquakes, feared to stay in their houses. So I sent to the market for a spring wagon, and there my servant, the pastor, and myself tried to rest through the night. This wagon was in the court of the chapel premises. The next day the earthquakes occurred again, and I had a shed made of boards for our shelter. This was barely finished for our reception when



darkness came on. I had spent the day in the tent of a neighbor. The ground was wet and muddy, the weather chilly and gloomy. At night we retired in that little shed, but had not slept before another earthquake occurred, rocking our frail abode, and then another. After this came torrents of rain, which leaked well into the little room, and our things became wet, and the room damp. Then came a fearful wind, which sounded weird enough through the trees in the garden, and which showed me very plainly what that shelter would be in very cold weather. So we made up our minds that it was best to leave, and return home, as there was little prospect of being able to live in a house for some time. The shed I gave up to the teacher and his wife and family, who sorely needed a roof over their heads even though it should be a leaky one. We hope they fixed it so that they were somewhat comfortable. By Wednesday we were turning away from the city, sorely disappointed that we were not able to work there longer. This time we traveled in a springless wagon, as the driver with whom we were so well acquainted had sent his spring wagon on to Harpoot with somebody else. I assure you that the jolting and jouncing that was given us was something I had never experienced in my life before. We were two nights on the way, and slept in wagons each night, not daring to go into the khans. The khan where we had slept on our journey to Malatia we passed, and found it almost a ruin. The rumors about places in the mountains and the destruction of life and property were something fearful, but as far as we know have not proved true. We found that in Harpoot all the shocks had been felt, but more lightly than in Malatia. They were much heavier on the Harpoot plain, and frightened the people sadly. The area of the earthquakes was very great. They were felt in Mardin, and slightly in Sivas. In Malatia there is one advantage at such times that the houses are mostly surrounded by gardens, where people can get away from buildings in case they should fall; but here on the Harpoot mountain one building rises above another, and the streets are narrow, and there is positively no way of escape. But I am thankful to say that little by little the shocks have become less frequent and less violent. We feel as if some tremendous lessons can be learned from earthquakes. To feel the ground underneath us unstable, and our very homes in danger of toppling down about us, is something to lead us to ponder man's frailty and God's power. The injury done was not nearly so great as we feared at first, and as might have been, though many walls and houses are weakened and injured badly. You can imagine that it was a great disappointment to me to return so soon from my first tour, and that I have often queried whether I did right in the matter, and yet as I look at the weather that came soon after, deep snow

and bitter cold, and as I hear that slight earthquakes are still felt there, I am forced to confess that I could not have stayed. I am hoping, however, that I shall be able to return, taking another preacher with me, and also some money to give to the people whose homes have been injured, or who are in want of daily bread even. It is one of the most desolate of churches just now, as it has no pastor, and the people have been tried by dissensions and coldness and worldliness.



### Missionary Items

DURING the last two years, since Russia has persecuted the Jews so pitilessly, many of that race have fled to Constantinople. Many of their girls have entered missionary schools where they receive Bible instruction, and conversions to the Christian faith are frequent. Many Jews are also returning to Jerusalem. Though most of them are very poor, they manage to get a living, and the city promises to become again truly Jewish.

A MEDICAL missionary in Leh, in Kashmir, writes that though he does not know that his work has been the means of making a single convert who has confessed Christ in baptism, yet it has been the means of introducing the gospel to thousands and he has every reason to hope that some patients did trust in Christ though never becoming openly Christians.

FROM Korea comes the word that an awakening that began months ago has grown steadily till now every square foot in the church is occupied. The Korean converts are notably generous, even those so poor as to need charity feeling defrauded if not allowed to give at least a few days labor. In one town seventy Bibles and some other religious literature were sold in a single month.

THE year 1907 completes a century of Protestant missions in China. Morrison, the first missionary, labored for years without one convert. After 36 years there were only 12 missionaries and 6 converts. Now 3,270 missionaries from 78 societies are working there, and 150,000 are enrolled as Christians.

THE Moravians have been working among the aborigines in Australia for between fifty and sixty years and a worker writes recently: "The poor black people at Ramahyuck and in all Gippsland were very miserable and dangerous heathen savages, yet by the Saviour's love and grace they know the truth and now all the inhabitants, except one, are Christian." Mora-

vian missionaries are also doing a most heroic work in Alaska, where they find in utter need of a gospel thousands of Eskimos and halibreds, most of them absolutely heathen, many hundreds of Chinese and Japanese, cannery workers, and in the fishing season two thousand or more Scandinavians, some of them married to Eskimo wives of the Greek Church. The work involves much hardship and long journeys, in dangerous waters in summer, and over the snow by dog team or reindeer sledge in winter. Yet they find many souls that welcome the truth and the work is blessed of the Master.

SIAM warmly appreciates missionaries and their work. The First Assistant of the Minister of the Interior said recently: "I'll sell the missionaries anything in the kingdom, except the palace"; and the Crown Prince said: "We regard medical missionaries as our most trusted counselors in considering the best interests of our people."

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

DOROTHY'S SCHEME

BY MRS. C. J. HAWKINS

### CHAPTER I

"GIRLS, I have a scheme," said Dorothy Harding. A peal of laughter greeted this announcement of Dorothy's; then Rachael Damon, Dorothy's most intimate friend, said: "Why, Dorothy, it is so long since you have had a 'scheme' we did not know what had happened to you. Let me see; it must be two weeks since you had your last, is it not?" At this the girls laughed again, but from the loving glances cast at Dorothy it was evident that the fun was of the most good natured kind.

It was the fortnightly meeting of the Young Woman's Mission Club of Breezeville. The program for the evening, which had been on South Africa, was over, and the girls were having a social time.

It was very evident, and not at all surprising, that Dorothy Harding was the leader of this group of eighteen or twenty girls. She was an attractive looking girl, with a mass of light fluffy hair and earnest deep blue eyes. A

large part of Dorothy's life had been spent away from home in preparatory school, college, and in teaching, but for the past two years, since her graduation from college, she had been in Breezeville.

During that time she had mingled freely in the church and social life of the town, and especially had she put new life into the Young Woman's Mission Club by her interest, suggestions, and enthusiasm.

Although Dorothy's "schemes" were always received with much hilarity, they were, as a rule, practicable and workable.

"Do tell us about your latest 'scheme,'" said Elsie Brown, "we can hardly wait to hear about it." "Well," replied Dorothy, "you know on our program for the year we put down 'Guest Night, An African Palaver. Date to be announced later.' We had not the faintest idea then what we would have, but now—listen!" The girls were all attention and Dorothy proceeded: "I thought it would be nice to have a Progressive Game Party, and have every game a missionary game relating to Africa." The exclamations from the girls showed her that the scheme met with their hearty approval.

"We should want at least fifteen games," continued Dorothy, "for we have thirty members in our club. Then if all those to whom we send invitations accept there will be just sixty present, enough to fill fifteen tables with four at a table."

"But, Dorothy," said Rachael, "will it not be a tremendous piece of work?"

"Why, no!" replied Dorothy. "Of course it will not be like rolling off a log, but the girls in this club are not looking for easy things like that. I have already worked out one game which I have brought to show you." As she spoke, Dorothy took out a pack of blue cards from the front of her white waist—the average girl's pocket of to-day—and spread them out before the girls. "You see," she said, "I have 120 cards here, 30 sets or books with four cards in a book. It is to be played like Authors. I have called the game 'Who, Where and What in Africa.' I began my list of names with Mark the Apostle, who is supposed to have planted Christianity in Africa. I followed with a few of the early church fathers, several navigators and explorers, and ended with a number of pioneer missionaries to Africa, both of our own and other denominations."

"Dorothy Harding," interrupted Elsie Brown, "that is fine; go on and tell us some more about it."

"Let me show you one complete book," said Dorothy. "That will give you a better idea of the game. Take book 14 for instance. On card number 1 is written 'Robert and Mary Moffat,' on card number 2, 'The Mof-

fats laid the foundations of Christianity in South Africa; card number 3 bears the name of one place where they worked 'Bechuanaland,' while on card number 4 is a quotation by Robert Moffat, 'The medical missionary is a missionary and a half.'"

When Dorothy finished every one tried to speak at once, and a perfect Babel was the result. Congratulations and many suggestions were offered and a most animated discussion followed. Finally Rachael Damon suggested that each girl present should look over all the games she could find; she should make a note of the most popular ones and then try to change them into African games, bringing in the results of her efforts at the next meeting of the club. This being satisfactory, the club adjourned and a crowd of happy faced girls left by twos and threes for their respective homes.

*(To be continued)*

## OUR WORK AT HOME

### Again the Joyous Springtide Waits

BY MRS. SARAH E. STIMPSON

Again the joyous springtide waits  
To open all its leafy gates;  
We linger yet, with backward gaze,  
To end our happy toil with praise.

The comfort that our hands have lent,  
The treasure that our hearts have spent,  
We lay, our Father, on thy shrine,  
The gladness ours, the glory thine.

By curling wave, by darkling wood,  
We seek thy restful solitude,  
Then turn content from glens and shore  
To this blest fellowship once more.

Dear Lord, of thy far heaven we dream,  
Of fadeless tree, of crystal stream,  
And ask what errands might be meet  
For those who tread its golden street.

But when by thy dear grace we stand  
United in that fairer land,  
Be love's sweet service, as in this,  
Our noblest joy, our brightest bliss.



### Our Daily Prayer in June

For centuries China has been like a giant asleep, now it is awakening. This is a time of transition from the old order of things to a new, a time

full of opportunity and of peril. We may well pray that all this upheaval may prepare the way of the Lord.

Mrs. Porter, wife of Dr. Henry D. Porter, a beloved missionary physician, is detained in California by the delicate health of her husband, though both are longing to be back at their post. Mrs. Smith holds station classes in many places, and in some of them her work in telling the gospel to wives of officials has been much blessed. She also makes many tours, and has her hand on many kinds of work. Dr. Tucker, the wife of a physician, is busy with hospital and dispensary work besides some visiting, and one writes, "Would that we could photograph for you Dr. Emma's patience, tact and love, as well as her deep yearning for every dirty, diseased, unintelligible, unreasonable woman and child who comes within her sphere of influence."

Though the people of Bulgaria are of an ancient race, yet the nation is young and weak. That they may gain and profit by a larger liberty they greatly need a pure Christianity. At present they are held by the superstitions of the Greek Catholic and Armenian Churches.

Mrs. Thompson is not strong, but her heart and thought are with the people and the work for them. Mrs. Clarke will find the care of her own little son bringing her nearer to the hearts of the Bulgarian mothers. Mrs. Baird fills her time with meetings and other work for the women who sorely need the help and cheer that Christian sympathy can give. Miss Baird, her daughter, is now in this country. Miss Maltbie, a veteran, now nearing her seventieth birthday, has grown to have a wonderful influence over the girls who have been under her charge, and indeed in the whole community. Miss Haskell adds to the duties of teacher much evangelistic work.

Miss Cole and Miss Matthews share the care of the girls' school at Monastir, an institution of about fifty pupils, more than half of whom are boarders.

The cry of Macedonia is still, as of old, Come over and help us, and we must answer that appeal. Miss Clarke, happy in a new and suitable building, finds her growing kindergarten work full of promise for the future as well as of present usefulness. She also does some evangelistic work among the homes.

Mrs. Ostrander, whose husband has charge of the Collegiate and Theological Institute, finds opportunity for helpful influence among the students. Mrs. Haskell, rich in the experience of many years of Christian service, still does much work among the women, who turn to her for help and loving counsel in time of need. Mrs. Marsh gives much time to the over-

light of the station schools which number twenty-one in the mission, stimulating the teachers, who are at the same time Bible women, supervising instruction and holding all to the evangelistic purpose. She also goes touring with her husband, arduous and useful work.

Mrs. House, distressed by the need of the poor women about her, buys wool and gives it to them for carding, spinning and knitting, thus relieving somewhat their abject poverty, and bringing herself into close touch with them. Thus she can give them the gospel message by both word and deed. Mrs. Holway gives her efforts to helping the Bulgarian women.

To the list of missionary women in European Turkey should be added the name of Mrs. Elizabeth F. Haskell, a Swiss lady who has come to build again the home of Rev. E. B. Haskell sadly broken by death. Mrs. Haskell adds to the care of the four little ones in the home a warm interest in the boys in the orphanage and much effort for them. Miss Stone is still in this country, where she pleads earnestly for her beloved work in Bulgaria.

In the mission in West Central Africa we find four stations and fourteen out-stations, eight ordained men, one of them a physician, seven wives and eight single women with eighty-two native workers. The four churches, one self-supporting, enroll nearly four hundred members, and the 24 schools number 1,373 pupils. The isolation of this mission is so great and the conditions are so wearing that we are not surprised to find that the workers must seek frequent relief to avoid absolute breakdown. Mrs. Stover was sent to this country many months ago for her health and she is still here. Mrs. Webster is in her North Dakota home on her furlough. Mrs. Currie, with her husband, is spending her year of rest in hard work among her Canadian friends.

Miss Bell and the sisters Melville, all of Canadian birth, are now doing excellent work in teaching in the tropics of Africa.

Miss Redick, a kindergarten teacher, and Mrs. Woodside have both been compelled to come to this country for medical treatment.



## Suggestions for Auxiliary Meetings

### TOPIC FOR JULY

#### CONGREGATIONAL MISSIONARY WORK IN WEST CENTRAL AFRICA

This present number contains much that bears upon the topic, the articles on pages 246, 249, 253 being specially helpful. An illustrated article by Mrs. Fay of Bailundu in *LIFE AND LIGHT* for March, 1902, gives illustrations and a charming description of the children there, and the kindergarten work. *The Missionary Herald* for January, 1904, tells most interestingly of the first conference of native Christian women. This proved so helpful that similar meetings will be held annually in the different mission stations successively. The women appreciate them warmly and take a large share in the devotional part of the service and in the discussions.

We should make sure to know the names of the workers in this field, having them set before the eye on a blackboard, if possible. And we may well speak their names and their needs in earnest prayer. They are very much isolated and need specially an assurance of our remembering sympathy.

## Sidelights from Periodicals

ALL who are interested in foreign missions should read the illustrated article in *The Congregationalist* for April 7, "The Haystack—The Birthplace of Foreign Missions in America."

CHINA.—"The Hostility of China" in *The World's Work* for May is a good account of cause and effect from the point of view of a Chinese reformer who fled to escape execution in 1898. George Kennan's article in *The Outlook* for April 7 gives "Reasons for China's Weakness." In *The Outlook* for April 21 the President of the North China College writes of "New Forces Contending with the Old for Supremacy in China." From the same pen is an article in *The Congregationalist* for April 7 on "The American Boycott."

JAPAN.—Dr. Pettie writes of "Post-Bellum Movements in Japan" in *The Congregationalist* for April 14. Two very different biographical sketches, both bearing on Japan are found—one in *The Congregationalist* for April 7 on "Rev. J. H. De Forest"; the other in *The World's Work* for May, "A Personal Study of the Japanese Emperor" by Mary Crawford Fraser (fully illustrated).

FRANCE.—"Religious Events in France" are discussed in the *Contemporary Review* for April, while *Everybody's Magazine* for May describes "The New President of France," giving a hint of his probable policy in reference to the Church.

AFRICA.—"Reflex Light from Africa" in the May *Century* gives a view of the development of the continent, but a discouraging judgment of the native race. In *Scribner's* for May an illustrated article on "The Railways of Africa" shows one line of progress there.

MEXICO.—In *Harper's* for May Thomas A. Janvier writes of "A Return to Mexico," and gives, with illustrations, many characteristic glimpses of he people.

E. E. P.



## Woman's Board of Missions

Receipts from March 18, to April 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., Jr. Aux., 12; Ellsworth, Aux., 30; Madison, Miss Dennison's Class of Girls, 1.50; Princeton, Women of First Cong. Ch., 10; Rockland, Aux., 22.40; Miss Angie Moffitt, 20; Miss Spofford's annual bequest, 25. 120 90

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Augusta, Aux., 37.75; Farmington, Aux., 30.45; Lewiston, Pine St. Ch., Aux., 30; North Bridgton, Aux., 5; Portland, Bethel Ch., Cov. Dau., 7.25; St. Lawrence Ch., Aux., 15; State St. Ch., Aux., 42.93; Waterville, Aux., 25; Windham

Hill, Miss S. S. Varney, 5.	Less ex-	
penses, 7.93,		100 6
	Total,	31 5

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Dunbarton, Aux., 4; East Jaffrey, C. E. Soc., 1.50; Franklin, Aux., 10; Nashua, Aux., 83.06; First Cong. Ch., C. E. Soc., 15; Sanbornton, Aux., 10, 125 5

### LEGACY.

*Exeter.*—Sarah J. Perkins, by Ella T. Pearson and Albert M. P. Pearson, Extra., 100 00



# Receipts

275

## VERMONT.

—Mrs. A. Betsey Taft, 3 00  
Branch.—Mrs. C. H. Stevens, 3 00  
St. Johnsbury. Bennington,  
Prim. Dept. S. S., 1; Brattle-  
est, C. E., 20 cts.; Burlington,  
L. Aux., 35; Fairfield Center,  
5; Greensboro, C. E. Soc., 1.57;  
ile, C. E. Soc., 5; St. John-  
with Ch., Aux., 6.75, 56 37

Total, 59 37

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nd Woburn Branch.—Mrs. Mar-  
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Ellot Ch., Aux., 12, High St. Ch.,  
A., 60, Kirk St. Ch., Woman's  
to const. L. M.'s Mrs. Henry A.  
Mrs. Albert P. Green, 50; Med-  
stic Ch., Aux., 40, 174 79  
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reas., East Orleans, Falmouth,  
c., 5; Yarmouth, Aux., 5, 10 00  
th Branch.—Miss Nannie L.  
reas., 23 Washington St., Bever-  
nch Th. Off., 32.41; Lynn, Cen-  
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Elizabeth M. Abbott), 30.40,  
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aster Off., 5, 38; Brockton, Por-  
Aux., 65; Cohasset, Aux. (25 of  
const. L. M. Mrs. Ziba C. Small),  
L., 14, Len. Off., 1.37, 35; Dux-  
ux., 9.50; Holbrook, Aux., 9.70;  
n, Aux., 1; Milton, East, H. W.  
Miss'y Soc., 7; Plymouth, A.  
Len. Off., 25 cts., Aux., 20.50;  
Aux., 13.24; Randolph, Aux.  
ff., 10, 16.05, Miss Abby W.  
100, Memorial M. C., 10; Rock-  
ux., 7; Sharon, Aux., 21; Wey-  
and Braintree, Aux., Len. Off.,  
ymouth, East, Aux., 14; Wey-  
North, Pilgrim Ch., Aux. (Len.  
62; Weymouth, South, Old  
h., Len. Off., 5; Whitman, Aux.,  
L., 10, Jr. C. E. Soc., 5; Wollas-  
c., 18, Cong. S. S., 20, 513 68

ddlessex Branch.—Miss Julia S.  
Treas., Littleton Common.  
Mrs. J. C. Houghton, 2; Concord,

Aux., 25; Fitchburg, Coll. at Semi-  
annual Meeting, 6.78; Rollstone Ch.,  
Aux., 60, 93 78

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Runnels, Treas., 166 Highland Ave., Fall  
River. Assonet, Aux. (to const. L. M.  
Mrs. James H. Winslow), 25; Berkley,  
C. E. Soc., 1; Fall River, Aux., 272.30;  
Taunton, Winslow Ch., C. E. Soc., 10;  
West Wareham, Miss Julia E. Morse, 20, 233 20

Springfield.—Mrs. Frank Beebe, 20 00

Springfield Branch.—Mrs. Mary H. Mitch-  
ell, Treas., 1078 Worthington St., Spring-  
field. Chicopee, Third Ch., Aux., 5.00;  
Springfield, Faith Ch., Girls' M. C., 5,  
Hope Ch., "Mission Reserves" (to  
const. L. M. Miss Edith M. Davis), 25,  
"Cheerful Workers," 6, Memorial Ch.,  
C. E. Soc., 10, Park Ch., Aux., 20, South  
Ch., Aux., 50.15, "Opportunity Club," 20, 140 75

Suffolk Branch.—Miss Lucy K. Hawes,  
Treas., 27 River St., Cambridge. All-  
ton, Cong. C. E. Soc., 60; Auburndale,  
Aux., 31.30, Extra-cent-a-day Band, 10,  
Search Light Club, 30; Boston, Old South  
Ch., Old South Guild, 50, Phillips Ch.,  
Aux., by Miss Lucinda Smith (to const.  
L. M. Mrs. F. B. Richards), 25, Union  
Ch., Aux., 150; Boston, East, Maverick  
Ch., A Friend, 2; Brighton, Mrs. Ursula  
S. Towne, 1; Brookline, Harvard Ch.,  
Aux., 200; Cambridge, Mrs. G. S. Si-  
monds, 1, Pilgrim Ch., 2.40; Charles-  
town, First Ch., Aux., 10; Clarendon  
Hills, C. E. Soc., 1; Dedham, First Ch.,  
Allen Jr. C. E. Soc., 10; Dorchester,  
Central Ch., C. E. Soc., 20, Second Ch.,  
Aux. (25 of wh. from Mrs. Hannah P.  
Knapp, to const. herself L. M.), 90.02;  
Jamaica Plain, Central Ch., Aux., 146;  
Newton, Elliot Ch., Aux., 260, Elliot Aids,  
50, S. S., 50; Newton Centre, First Ch.,  
6; Newton Highlands, Cong. Ch., Aux.,  
37.37; Roxbury, Walnut Ave. Ch. (25 of  
wh. to const. L. M. Mrs. Susan E. L.  
Greene), 90.40; West Somerville, Day  
St. Ch., Aux., 40, 1,202 90

Worcester.—Central Ch., Prim. Dept. S. S., 7 00  
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Ashburnham, C. E. Soc., 1.20; Winchen-  
don, Home Dept. S. S., 10; Worcester,  
Greendale, People's Ch., 3, 14 30

Total, 3,405 15

## LEGACY.

Springfield.—Mrs. Harriet D. Bartlett, by  
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cle King's Dau., 5 00

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Easter Off., 2; Franklin, Aux., Easter  
Off., 1.70; Grassy Hill, C. E. Soc., 3.50;  
Groton, S. S., 3; Leonard's Bridge, C.  
E. Soc., 1; New London, First Ch., Aux.  
(Easter Off., 23.25), 42, Second Ch., Y.  
L. Guild, 25; Norwich, First Ch., "La-

throp Memorial" Aux., 75.50, Broadway Ch., Pansy M. C., 5; Thompson, Aux. (Easter Off., 6.19), 7.69; Voluntown and Sterling, Aux., Easter Off., 2,	168 39
<b>Hartford Branch.</b> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Collinsville, Aux., 38; Hartford, by Miss Clara E. Hillier, 1,000, Asylum Hill Ch. (by Mrs. C. D. Davison, 40, by Mrs. Charles B. Smith, 50), 90, First Ch., Missy Club, 45; New Britain, South Ch., Aux., 48.35; Somers, C. E. Soc., 20; South Windsor, M. C., 10,	1,251 35
<b>New Haven Branch.</b> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 500; A Friend, 50; Ansonia, Aux., 45; Bethel, Aux., 30.25; Bethlehem, Aux., 18.10; Bridgeport, Olivet Ch., Aux. (25 of wh. to const. L. M. Miss Elizabeth Jamieson), 37; Chester, Aux., 18.55; Clinton, Aux. (25 of wh. to const. L. M. Mrs. Charles F. Robinson), 30.30; Danbury, First Ch., Aux., 25; East Haddam, Aux., 8.25; Georgetown, Aux., 20; Greenwich, Aux., 144.75; Haddam, Aux., 8; Higganum, Aux., 10.80; Middletown, First Ch., Aux., 56.71; Naugatuck, Aux., 275; New Canaan, Aux., 55; New Hartford, Aux., 4.55; New Haven, Grand Ave. Ch. (50 of wh. to const. L. M's Mrs. Charlotte E. Thompson, Mrs. Mary A. Lane), 92, Plymouth Ch., Aux., 153.48, United Ch., F. S. A. Aux., 28; Norwalk, Aux., 25; Portland, Aux., 5; Ridgefield, Aux., 30; Roxbury, Aux., 17; Salisbury, Aux., 65.59; Saybrook, Aux., 31.68; South Norwalk, Aux., 60; Stratford, Aux., 77.38; Stony Creek, Aux., 5.50; Trumbull, Aux. (50 of wh. to const. L. M's Mrs. Daniel H. Ward, Mrs. Arthur E. Plumb), 56; Whitneyville, Aux. (with prev. contri. to const. L. M's Mrs. James Smith, Miss Amelia S. Dickerman), 48,	2,059 87
Total,	3,479 61

## LEGACY.

<b>West Haven.</b> —Miss Susan P. Beardsley, in part, through the Treasurer of New Haven Branch,	485 00
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## NEW YORK.

A Friend,	1 40
<b>Binghamton.</b> —Mrs. Jane G. W. Taylor,	5 00
<b>Brooklyn.</b> —A Friend, Len. Off.,	5 00
<b>Morrisville.</b> —Jr. C. E. Soc.,	2 25
<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Baiting Hollow, Jr. C. E. Soc., 5; Blooming Grove, Dau. of Cov., 20.90; Brooklyn, Bethesda Ch., Aux., 15; Central Ch., Aux., 216.66; Ladies' Aid Soc., 50, Zenana Band, 40, St. Paul's Chapel, Aux., 5; Flatbush, Aux., 96.07, Park Ch., Aux., 10; Plymouth Ch., Aux., 50, Richmond Hill Ch., Aux., 5, South Ch., Aux., 5, United Ch., Aux., 17; Carthage, Jr. C. E. Soc., 5; Copenhagen, Aux., 22; Crown Point, Aux., 10.50; East Smithfield, C. E. Soc., 6.46; Elmira, Park Ch., Aux., 25; Fairport, Aux., 10; Flushing, Aux., 32; Franklin, Aux., 28; Gasport, Aux., 10; Gloversville, Aux., 115; Henrietta, Aux., 10; Jamesport, Jr. C. E. Soc., 5; Lakeview, C. E.	

Soc., 1.50; Le Raysville, Pa., Aux., 6; Lockport, East Ave. Ch., King's Guild, 5, First Ch., Aux., 35, C. E., 10, S. S., 4.95; Madrid, Aux., 16, "Cheerful Helpers" M. B., 5; Miller's Place, Mt. Sinai, Aux., 11; Morrisville, Aux., 14, C. E. Soc., 5, S. S. M. B., 5; Munnsville, C. E. Soc., 15; Newburgh, Aux., 20; New York, Broadway Tabernacle, Aux., 316; New York, North, Prim. Dept. S. S., 11; Orient, Aux., 23; Patchogue, Aux., 30; Philadelphia, Aux., 20; Poughkeepsie, Aux. (to const. L. M. Mrs. Howard Somers), 25, C. E. Soc., 30; Rensselaer, Aux., 10; Richford, Aux., 5; River Head, First Ch., Aux., 9.23, Jr. C. E. Soc., 5; Rochester, South Ch., Aux., 25, King's Guild, 10, Whatsoever Circle, 15, Mrs. V. F. Whitmore, 15; Roland, Aux., 5; Saugerties, Aux., 5; Seneca Falls, Aux., 15; Sherburne, M. H., 10, Dau. of Cov., 30; Sidney, Dau. of Cov., 20, S. S., 15.65; South Hartford, Jr. C. E. Soc., 3.50; Summer Hill, Aux., 10; Syracuse, Mrs. George C. Gere, 20; Ticonderoga, Aux., 32.45; Utica, Plymouth Ch., Aux., 20; Walton, Aux., 6; Washington Mills, C. E. Soc., 9; Watertown, Jr. C. E. Soc., 10; West Winfield, Jr. C. E. Soc., 10; West Carthage, Aux., 9; Winthrop, Aux., 5. Less expenses, 85,	1,884 86
<b>Oakdale.</b> —Mrs. W. E. Newton,	4 40
Total,	1,793 91

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<b>Philadelphia Branch.</b> —Miss Emma Flavel, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, First Ch., Aux. (25 by Mrs. Augusta P. Whittlesey to const. L. M. Margaret Whittlesey), 39.60, Mt. Pleasant Ch., Aux., 25; N. J. Montclair, First Ch., Aux., 50, Children's League, 5; Orange Valley, Y. W. M. S., 9.10; Pa., Philadelphia, Central Ch., Jr. C. E. Soc., 5, Snyder Ave. Ch., Aux., 10. Less expenses, 75.17,	118 53
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## NEW JERSEY.

<b>Mahwah.</b> —A Friend,	1 00
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## CHINA.

<b>Foochow.</b> —Girls' School, Higher Dept.,	5 00
Donations,	8,896 47
Specials,	317 00
Legacies,	4,085 00
Total,	13,300 47

## LAURA L. SCOFFIELD FUND.

January, 1906. Gift of William C. Scofield, Washington, D. C., one share of Aetna Insurance Co.	
April, 1906. Gift of William C. Scofield, Washington, D. C., one share of Aetna Insurance Co.	

## TOTAL FROM OCT. 18, 1905 TO APRIL 18, 1906.

Donations,	44,990 22
Specials,	2,323 00
Legacies,	11,315 60
Total,	\$58,628 82

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## MICRONESIA

Letter from Miss Louise E. Wilson:—

THIS is a general letter, yet I hope that each one who reads it may think of it as a special one. To the many friends who were so generous with their gifts to help the needy ones who suffered from the cyclone I want to say, Thank you very, very much. Some of the clothing has been used on this island, but quite a little will go to other islands to those who are more destitute than the people on Kusaie. I am told that most of the people here have only two sets of clothes, but they can manage to get along with these if they are careful. We found on inquiry that there were five old people very much in need, so made them happy with some of your gifts at Christmas time.

Kusaie is only one of ten islands which we know of that have been visited by a cyclone the past year. From all reports the suffering on the Coral Islands must be very hard to bear. The letters are full of a hungry cry, and though I do not suppose any of them are really starving, yet I think I can understand their craving for the food which they have been used to and cannot have. I know in my own case how hard it was to get used to going without taro and bananas, and depend on canned goods. Even our few chickens stopped laying for months. Some way I felt hungry a good part of the time, even though there was plenty to eat.

I have told you before of the tidal wave and cyclone which swept over Jaluit the last day of June, when some seventy-eight people were drowned. The last steamer brought us news from Mille (one of the Marshall's). One hundred and twenty-eight people were drowned there at the same time. At that special village only three people escaped alive. The tidal wave came

creeping towards them, and kept rising higher and higher until it was high enough to sweep over the tops of the cocoanut trees before it broke. Some cocoanut trees grow to be fifty feet high. How fearful it must have been to see that monstrous wave advancing, and know there was no way of escape. The suddenness of it all I think gives those who escaped alive some idea of what the coming of the judgment day may be like. The coming of the cyclone is like the coming of a thief in the night—I mean the unexpectedness of it; not the silence of a thief, for certainly there is no silence about a cyclone. Think of hundreds of large trees being uprooted and falling down with a crash, the rain pouring in torrents, the wind blowing no less than one hundred miles an hour; the noise was something terrific. I went around the island a few weeks ago, and everything was changed. For about the length of two miles along the edge of the reef next the ocean there was a wall six feet high of coral stones thrown up by the wave. This was made when every house was washed away. The natives fled inland, and while they lost their belongings their lives were saved. At the foot of a high cliff I noticed what looked like a wreck of a house, but on looking more closely we found it was a large banyan tree all broken in pieces as if it had been chopped up for kindling wood. As we went on our way a man called to stop us, and came out to the canoe with his arms full of sugar cane, at the same time making many apologies because he did not have anything better to give. I hated to have the boys and girls take even that much, because I knew they needed all the food they had for themselves. At the next village we made a short call, and there I made the tea. It came into the eyes of one young man because I refused to take a bunch of bananas. It was not a common kind, and I felt pretty sure it was the first bunch he had had since the storm. I told him when he had plenty he could give us some, but not his first and only bunch. He is the son of the old Kusaie minister, Likiak, who died a few months ago, after living a faithful life since the missionaries came some fifty years ago. Before his death he told his sons to always remember the missionaries, and help them all they could, so Benjam, no doubt, had his father in mind when he tried to give me the best he had. It was rather amusing the first time the girls had bananas again. They were served with their dinner. As they gathered to eat I heard a number of exclamations, and then someone called out, "Why, Kona Mauri to banana!" Kona Mauri is their greeting. They felt as if a long lost friend had returned to them. They should have all the bananas they can use from now on, but we find to our dismay that the rats, wild chickens, and flying foxes are destroying much of the fruit before it ripens, so it is rather discouraging.

But we have managed to get along very well thus far, and trust that all will still go well with us. We expect this next steamer will bring us more definite word as to the future of our work. We can do nothing but wait and hope for the best.

## CHINA

Letter from Miss Laura N. Jones, Pao-ting-fu, January 23 :—

IN November I went to the country for twenty days and held classes in two places. The first place, Li Chuan, is thirty miles from Pao-ting-fu, where they have a good church building and boys' school. It is an old branch church, and the men and boys of the congregation are quite alive. Would that I could say as much for the women—just a handful of old women keep together, but they do not seem to have any desire to bring in "outsiders," or even those of their own household. I was in this place nine days, and seven or eight came daily to read. I tried earnestly to get them to see that they had freely received and should freely give. I think some of them did begin to realize their responsibility, for they invited me to their houses to meet their "outside" neighbors and exhort them. On beginning to talk with the neighbors I found that they had been hearing quite a little of the doctrine, showing that Christians had been trying to help them. The second place was newly opened, a village less than two miles from Li Chuan. The conditions here were quite different. Everybody was trying to hold someone else. The attendance was good, from ten to sixteen reading daily. The love and thoughtfulness that was shown to others, as well as to one another, was very refreshing. The Chinese seem to believe "when you get a good thing keep it." Sometimes they say, "This is our church," meaning they do not want too many people to belong to it. "This doctrine is good; I will keep it for myself, and perhaps for my wife, possibly for my son John and his wife." There seems to be no such thing as "whosoever will" in the old religions from which they have turned; so of course it does not come to them all in a day that truth is free.

The name of this place is about pronounced as if you said "Nannie." They have no church building, but are arranging to get one. In the meantime they are meeting in the home of one of their members. The class was held in the house of another member. The room was about twelve by twelve, half of which was devoted to the brick bed, or *kang*, which could be heated. One window was newly papered, so the light was fairly good. Having never learned to sit Turk fashion, I made a seat of a roll of bedding in a box on the *kang* by the window, and the women gathered about me.

From my perch I could see all the books, or rather the books of all the pupils on the three sides of me. I required them to turn their backs to me, to which they objected very stoutly, it being very disrespectful, until I explained that I wanted to see their books right side up. They recognize characters almost as well upside down as right side up, and they cannot see to this day why I do not. They thought it was much nicer to sit facing me, and when they did not know a character to point to it, in fact covering more or less of it with the finger, and invariably present me the book upside down. I let them have their way till my eyes were aching, to say nothing of my neck being twisted half out of joint with trying to turn my head so I could see the book straight. So they gathered about me, old and young.

One old woman who knew she was stupid stayed at home and took care of the grandchildren so that her daughter-in-law could come to read. This is so exceptional I can't but mention it, though it may seem of little consequence to you. Sometimes she would bring her grandson and come to the service at the close of the day, when she would try to read a little, or at least repeat after someone. This small grandson is quite a character for a child of three, talks very plainly, quite like a grown man. At least his reviling vocabulary is very broad, they say. While I would be explaining the lesson or the service he would eat peanuts and revile for more. Then when we sang a hymn he would join in the chorus as lustily as anyone. "Reviling" is one of the first things a little child learns in this land. Their elders teach them, thinking it smart.



A PHYSICIAN has just returned from China laden with stories of Chinese medicine. "Medical consultations are carried to their extreme limit in China," he said. "There, when anyone becomes seriously ill a consultation of fifteen or twenty doctors is held. The doctors fill the house with their arguments. They make as much noise as a political convention. But such a consultation as that would be considered small and futile if a great man—a mandarin, say, of the third class—were to be ill. To consult on his case at least a hundred doctors would gather together. A member of the royal family was taken sick while I was in China, and my Chinese host told me, with a good deal of pride, that the largest consultation known to history had been held over the sick man. No fewer than three hundred and sixteen physicians, he said, had come from every part of the kingdom to study and discuss the case. The royal patient, I heard afterward, died. This mammoth consultation had been held in vain."—*New Orleans Times-Democrat*.

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## Christmas Festivities at Gedik Pasha Mission

BY MISS ANNA B. JONES

CONSTANTINOPLE, January 22, 1906.

THE ever-returning enthusiasm of the children always brings fresh interest to us for the Christmas festivities, although we have prepared for them so many years. This year it did seem like rather a harder undertaking than usual, for our work had been unusually heavy the whole fall term and we were very tired when we finished our school on Friday night, January 12. But Saturday morning the treasures were brought forth from the storeroom, and when two Robert College tutors called that afternoon they thought that our workroom looked like a veritable Santa Claus shop. With help from Mrs. Barnum and some of the teachers, by Tuesday evening the packages for the tree were all ready and labeled, and even the bundles of clothing for later and more private distribution. The candy in its pretty Japanese napkins and the strings of popcorn for the tree, some of the children prepared under Mrs. Marden's supervision. Tuesday evening, two Armenian young men of the Sunday school came to help trim the tree. Wednesday morning at ten o'clock the Armenian children came and at two in the afternoon we were ready for the Greeks and some others,—a little more than two hundred children altogether. We had heavy curtains hung at the windows, and lighted the tree during the exercises of song and recitation by the children. Both groups of happy children sent a rising and a vocal vote of thanks to all you kind friends who again remembered them so generously. The

teachers, too, afterwards expressed their grateful appreciation of all the work represented in the many gifts. I hope that the children who in various ways contributed to the Christmas box enjoyed the giving as much as our little Greek Christian Endeavorers did in distributing their gifts to some poor families. They had during their sewing hours in school and outside made a boy's blouse, four aprons and two skirts, the materials for which had been bought with their own collections. They dressed some little dolls that had come in the box and bought oranges and dried fruit—all of which they divided into six shares and, going two by two, carried it to their selected families. They also sent five dollars to Africa and nearly three to Japan. The Armenian division of the Christian Endeavor Society had sent a generous gift to the Van Orphanage.

The Greek and Armenian day pupils understand that unless they are members of the Sunday school as well as the day school they may not expect an invitation to the Christmas tree. Mr. Riggs had kindly contributed his tree, and it had been waiting in our garden in the interval between our Christmas and the Oriental Christmases. Not to be partial and also to suit our own convenience we had selected January 17, between the Greek and Armenian Christmases.

I wish that I had the memory and the time to tell each donor who made up various things with such loving care to whom their presents were given. If that "old lady and her daughter" who made that pretty dark green workbag with contents had only written her address, she would have received a special note of thanks, for we gave it to our Calliopi, who has proved such a treasure to us this year. She finished our course last June, and when this fall her older sister proved unequal, nervously, to teach an hour or two a day in our school, I finally succeeded in persuading the mother to let Calliopi help us out in school, instead of her taking a course in sewing as they had planned. She has shown such an aptitude for teaching that if we can manage the mother and the finances she must be sent to the school in Smyrna next year. One of the jackets met a need for another of our June graduates, Satenig, an Armenian who has been very useful in helping us with our children. That fur lined cape, "put in just to fill up," was exactly what one of our teachers—troubled with rheumatism—wanted to wrap around her when she sits down in the evening. This, with a pair of high bedroom slippers, makes her very cosy. And so, although I cannot stop to tell you of all, each thing is making someone more comfortable or happy. We sent the quilt and quite a bundle of clothing to our good Greek pastor's wife who, with a nervously broken down husband and the older baby seriously diseased, is having an unusual amount of hard things to test her faith, cour-



age and never failing patience. For the health of the family they went to live in one of the villages on the Bosphorus, so we have lost those bright Demetracopoulos children from our school.

The New Year, according to the old style of reckoning which all use here, began on Sunday, January 14, so our Sunday school concert on that day was appropriate to the New Year. We had the Greeks all in the parlor, about one hundred and twelve, and the Armenians, two hundred and twenty or more, crowded into the hall and in the schoolroom beyond, where something could be heard but nothing seen. After the exercises by the children, a short address was given in Turkish by Rev. Mr. Krikorian and then the doors between hall and parlor were closed while Mr. Allen spoke in Armenian on one side and the Greek pastor on the other side. Special rewards were given to the twelve children who had not missed a single lesson. Those sets of pictures of the Holy Land, and that Bible game, with its beautifully illustrated cards, supplied unique presents for some, while two had *Pilgrim's Progress* in Armenian, others Testaments or those nicely mounted pictures from the box.

Mr. Krikorian has organized a young men's class in Sunday school for those who have questions and doubts on religious subjects. It has brought in twenty or more from outside. A former Brousa pastor, who now lives here, has taken the class of men and women. Mr. Riggs has put new life into the adult Greek class. A Greek business man, who lives up the Bosphorus, at a great sacrifice of personal ease has taken a class of girls for whom we were sorely puzzled. Now there are four well attended, well conducted Greek classes, and five if we include one of Greek children who are taught in Turkish.

Two Armenian business young men, graduates of Robert and Marsovan, respectively, are also most faithful to their classes of boys. An Armenian evangelist, who had to have an injured leg amputated, comes on his crutches with great effort to teach a woman's class. The devotion of these, in addition to our day school teachers in their 16 classes of an aggregate number of 230 to 250 pupils, must have a great power for good in this quarter of the city. It certainly greatly encourages our hearts to have such earnest, enthusiastic workers.

There were many more things that I wished to tell you—of how Dr. Bowen, of the Bible Society, has built an apartment on top of the Bible house, and how pleasant it is to have another American family in Stamboul; of the rebuilding and enlargement of the English Friends' Mission just below us; of the putting of gas into some of our rooms (the destruction of so many oil wells in the Caucasus making gas cheaper).

## Missionary Tours

Miss Myrtle M. Foote, Erzroom, Turkey!—

WE are planning to start out on a short winter tour, which is an experiment, as we do not usually go in the winter, but in one village we can stay in the church where the day school of our pupils is held. That is far better than having to avail ourselves of the hospitality of a native family, where buffalo, horses, donkeys, cows, sheep and fowl occupy a common room with the family, for heating purposes. The one or two pane windows are sealed up with paper at this time of the year to keep the cold out. The air, of course, is always redolent with mingled odors, and really unbearable to us. Such circumstances as environment takes both sleep and appetite.

But winter seems so much the best time to reach the village people. Now the schools are at their best, and the people have no work in the fields and wish us to come. Some are wishing to unite with the church too. Sixteen new members were received here at the communion service about a month ago, ten of them from the girls' school and orphanage.

Now let us pray for the spiritual outpouring which will result in increased power to win souls to Christ. We need that here on the field just as much as people need it at home. At the time I received your letter our hearts were heavy with the recent news of Mrs. Carey's home going. They stayed a week or so with us in Constantinople when on their way out. I met them again in Van at the meeting, and later in the fall had such a happy, cheerful letter from her telling of their prospects. Then came the news of her death.

Perhaps you would be interested in a kind of review of the year's work since January 1905. I have been absent from Erzroom on tours (including the five weeks' trip to Van) seventeen weeks. During the summer weather, what time I was in the city, often we went on Sundays out on horseback to visit and to hold a service in one of the near villages one and two hours distant, returning in time for Sunday school here. Usually the Bible woman—a most efficient worker—and one from the Y. W. C. A. went with us. In this way we visited seven or eight villages, and hope to continue as soon as the roads and weather permit. We find dense ignorance, unrest, misery and sin everywhere pretty evenly distributed. Upon my return from a nine weeks' tour in November we began a weekly class for religious instruction with several of the girls who were considering uniting with the church, most of them being Gregorian. Since they have been received we continue as a workers' training class.

Now I have begun another class for five or six women, very ignorant,

who have the same desire. During Miss Lord's illness I had charge of the school for five weeks, also have the lace work this year and help some in the orphanage to relieve Mrs. Stapleton a bit. This, with the city visiting and some thought and work for the ten or twelve village schools, has kept my time pretty well filled. But there is still so much left undone.

Extract from a letter from Miss Agnes Fenenga, dated Mardin, Turkey in Asia, February 19, 1906:—

Our school is progressing as usual. Miss Graf, I believe, wrote you about the revival we had here, so I will only say that every girl in school gave her heart to Christ. Some of the younger Jacobite Syrian girls perhaps hardly knew what they were doing, and yet I am surprised day after day at their earnestness. Just yesterday two little girls who are here for their first year would not miss the Christian Endeavor meeting, though they were visiting at a Jacobite house. Four of the girls have applied for church membership. Three others wished to, but as their parents are Jacobites, and the girls felt they must join without the knowledge of their parents, we thought it best for them to wait and try to get the consent of their parents during the summer vacation. The girls are from the Syrian community of Diarbekir, and as last year was the first time that we had had a student from there it seems best for us to let that community know that our object is not to Protestantize but to Christianize.

Since the beginning of the school our numbers have been decreased by six. One girl had to stop for health reasons, and five of Mrs. Thom's orphans in our school were married—one about a month ago, and four last Wednesday evening.

Only one of the young men could speak Arabic, and as that is the only language the girls can speak there won't be any quarreling at once. The mountain language is very easy, and the woman who came with them as go-between felt sure that the brides would learn it in a few days. Up to this time she was the only woman in that village who could read. How she will enjoy hearing these companions! The young men were Christians, and were real nice and kind looking, so we trust they will be happy and that our girls will be a light to that village.

From Miss Starr, one of the members of the deputation to Japan:—

STEAMSHIP FUNGSHUN, March 9, 1906.

Farewell to Kobe! We went on board our steamer, the Mongolia, Wednesday evening, February 28, and I should think one hundred and fifty or two hundred came down to the dock to see us off. This company was made

up of several of our teacher friends of course, a hundred or more of the schoolgirls, a number of the Kobe church ladies (Japanese, of course), some of the quiet, elderly ones, the pastor's wife and her two little girls, the head of the kindergarten and her training class, and also pupils of the Bible school. They wished us all the good things possible and waved handkerchiefs, and as the launch pulled away, sang in English, "God be with you till we meet again." We waved back to them, while our eyes filled with tears, until the launch turned and the sight was lost to view. Other steamer passengers commented on the sight of the fine looking schoolgirls, and said it was a different type of girl from any they had seen in the streets during the day. Few tourists see the mission schoolgirls, and yet many will say who have visited these countries that they do not see any results of mission work. We were proud of the girls and the impression they made on those who saw them. They are bright, happy girls—much like schoolgirls anywhere. We have been rejoiced by what we have seen. It has warmed our hearts. It is tremendously worth while to bring new life and incentive to such numbers who are striving for something, they know not what, and eager to accept. So many are happy who never were before and never expected to be.

We had three days in Shanghai and one morning visited, with Chinese guide, the native city. Oh, we have heard of narrow streets, filth, degraded people! I had never seen it before. Saw nothing in Japan to equal it. Jinrickishas could not pass, or go through the city. Sedan chairs the only method of conveyance. We walked. I expect we shall see more of the same in Foochow.

Now a few lines to tell you something of the joys of Oriental traveling. As you see, we are on a small coast steamer (Chinese line, but foreign navigators), going down to Foochow. We started yesterday morning from Shanghai, and expect to be greeted by Miss Hartwell's beaming face tomorrow morning at Pagoda Anchorage, the port of Foochow. If you have a large map of China and follow the coast south of Shanghai, you will see it is dotted with islands—as the commander said in answer to our comment this morning, "Yes, there is quite a growth of hislands," and he is right, for they are high lands. Steep, rather barren, brown slopes, in many shapes. We pass sometimes quite near a group on the left; then there are shadowy forms of other groups to the right. Again none in sight, but quantities of fishing boats, with great square brown sails, and with none. The color of the sea, on emerging yesterday morning from the Whampu River into the mouth of the great Yangtse Kiang, and from that into the sea, was yellow, like the Missouri River and it stayed so all day. To-day, it has varied, being somewhat less yellow occasionally, but never a green or blue.

Wish you could see this little steamer. She is a steady ship—a freighter and well loaded. The capacity for passengers is limited, there being only

six cabins. There are only four passengers this trip, so it is a very little like having one's own yacht. Everything is conveniently near and handy. The dining room is salon, writing room and all combined. The Chinese cook offers us foreign food. But the food is not as bad as it might be. We can get eggs for breakfast and rather decent bread.

Under date of February 27, 1906, Miss Nellie N. Russell wrote from Peking, China:—

What shall I write of the many, many interesting things I might? These are wonderful times we are seeing and China is throbbing with new life and new emotions. We can hardly keep pace with her now and feel as Rip Van Winkle must have after his long sleep; not that we have been asleep, but certainly no one out here could have dreamed of this rapid change. Much of it is good and healthful. Whether the country can assimilate so much and get the proper nourishment is hard to say.

The world has been startled at what Japan has accomplished, and I feel certain it will be equally so when they come to understand all that is going on in this old land now. China is not asleep any more and twenty years hence she will be where Japan is today. The tremendous interest in all educational lines is the greatest movement at present. Schools for boys and girls, also for women are being opened. Alas, the lack of teachers makes it impossible for the best work to be done. Still it means much that they realize the need of education for their women and girls.

I suppose you have heard of the Woman's Daily Newspaper, issued here in Peking. The only daily paper for women in the world in a land where not one woman in a thousand can read. The editor is a widow lady, Mrs. Chang. She is filled with but one desire and that is to help her country-women. This paper has editorials attacking the old traditions and superstitions in a language we would not have dared to use. The editorials on idol worship are most strong. In fact in these days we don't need to take up that subject much. The papers are full of it. Three months ago we opened a place for "explaining the woman's paper" for women only. The days—six in a month—are the big fair days when women go out freely. Our room has been full, and the experiment has gone far ahead of what we thought. On these days we do not preach directly the doctrine to these women, as we advertise to "read and explain" the woman's paper. Still we get acquainted with the women as we could in no other way. We invite them to the church services and woman's meetings, and have had special days set when they were asked to come on purpose to hear the doctrine we have come to China to preach. In this way we have got hold of a lot of new women. Nine mothers have brought their little girls to put them in our girls' school at our North Church. One woman, her son and husband have become Christians, and some six or seven new women have been attending the Sunday services the last month.

Two weeks ago a woman who lives near us and has been a most notorious gambler, after listening to an article on the duties of a wife and mother in the home, and a strong attack on the evils of gambling, got up and said, "I am going to give it up, it is indeed a deep pit full of mud." Some of her

associates were there and they looked quite taken back. One of them afterward asked what she meant and she said, "From this time I am going to try and be a clean woman." She does not yet see the need of help from above, but we believe she will.

We have lectures now here at our South Chapel twice a month in geography, Chinese history, hygiene, etc., send out special notices and get in all the women we can. In this way we have become acquainted with many new women and we trust God will use this means to help in his work. A good many Chinese ladies who can read are much interested and come and help speak. They cannot talk long on any subject as they have not the training, but they make a drawing card and our educated schoolgirls and Bible women show off to good advantage.

These lectures give the women an opportunity to see what kind of women the school is sending out, and show them how necessary an all around education is. The two sisters of Prince Lu, one the wife of a Mongol prince, have helped and the daughter of the Literary Chancellor helps all the time. She cannot say much, but she says she is bound to help what she can as she believes it is a great opportunity to help her countrywomen. These ladies are all interested in schools and we hope to show them such a helpful interest that they will feel we have come, "not to destroy but to help build up." One Chinese lady has been coming to all our services since and seems really very much in earnest.

This is the time when there is great need to pray for China. The reconstruction period of a great nation, coming out of dark into the light, is the vital time. We cannot see the future, but he who is the Father of nations knows and will help out and up to him. Never was there so much to encourage and yet one feels that the great fruit gathering time may yet come only after more sacrifice. The news has just come of a riot in the South. This poor nation! how blind they seem to be as to their best interests. We need to be much in prayer.



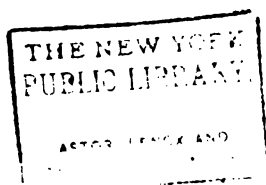
## Woman's Board of the Interior

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RECEIPTS FROM MARCH 10 TO APRIL 10, 1906

COLORADO . . . . .	134 45	MASSACHUSETTS . . . . .	188 50
ILLINOIS . . . . .	2,912 22	Receipts for the month . . . . .	\$10,336 95
INDIANA . . . . .	17 00	Previously acknowledged . . . . .	21,630 03
IOWA . . . . .	364 04	Total since October, 1905 . . . . .	\$31,966 98
KANSAS . . . . .	76 10		
MICHIGAN . . . . .	740 26		
MINNESOTA . . . . .	2,453 10		
MISSOURI . . . . .	1,212 26		
NEBRASKA . . . . .	315 29		
OHIO . . . . .	771 83		
SOUTH DAKOTA . . . . .	47 98		
WISCONSIN . . . . .	1,057 42		
WYOMING . . . . .	43 50		
KENTUCKY . . . . .	3 00		
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month . . . . .	\$123 30
		Previously acknowledged . . . . .	444 58
		Total since October, 1905 . . . . .	\$567 88

FRANCIS B. SWART, Ass't Treas., pro tem.





VICTORIA FALLS, ZAMBESI RIVER



# Life and Light

VOL. XXXVI

JULY, 1906

No. 7

**MISSIONARY PERSONALS.** During the last month we have had the pleasure of welcoming home Miss Sarah Stimpson, of Kamundongo, West Central Africa, who has been on the field for seven years. She came in company with Mrs. T. W. Woodside, of Ochiles, in the same mission, who was ordered home for her health. Miss Helen Chandler, of the girls' high and boarding school in Madura, has also come for her furlough, and Miss Beattie H. Noyes, of the same school, hastened her return to India that the work may not suffer. Miss Alice E. Seibert, of Orange, N. J., sailed from New York, June 9, on her way to Umzumbe, South Africa. She will be associated with Miss Laura Smith, of New Britain, Conn., who has charge of the girls' boarding school. Miss Alice H. Smith accompanies her, going to visit and assist her sister, the principal, for a year.

**THE CONFERENCE WITH NEW MISSIONARIES.** In undertaking any new work much knowledge of the business, of associates and superintendents, and of the peculiar conditions must be gained before one reaches the highest efficiency. This is as true in missionary work as in any other, and therefore the American Board calls together those who are to go soon to the foreign field, that they may confer with them on important matters. This year the conference began on May 31, and closed June 6. Thirteen missionaries were present, four of them being young women. The different officials of the Board, gave them many practical hints which will make their relations with the workers at home more sympathetic after they go abroad. Pastors explained the relation of missionaries and their work to home churches, and experienced missionaries gave pertinent advice as to matters of health, work, policy and his own spiritual life. A celebration of the Lord's supper was followed by a tender "quiet hour" for the missionaries by themselves, and the farewell evening service was full of interest.

**OUR SEMI-ANNUAL MEETING.** A day of privilege and of profit was the 22d of May to those who gathered in the church at Campello. Tender memories of our dear departed president were in every heart as we

came together. Mrs. C. H. Daniels guided the meeting ably, urging all to lay aside, for the day, the sense of burden, even of the Master's service. Miss Stanwood gave us glimpses of conditions in the work here at home, and Miss Lamson culled for us a few of the many instances of latter day heroism shown by our missionaries. Miss Gilson told of the privilege and the need of work in East Central Africa. Miss Jenkins pictured vividly the life of a Turkish woman. Miss Huntington described the Christian life of three men of different rank in life whom she was thankful to call her friends in Eastern Turkey. Señorita Carolina Marcial told and exemplified what the International Institute for Girls is doing in Madrid. Miss Mathews described the work of Corona Institute in Guadalajara, Mexico, and of some of its graduates, proving that a factory that sends out such a product is well worth sustaining. Rev. W. T. Currie, of West Africa, made Benguela with its forests and wild animals, its people and their superstitions, seem real to us. The story of his industrial work and the efforts to raise their whole life, to heal their diseases and to awaken their minds, as well as to lead them to Christ, was most inspiring.

**CHRISTUS REDEMPTOR.** Before this magazine reaches our readers Macmillan will probably have issued the book for next year's study. *Christus Redemptor* is an outline study of missions in the islands of the Pacific, written by Mrs. Helen Barrett Montgomery. The conditions in these islands and the appealing need of their inhabitants are vividly set forth and a knowledge of these things should stir us to a new sense of our responsibility in the matter. All leaders of auxiliaries and of study classes will want to have the volume in hand as soon as possible. An excellent wall map, price 50 cents, and a series of twenty-four telling pictures, price 25 cents, accompany the book. Order from Miss A. R. Hartshorn.

**CALL FOR HELP FOR MOSLEM WOMEN.** The recent conference of women missionaries at Cairo sends out an appeal to all Women's Boards, saying that from India, Persia, Arabia, Africa, Turkey, all Mohammedan countries, comes the same sad story. One hundred million or more of women are suffering from spiritual, moral, and physical ills from which the only hope of escape is in the gospel of Jesus Christ. This gospel they can never hear except women carry it to them. We need no new organization, but an extension and intensifying of our present work. "Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost."

A word of good cheer. The regular contributions for our year, pledged work from April 18 to May 18 were \$17,051.44, and those of the same month in 1905 of \$608.33. The report for the ten months of our fiscal year shows an increase in such gifts of over the corresponding time of last year and we are encouraged. We may not relax our efforts, for the work looms large ahead with urgent calls.



MRS. MARY E. BISSELL  
19, 1827                      APRIL 21, 1906

IN August, 1851, Dr. Lemuel Bissell and his bride, a girl of twenty-four, began their service in the Marathi Mission. First at Sirur, and after six years at Ahmednagar, they worked together till 1891, when Dr. Bissell was called to his reward. Bravely and faithfully the wife toiled on alone till she had almost finished fifty-five years of missionary service, the longest term of any American in India. Till the eleven months of her last illness she has always been vigorous and very active. She had been at some time engaged in almost every phase of missionary work, among Christians, non-

ns, foreigners or natives. Work in the city and in the district, in and churches, for boys and for girls, for men and for women; medical, zenana, educational work; the training of workers, and industrial work have all engaged her interest, effort and sympathy. In Ahmednagar, she had charge of schools for Christian and non-Christian children and was long superintendent of the girls' large boarding school. She has directed a large force of Bible women, and has herself visited the homes of the high caste, the low caste and the no caste; has regulated daily and weekly women's and mothers' meetings; has planned and conducted courses of study and examinations for the instruc-

tion of Bible women ; has translated and composed many hymns used in churches and schools all through the Marathi country ; has prepared stories and books in prose and poetry in the vernacular ; and fitted her nine children for American schools as each one in turn left India. She often toured for months together, at one time superintending alone a district with six churches, ten schools and scores of Christian families. Her sacrifice of time, strength, and money during the famines through which she passed, and the plague epidemics of the last fourteen years, has been without stint or restraint. In her care of the countless poor and sick, her sheltering the sinning, lifting the fallen, encouraging the good, going about as a servant of all who needed her, she was like her Master. Not only the other missionaries, but many native Christians called her mother, for she was most motherly to all whom she ever knew.

Dr. J. L. Barton says : " I can never forget her quiet, patient, earnest, aggressive work ; never discouraged, never weary and always hopeful. The Lord has certainly given her a great privilege to serve him so many years, and her service will be long remembered, not only by her associates and the officers of the Board, but by the great multitudes in India who will bless her name as long as they live."



## Glimpses of African Life in Rhodesia

BY MRS. ALICE C. WILDER

THERE is one thing an American cannot do in a hurry, and that is, convert the heathen to Christianity, at least the African heathen. With teaching and industrial training going on, the palm tree idea, and missionary sitting under it, is of the past. Situated as we are within the tropics, life goes on in the heathen way pretty much as in Natal and Zululand. The same heathen men, sitting around and palavering or sleeping ; the same heathen women, with backs bent double over their work with pick and hoe (using very short handles) ; sometimes with babies strapped to their backs, sometimes without, laboring under the rays of an African sun : sometimes attending to the wants of the child with the nourishment which mother nature everywhere supplies, to the heathen perhaps more than to the Christian. Everywhere is apparent the degradation of woman ; it is the appalling fact which is uppermost, the sight of which one cannot escape. It begins with the little children ; so when writing of African life it cannot be left out, so long as fathers sell daughters and buy as many wives for

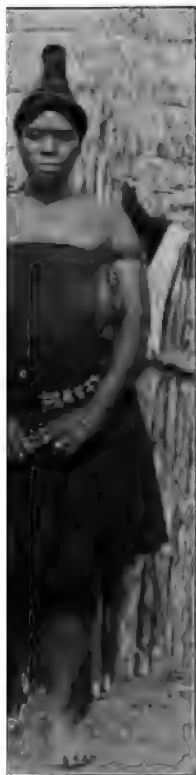
ves as they can find money to pay for. When no other means can be found, they will essay to "deal in futures," and mortgage the unborn child of a man of forty, fifty, or sixty, as it may happen.

In point: Last Saturday evening appeared here a little girl, say 10 years. Why did she come? She said she was running away from

her husband. Husband, you say! Well, it was like this: She heard her father saying to someone, "At the end of this month, this girl must go to the man who has bought her." That means to stay there until she shall be old enough to become his wife. This frightened the little thing, and as she attends one of our schools four miles from here, and knows that the missionaries protect such as she, she ran away. On Sunday afternoon appeared the mother, who had been searching high and low for her child, but found no trace of her until she reached here. I must say we felt sorry for the mother, searching for her child, with her knowledge that lions and leopards are ever prowling about, and not knowing what could have happened to her daughter. When the missionary asked the mother why the child had left home, she professed to know of no reason whatever. When told of what the child had heard the father say, she knew nothing of it, so she said. The mother was told to take the child home, if the child wanted to go. As the child refused, the mother went home alone, and the next day the father appeared. Before sending for the child to talk with her father and the *umfundisi*, she was asked if she wanted to go back with her father. This was her reply, "I won't go." Not I don't want to, but "I won't."

FIFTH WIFE OF A CHIEF

no one knows better than a missionary that it is not well to encourage rebellion in a child, but what would you, what could you do or say under such circumstances? The *indaba* was talked over; the father also had no reason whatever for the child leaving her home. When asked if he did not desire the child to go to another man, he said, "Why, yes, but I don't want to go to that man." Turning to ask the girl if she consented, she said, "Yes, I did consent, at first, because they said they would beat me if I



did not." The father insisted she must go with him to her husband (?), and was made very angry when told that the girl cannot have any husband at her age. "But she has," he would insist. Fortunately, the English law here does not allow a girl to be forced into an unwilling marriage, if the girl protests.

This father had at first wives by inheritance only, handed down by father or brothers. Now, when this little girl appeared as his daughter from one of these inherited wives, he promptly negotiated for her exchange to the father of the woman whom he himself would marry, hence this barter. This is Wednesday and the child is still with the missionary. We have three other runaways here besides, one of whom, who has been with us about two years, was last week asked for in marriage by one of the more enlightened of the Christian young men here. What an escape from a heathen marriage!

It is getting to be quite a fad, if I may speak of it in such a way, for girls to stand up in meeting soon after arrival, and say they want to be Christians. If they stay, though, they don't seem to go back on their word. We have an older girl here who does faithful work with them in a Christian way.

Much could be said of the stupidity of the native African. It isn't that they present a very lovable or attractive side to the missionary, either. These girls, yes, we are glad to have them and to train them; and if "teaching children to be clean, active, honest and useful" is "real education," then we mean them to have it. We are obliged to confess though that so far as we have had dealings with the youth of this land that the boys seem "smarter" than the girls, and more ambitious than the latter, too. Is it not the natural sequence to the way in which the girls have been treated for generations? We think so. We in civilized lands teach our own children while still in our arms to listen and obey; not so do these parents, so one of the first lessons a native has to learn when he comes to us is to listen; when you have accomplished that you may then begin to see results. The native "Ndau" has one trait at least that makes him kin to the Yankee; he is apt to think he "knows it all," and one may be surprised some day to find him telling you how a piece of work should be done, when you had been possessed of the idea that you had a monopoly in the knowledge of that subject.

People often ask if they learn to sing readily. I have not found that they do; their voices are harsh and discordant, and by the time they have reached the third note from the tonic they are off the pitch entirely; if they learn to sing a tune wrong in the first place no amount of drilling will set them right. We often sit and wonder what they are singing when we can hear them in the distance. That is not saying that by and by they may not learn to sing

very well when they are more accustomed to our style. The African is musical the world over, but their ideas are different from our musical world.

It is gratifying to see what a vast difference there is in the native as a Christian and as a heathen. By contrasts we often learn to know more the real values. It is cheering to see now and then another household altar set up for Christ in this dark land; and however imperfect the light and knowledge, they are there. The African makes a good Christian, and what more could be said?

*Appropos* of wild beasts: Since writing the above this noon, word came in that a leopard had been struck with an arrow; the weapon was shown with fresh blood on it to the depth of two or three inches; the missionary began at once to load his rifles preparatory to pursuing the hunt. Starting off with his two dogs, a native boy armed, and others with clubs and spears, they began the chase. The doctor who lives here arrived just in time to join in the hunt. As the ladies left behind were having afternoon tea together in the shade of the trees, a shot was heard not far away, and they remarked that the leopard must have been seen. After this one shot we heard no other for some time. Just then Elijah, a Zulu helper, and two natives came along; we directed them to where the shot was fired, and after an hour, perhaps, we heard several shots in succession to the east of us.

The sun was just disappearing behind the hills when the ladies mounted their wheels, and prepared to ride, not to the hunt, but away from it, for the doctor's wife could wait no longer for her husband. The path was getting shadowy, for the forest was near, but the lady went on; the other turning back after a time met first the doctor following hard after his wife, then Elijah coming out of the shadows, but there was no time for questions: on arrival home a young leopard cub was lying on the grass, no other animal in sight. Just as it was getting quite dark big father leopard was brought in by the boys, the missionary accompanying. The mother was not seen. Unfortunately Elijah was wounded on both arms and the right side of his face by the leopard's claws, and has gone over to the doctor's to have medical attention and to sleep there. It is fortunate for him that the doctor is here.

Men travel across continents and seas to get a chance to shoot leopards, but here, you see, a missionary is at an advantage, sometimes could almost shoot one from his door, and lions too are not far away.

## The Day of Small Things

BY MRS. LAURA H. BATES

THE history of the Gazaland Mission, established in 1893 in the southeast border of Rhodesia, South Africa, is in many respects unique in the history of missions. The first decade of its existence, from whatever standpoint it is considered, may well be designated as the day of small things. Let us review briefly the situation when in the summer of 1893 the pioneer party began its journey from Beira into the interior. To four families of missionaries was delegated the onerous task of making their way through a portion of the continent as yet wholly untouched by civilizing or Christianizing influences. The undertaking involved the transportation more than two hundred miles from the coast of this part of the continent, with their native assistants from Natal, and the necessities to establish homes in the wilderness. The route selected lay through a country where the scorching sun beat down with relentless force, where malaria lurked ready, like a beast of prey, to seize upon fresh victims, where the roads were native footpaths, where no vehicle was to be found and the natives themselves were the only beasts of burden. This journey, which under favorable circumstances has been repeatedly covered in two weeks, occupied four months. On the arrival of the party at their destination, Mt. Silinda, the arduous work of providing suitable shelter for each family was the first imperative duty.

In the absence of lumber yards and hardware stores, of carpenters, masons or skilled workmen of any kind, timbers from the forest were felled to make the walls, thatch grass was cut for the roofs. The floors were merely a portion of mother earth soundly beaten to harden them; a circle in the center of the floor, or, at best, an open fireplace, served for a kitchen range; packing cases were converted into tables, cupboards, couches, toilet stands and benches. For food it was necessary at first to depend principally on the natives—a precarious arrangement. Exorbitant prices, short measure, poor quality of produce offered, weary hours of bartering with unreasonable natives, all these are memories still vivid in the minds of those early pioneers.

The temporary houses completed, attention was given to the opening up of gardens that the food problem might be more satisfactorily solved. But for several seasons the chief returns proved to be a large crop of experience. The rains descended, the floods came, drouth followed, locusts swarmed; in fact, it seemed as though a new series like to the plagues of Egypt settled



upon the land. As time went on the pioneers undertook the task of erecting more permanent dwellings. Clay was dug up along the waterways and fashioned into bricks and tiles, giant trees were felled and by hand converted into lumber. "Every man his own mechanic" was the order of the day, and men trained in schools of theology and medicine developed not only into gardeners and woodsmen but architects and builders.

It was a mighty task for a band so small and so meagerly equipped to subdue the wilderness. Yet out of the ten years' labor there emerged eight



THE LITTLE GREEN SCHOOLHOUSE. FIRST SCHOOLHOUSE

comfortable brick dwelling houses and two schoolhouses, most of them covered with tiles, acres of cultivated fields, irrigating ditches, fine young orchards, homesteads enclosed by hedges and adorned with shrubbery and flowers. Truly the desert had been made to blossom as the rose. Or if we were to consider the development of the educational work, we would at once be impressed by the paucity of material with which to undertake and carry it on to a successful issue. It was in very truth the day of small things. Given on the one hand the mission ardently engaged in a hand to hand fight for subsistence in a new and unfriendly country yet determined from the start to develop a satisfactory educational scheme for the uplifting

of the natives; on the other, the people wholly and aggressively opposed to any such program. The schoolhouse at first was a tree, the shady side of a hut, a stump in the cornfield—any place where a group of pupils, willing or unwilling, could be gathered. An A B C chart was the sole textbook. Fortunate was it if the attendance in any one place was so regular as to warrant the labor of providing a bench or two.

Yet from these small beginnings a well developed educational system has been evolved. Two boarding schools were established. Pupils from near



**SCHOOLHOUSE BUILT BY SCHOOL CHILDREN AND THEIR FATHERS  
SECOND STAGE IN EDUCATION**

and far, in many instances from one hundred miles distant, came to enrol themselves. Scores of young men and young women, former pupils at these schools, are now scattered far and wide throughout the land, appreciating the benefits which they have received, urging their friends that they too seek to ascend the hill of knowledge.

As feeders to these boarding schools there are station and evening schools at each mission center, and here and there in the outlying districts kraa schools have been established. Taught by whom? Those first hard working pupils, gathered in the byways and hedges, now in their turn are sharing

the labor of their teachers, giving themselves gladly to the task of reaching out the helping hand to their own kindred. Herein lies the hope, the certainty, of victory in the conflict of light with darkness. Africa must, and will, by the grace of God, work out her own salvation through agencies raised up within her own borders.

But the ultimate object of missionary effort—the regeneration of the inhabitants of the land wherein the mission labors—remains to be considered. It is just here that the critics of missionary effort put in their strongest arguments. The day of small things, so infinitesimally small, they declare, as to be inappreciable; a handful of men, opposed to Satan and all his host, entrenched within the very citadel of his kingdom! It is not strange that to the thoughtless observer the question arises: “What are they among so many?” It has escaped the notice of such, which side, after all, has the majority!

While the poverty (?) of the Christians at home was compelling these **pioneers to spend most of their time at “serving the tables,”** this devoted band never for one hour lost sight of the one supreme purpose which had taken them thither. In season and out of season, at the carpenter’s bench, in the brick field, on toilsome journeys as well as at the stated seasons of worship, the story of a Saviour’s love was made known.

Little more than three years had passed when out of the material thus laboriously gathered, the first church of Christ in Gazaland was formed, with sixteen charter members. Shortly after the tenth birthday of the mission a second one was organized, the combined membership being about **seventy-five.** Is the number small? Perhaps; if we compare with the **thousands of converts** reported in other and more populous regions of the world. But as we deal with the raw material in Africa in temporal matters, so it is the raw material of human life and character that is moulded and by patient hand labor wrought into that which is fit for the Master’s use.

With the passing of the first decade the Gazaland Mission has passed into a new era in its history. The hardships and privations of pioneer days have been greatly mitigated; with the increase of laborers and equipment has come increased facility for further development. If, in spite of her limitations, such gratifying results have been secured, it is but reasonable to expect that, under happier conditions, her progress in the efforts for the elevation of the native races may be proportionally greater.

## The History of an African Woman

BY MRS. EMMA D. WOODSIDE

(See Frontispiece of June Number)

*Concluded*

**I**N the course of time eight children are born to her. The first born receives the name of Cipembe and the mother is hereafter known as Nacipembe; the mother takes the prefix "Na" and the father "Sa" to the name of the first-born child. Eight children is an unusually large number for an Ocimbundu family. Nacipembe is a woman of strong character and will power. She has suffered no other woman to be brought home to share the wifehood, though polygamy is very common. By hard labor she alone provides for her large family. She becomes in later life a "kawengo," a woman's witch doctor. A person becomes a "kawengo" in this manner. Several old women take her to the woods, where she is kept for four days, receiving only a very small portion of food. On the fifth day a crowd of women congregate. They dance and sing and work themselves up into a frenzy, until the woman in question becomes possessed, and acts like a demoniac. She is then taken into a pool of water, her clothes are taken off and she is dressed in new ones, the clothes consisting of one or two loin cloths. She now is supposed to have the power of divination and she obtains from some big witch doctor a gourd containing the necessary charms. If a woman is not able to bear children she goes to the "kawengo" to be doctored. Nacipembe as "kawengo" became a leading character in the neighborhood. On one occasion in the event of a death of a certain person, she was accused of being the cause, and in consequence had to take the "poison test." She drank the decoction, and vomited, thereby proving her innocence. She became involved in troubles of various kinds, so that her last child is named "Kahali," meaning trouble.

When she was about sixty-five years old the missionaries came to her country, Sakanjimba Station being established in 1893, and she heard the Word of God for the first time. She was interested in it and was a faithful attendant at the Sunday morning services. Some five years later she came one Sunday afternoon, bringing her gourd containing the complete outfit of charms used for divining. She said to the missionary: "I have brought these to be burned. I have no longer any use for them; I have accepted the Word of God; my trust is no longer in these things, but in the true God." And as she spoke her dim eyes brightened and her countenance

ie. The missionary had the evidence in his own heart that she was a child of God.

ne Sunday morning after the usual public service a fire was kindled, and gourd with the charms was thrown upon it. A large congregation stood it watching until it was consumed. Many of the village people were ed with fear. They were sure some dreadful thing would happen now. y told her that sickness would come to her family, her children would etc., to all of which she turned a deaf ear. In the course of a few ths her eldest grandson, a pupil in the mission school, sickened and . The people at once accused her as the cause. Her husband and some e village relatives were violently angry and threatened to kill her. She taken into an inner room of the missionary's house for protection until .ngry storm had passed, and it was at this time she left her village and : to the station to live. Soon after this one of her sons, a pupil also, me very sick, and her trouble was now almost more than she could . She had, thus far, stood firm. She said, "If God takes all of my ren, still will I trust him." And God in his merciful providence her back her child. She had been weighed in the balance and not d wanting.

April, 1904, she was baptized and admitted into the native church of njimba. The same month the station was removed to the new site at lesso, Ondulu, about forty miles distant. With almost her entire family moved to the new place where she began life anew, cultivating her own and doing as much work as any of the younger women. In June of she went, as one of the delegates, to the Woman's Conference at Bai-u, walking every step of the sixty miles. She had not been very strong when remonstrated with about going to the conference she said: "I go. Magalita, a native Christian of Bailundu, has asked me to come talk to the old women there about accepting the Words. I must go and y to what God has done for me." She enjoyed the meetings, and was gthened in her own Christian life. She returned, seemingly none the e for her long journey, but on the fourth of August, 1905, she was taken with what proved to be her last sickness. The night of the fourth day aid to her daughter who was attending her: "I have been on the jour-four days, to-day I will arrive. Jesus is here." She expired, reclining e arms of her eldest daughter, at the dawn of day. Her children and dchildren stood around the couch, weeping bitterly, for they realized their best earthly friend was slipping away. And so the curtain drops e close of the life history of this converted heathen woman. Do mis-pay?

## Okayama Happenings after the War

BY MRS. J. H. PETTEE



MRS. J. H. PETTEE

THESE last four or five months trains after the war of soldier boys have passed through Okayama all with faces steadily set Tokyoward. There is less of hurrah and excitement and bustle among the veterans than when they went out last year or year before, but a quiet joy and satisfaction in the fact coming that is pleasant to see.

As the New Year with its joyous congratulations near, the head of the reception committee of the Red Cross and other societies, himself a lover of wine cup, began to solicit gifts of *sake* for the returning victors. Fabulous stories of the number of tubs of the rice beer which a grateful city gathering to feast its heroes roused the indignation of some of the women the better sort, and a committee was soon formed with the enthusiastic of the editor of one of the leading dailies as its chairman to see what could be done about it.

New Year's in Japan without the time honored rice cakes is like Christmas without a Santa Claus. Would Captain M., head of the Okayama Commissary Department, permit the soldiers to be served to a veritable steaming hot, rice-dumpling, flaked-fish, red-bean New Year's stew? He responded much more heartily than to the offers of *sake* and cakes he had already received, and proffered the use of the fires, big kettles and bowls of the soldiers' kitchen for the cooking and serving of the delicacy.

And so it began. The money came in from banks, from factories, newspaper offices, as well as private individuals, till the needed one hundred dollars was in sight. At half past three on New Year's morning there were ten or a dozen of the upper class women of Okayama, Christian and non-Christians alike, together with three American missionaries, ready to work in the soldiers' dining room. With the long sleeves of their gowns tied back with bands of crape, the Japanese women stood serving the cold and hungry men with rice-dumpling stew which must be eaten as soon as put together, or it becomes an uninviting pasty mess. Of course the *sake* was there too, but it is a curious fact that *sake* and this particular stew, are bitter enemies and few men want both, and the majority preferred the hot *zoni*.

The whole city was interested, and though not one word was said

public against the *sake*, the local government recalled its promised gift, and the supply of liquor held out for only 400 men while 3,655 were served to one, two or three bowls apiece of the steaming New Year feast. It meant hard work early and late for the first few days of the year, but it paid; the men were made happy and the city had a temperance lesson it will not soon forget.

#### ABE'S RETURN

Those who have followed the fortunes of Abe, the soldier boy, and his marvelous record of hairbreadth escapes from the beginning to the end of the war, will be glad to learn of his passing through Okayama in safety two days after Christmas.

The hour at the station with his adopted mother was all too short for them both, though it was hard to tell which was the more glad to see the other. It was pathetic to see his attempt to make presentable his soiled and faded uniform. The slender, delicate hands, better fitted to wield a pen than a musket, were spotlessly clean, a striking contrast to those of his comrades, and the wool collar under the blue coat was white as snow. Wrapped up in his handkerchief was his gift to the "mother," whose prayers had followed him all the way. Only a common soldier, he was allowed no baggage but his army equipment, but he had received from his captain a bit of the wire entanglement from Port Arthur; wound in a ring as it is, it is marvelously like the pictures of the "crown of thorns"—a piece of a shell that was twenty centimetres in diameter and a piece of rock from the famous 203 metre hill.

Poor boy, he comes back to a stricken, desolate home. His aged grandmother has gone, his old father and mother and the two young children of his dead brother are in the heart of the famine district, and would starve but for the bounty of the government. He counts the days till he can get home to their relief. Yet out of his miserable pittance of a few cents a day he had saved a dollar for the children of the Okayama orphanage. A young man of rare ability and promise, he will yet do more for his idolized Japan than if he had died for her as he meant to do.

#### A NEW YEAR PARTY

The Chinese New Year came this winter on January 25, and the third day of the holiday time witnessed a unique gathering in the Okayama church. For some months an ex-deacon of the church had been visiting, more or less, sixty-five of the poverty stricken families of dead or absent soldiers, doling out as needed some of the funds contributed by benevolent America for Japan's war sufferers. The ignorant poor, to which class most of these

people belong here in Okayama, celebrate the "old-new year" and the committee decided to give them all one happy half day if possible. So they came by invitation to the Christian church—the gray haired fathers, the bent old grannies, the forlorn little wives with children one, two, or even five,—all of them dressed in their poor best, ragged, sometimes not over-clean, but with happy, expectant faces.

These the guests, and who were the hosts? The members of this "Committee for Comforting the Destitute Families of Soldiers," the missionaries, pastors, and leading members of the three churches, English Episcopal, Presbyterian, and Kumiiai of this city, members of the Red Cross Ladies' Volunteer Nurses' Association, and members of the Okayama City Ladies' Society, etc. Speeches by Dr. Pettee, the senior resident missionary, by His Excellency the Governor and His Honor the Mayor, interspersed with the phonograph and story telling by the versatile Mr. Sawaya, kept the audience happy and comparatively quiet till five o'clock.

A Western audience might have been amused, perhaps shocked, by the antics of an irrepressible boy of eight, who balanced himself on the edge of the platform and with his back for a pivot see-sawed up and down; first his round black head appeared, then his legs encased in striped flannel, wildly waving in the air. One willful little lady of four persisted in wandering up and down, in and out among the audience, frantically pursued at intervals by her mother who, unable to hold the wriggling mass of arms and legs, would deposit her in the lap of an older brother or sister, of whom the spoiled baby had no less than four present. But to audiences accustomed to Buddhist services or Oriental theatres, these little episodes are no interruption to either hearing or speaking.

When supper time came, the two hundred guests were seated on the floor in hollow squares or rather rectangles open at one end for the convenience of the waiters; the boxes of rice, fish and vegetables, each with its pair of chopsticks in a dainty case, were placed in front of each visitor; cups of steaming hot tea and five yellow oranges apiece gladdened the eyes of all.

Deacon Tobo explained in a few words the Christian giving of thanks. Pastor Ogawa, of the Episcopal Church, offered the first Christian prayer some of these poor folk had ever heard. Then all was quiet save the noiseless passing to and fro of shoeless waiters, and the munching of many mouths as children, mothers, and grandparents enjoyed the simple feast.

Presto, change! And the dining room was again a hall, and little to from various Sunday schools entertained the visitors with their Christmas songs, dialogues, and sword dancing. More stories, more music, and the happy evening was brought to a close by a universal lottery, where every



one drew something, useful or funny, made all the funnier by the bright poem or pun which accompanied it. At ten o'clock they were all gone, taking with them the remnants of the feast and the memory of a happy New Year party.



## The Juarez Centennial

BY MISS MARY F. LONG, CHIHUAHUA

A NEW era is certainly dawning in our sister republic, when the whole city of Chihuahua is invited to assemble with governors and magistrates to listen to a great and eloquent sermon upon justice, virtue, self-control and Divine Providence, pronounced by one of the leading orators of the capital. But such was, in effect, the case at the centennial celebration of the birth of the *Benemerito de las Americas*, the twenty-first of March of the present year.

The occasion was one of a lifetime. Preparations had been in progress for months. During the last week communications from the committee had been received in the *colegio* almost daily, and at the last the detailed and elaborate program was executed with admirable precision. The dawn of the twenty-first was announced by the whistles of every factory in the city, by a salute of twenty-one guns and by the exultant peal of the silvery bell of Trinity Church. The sullen silence of the usually vociferous clanging from the cathedral towers served to emphasize the patriotism of the *Evangélicos*, as our bell rolled over and over in a perfect frenzy of delight, bound not to be outdone by guns or whistles. Although at last I did cover my head with the bed clothes and feel a little unpatriotic, I could gladly have rung the bell myself for the Father of our religious and civil liberties in Mexico.

The night of the twentieth was signalized by a patriotic exercise, literary and musical, in our church. The program was announced to take place in our Social Hall, in which about a hundred people may be seated, but the interest was so great that traditions must be set aside, and for the first time the church doors were opened for a purely civic gathering. The building was filled; the brilliant lights and open door on the prominent corner of the wide avenue, and the glimpse of the tricolor and the portrait of the grand patriot were an irresistible invitation to the passers-by. Our schoolgirls in white dresses presented a very attractive appearance, and they contributed much to the program.

During centennial day seventeen different acts were provided for the demonstration of Chihuahuan patriotism. To quote from a daily paper, "Could the great patriot have looked down upon this state which was the scene of his hardest trials, he would have seen the Mexican people of Chihuahua inaugurating great public utilities in his honor to show that his life had not been in vain, and that his spirit of liberty and progress is stronger to-day than ever."

The conference suggested by the governor, to be given in every school, was directed in *Colegio Chihuahuense* by a former student and professor of our *Colegio Internacional*, Sr. Federico Ponce. His simple narration of the facts in the biography of Juarez, his intense sympathy and dramatic familiarity with his subject, enlisted the profoundest attention from the start; and but for the little ones, who became weary, we would have altogether disregarded the time, anxious to follow our hero every step of his arduous and triumphant way. The school has invited Mr. Ponce to continue and amplify his narration on some near future occasion.

The civic procession, including the governor, general of the military zone, federal, state and municipal employees, the schools, societies and labor organizations, representatives of the foreign colonies, and the personal friends of Juarez, was the chief feature of the afternoon program. With flying banners, and marching four abreast, it passed under the various arches erected on the *Avenida Juarez* to the old municipal building, once occupied by the fugitive president, where a memorial tablet was to be placed. The march then continued to *Glorieta Juarez*, where the schools surrounded the new statue of Juarez, erected at the intersection of two wide avenues. The beautiful cottonwood trees in their fresh spring verdure, with the grand hills beyond, formed a magnificent setting for the scene. The heavens had been beneficently overcast during the march, but at the moment of unveiling the statue the sun, now far in the west, burst out in a glorious sunset salute, touching the stern face of Juarez as with a smile of recognition.

But the *broche de oro* still awaited us. Weary with our march we hastened home to supper, and back to find good seats in the second balcony of the theatre, where it was delightful to wait quietly in our comfortable chairs while the great auditorium filled with people. On the stage, in a large painting set with colored lights, Juarez himself seemed almost bodily among us. The orchestra, the choruses, the *Himno Juarez*, were all enjoyable, but the oration, the sermon of the Lic. Urueta—even yet I feel the thrill of surprise and exultation as those sentiments of true Christian origin and phraseology rang through that immense edifice: "In the king-

dom of God, which is the kingdom of justice, Juarez is great, Napoleon is small." "To be great it is necessary to be master of one's self." "The measure of a man is not his possessions, but his virtue." "Juarez had God in his conscience." A whole eloquent period was given to plain dispassionate treatment of the necessity and benefit of the "liberty of *culto*" (religious services). These and many other astonishing utterances could only be received as a marvelous testimony to the working of the leaven of the truth.

have been unable to learn more of the character and circumstances of Mr. Juarez. Probably he belongs to the large "liberal" division of the educated men of the republic, whose families are counted in the Roman Catholic communion, but who are themselves "free thinkers," a very wide term here, including men whose religion, or the lack of it, as the case may be, recognizes no bond of sect or creed, and seeks no fellowship. But under whatever name or sign, we rejoice to recognize the spirit of the Master, and let our faith strengthened as we pray, "Thy kingdom come."



## Missionary Letters

### INDIA

The work of the Bible women is very important, and Mrs. Hannah Hume Lee shows us something of one of them and her methods.



MRS. HANNAH  
HUME LEE

MAY I introduce, to those of you who have not already met her, your Bible woman, Anubai? She is a quiet, unassuming housewife of about forty-five. You will seldom find her away from home except for her work. Since you cannot run in for a chat with her yourself, let me tell you of some of the times when I have been with Anubai among the women in Bluinj. Our very first visit together was made to some women of the gardener caste as they were at work in the hot sun of the early afternoon, in a peanut field. At first they did not want us to come, fearing we would interrupt them in their work. We assured them that we wanted them to keep right on with what they were doing, and before we went away they were quite friendly, and offered us some of the fresh nuts they had just dug up. As I listened to Anubai telling these women the good news, one thing that interested me was her ready use of illustration from things that lay within their narrow horizon. And I think this is true of all her talks.

For instance, one of the women said: "It is all well enough for you to talk about these things and tell us God's message; you can read and understand the truths you tell us." And she dug into the earth a little more deeply. Anubai replied, "Bai, as you are digging here, which do you want away, the clods of earth or the peanuts?" "Oh," said the woman, "should we throw away the peanuts? That's what we're digging for." "Yes," said Anubai, "and the same God who gave you wisdom to throw away the clods and save the peanuts, has given you understanding enough to accept the truths we are giving you and not throw them away." Anubai is very good at answering questions. One day we went to Mahawada, and in the company to whom we were talking were those women who "love to wind her mouth up and who loves to go." Anubai met her questions very well, and finally the woman came up with, "Yes, of course we acknowledge the truth, but we do so accordingly?"

The places to which a Bible woman goes are varied, and so are the people who come. Sometimes it is in the fields, and she will talk to them while they work or as they rest. As we went along the road, I heard women who she has visited before call out from the fields to Anubai, "Are you coming to see us to-day?" Another time we wanted to gather the women from two or three fields, and asked some small boys who were grazing cattle near by to help us call them together. "Oh," said the boys, "we could not do that. Our families and their families have quarreled. They wouldn't think of speaking to them." So we went to the women ourselves.

When she goes to a house and is welcomed, the woman of the house always brings out a low, wooden stool, or spreads a blanket on the floor for her to sit on. Often women from the neighboring houses come and join quite a little group gathers. In looking over Anubai's reports, I notice that her audiences have varied anywhere from one to thirty. During the last year, when people were living in huts in the fields, it was not easy to get companies of women together. Their huts had rude doors or no doors at all, and the women did not want to go far away or out of sight of their doors for fear the ubiquitous village cur would run in and steal the fare.

I have not been able to go with Anubai among the women as often as I should have liked to, but when I have been, I have been interested in noticing what are her favorite hymns, that is, the one she chooses most often. The subject of one is the turning of life's bitter into sweet. *Melody* is an Indian one, and the hymn goes on to tell how bitter

I am in dark despair; but thy name, O Christ, is love, and it thou canst make my bitter sweet." After this hymn I have told most graphically its meaning, and as she recounted the bitter which enter into life, I have watched the women punctuate her with emphatic nods. Then comes the old, old story, "which seems I tell it more wonderfully sweet." Another of her favorites is the compassion of Christ. It tells how he spared not himself to bring power into the lives of the sorrowful, the sick and the halting on life's roadway. It goes on to show how great a thing it would be if he laid down his life for a friend, but here is one who died for his

When I sent out her monthly report for me, Anubai notes the places to which she has been, the number of times she has spoken, and the number of women that have been in her audiences, as well as the subjects discussed. Perhaps you would like to know her subjects for one month. They are as follows: The Good Shepherd, The Prodigal Son, Job, Death, the Poor Man's Mite, Adam and Eve, The Great Supper, The Syrophenician, The Shunamite, Faith, Nebuchadnezzar. Some of these were repeated and again at times the topic which she had prepared had to be changed and the talk was adapted to the immediate needs, to the interest of the audience, as for example, sickness in the home, or some festival which

year Anubai, with other Bible women, takes a Bible examination committee of the mission. I do not remember just what mark she received, but I remember that she did well considering her opportunities

And we are that, as Daughters of the Covenant, you are not ceasing to contribute offerings of prayer, time and money to the end that the daughters in heathen lands may know the love of Jesus." And so in your next letter ask you to remember Anubai, that she may be a faithful witness of Christ, and that many in this town of Bhuj may acknowledge God whom they have heard so many years.

#### BULGARIA

Through the kindness of friends, largely that of one earnest woman, Miss E. C. has been able to erect a fine home for her kindergarten in Sofia, and she

They are in possession of the new building. Father and I moved in last October. The rest of the family came in October, but until the end of the year we lived a most irregular and unsatisfactory life, doing some of nothing, and although we kept very busy, little was accomplished

for we worked at great disadvantage. The house was still full of workmen of various sorts who seemed to be bound together with the determination make their respective jobs last as long as possible, without regard to our interests or desires. It was distressing to be forced to put off opening kindergarten from month to month, but finally, on the morning of January 2, 1906, we opened our doors to the fifteen children once more. They came—thirteen of them—the first day, giving the sunny rooms the necessary touch of the right kind of life. They have continued to come, so that began our eighth week this morning with an enrolment of forty-three children, forming the dearest circle of wide-awake, restless humanity in which that the sun ever shone in upon.

We have just held the second of our monthly meetings, attended chiefly by the mothers of our children, past and present, though other ladies came in answer to the notice given in church, and written invitations sent to those who do not attend our other services. There must have been eighty ladies present, forming an appreciative audience for Mrs. Dimock's really fine lecture on London. How to make the most of this opportunity is quite a problem. We seldom fail to gather a goodly number of women, most of them mothers of young children; some wealthy and educated, graduates of the American College in Constantinople or of other institutions in Europe, which means outside of Bulgaria. The question is how can we make these monthly gatherings work for righteousness, truer motherhood, for a Christian womanhood. The building is cordially opened for the use of the evangelical church and is becoming a center of activities.

#### EAST AFRICA

The station lately opened at Beira is fittingly named the Ruth Tracy Strong Station in memory of Mrs. Sydney Strong, who died on her way home from Africa in 1891. Mrs. Ransom's letter shows us a little of its work and surroundings:—

A little over two days' sailing from Lorenzo Marques brought us to Beira, where we had to spend several hours outside the bay, waiting for the tide to rise. We were much surprised to see so much of a town, for Beira is only about fifteen years old, and under Portuguese rule. It is literally set upon the sand; the streets are nothing but deep sand, and yet there is good concrete walk through the main street, and extending out over several miles. In the sand, also, is the odd little trolley line, made for trolley cars and pushed by two boys, and holding two people comfortably.

Mr. Bunker's house is very near the ocean, or rather the bay at the mouth of the Pungwe River, and the beach affords constant entertainment to children. They revel in wading, sailing boats, picking up shells and

other pleasures incident to seashore life, except that there is some question about the safety of bathing, on account of the possibility of sharks. Back of the house is an inlet, which at high tide for several days at new and full moon is like a beautiful little stream. A mangrove swamp beyond the inlet gives a pretty effect, something as if the shore was lined with willow trees, but I fear it will prove anything but a blessing when the hot weather comes on, as it will probably be a hotbed for mosquitos. But it is a great relief to the eyes not to have only a stretch of glaring sand. A part of the veranda is to be enclosed with fine wire netting, in order to keep off the malarial mosquitos, and yet make it possible to keep the house open at night. Every precaution must be taken to keep off fever, and keep the family in health at the beginning of this new work, and at Lorenzo Marques the missionaries have noticed a great difference in the attacks of fever since the netting was put up.

Two trains run weekly from Beira to Umtali, a distance of ninety miles, and the gentlemen left by one of these, reaching Umtali in nineteen hours. Carriers from Mt. Silinda met them there, and going by way of Melsetter, where they spent one day, and stopping over Sunday on the road, they reached their destination in nine days. They were at the two mission stations—Mt. Silinda and Chikore—for nine more days, and were eleven days returning by way of the Buzi River. This is not to be a description of their trip, though if it were, it might be more interesting than it is!

Mr. Bunker has begun work in Beira by starting a Sunday service and an evening school for boys and young men. They are learning to read Chindau, which is similar to Zulu. Another class of younger boys wanted to learn English. These were half castes. During Mr. Bunker's absence, Mrs. Bunker and I taught these boys, and it was very interesting work. They were very bright boys, anxious to learn, and they got on wonderfully fast. Knowing how to read Portuguese was a great help to them, and I had a chance to try the scheme of teaching almost entirely in the language being learned, for the most I knew of Portuguese was from its resemblance to Latin.

Mhlanganiso has charge of the class in Chindau. He is a young man who first came to the missionaries as a carrier, when they were on their way to start the Gazaland Mission in 1893. He became interested, stayed on, and after studying at Mt. Silinda for a time came to us before we went to Ifafa. He studied at the boys' school here, and has now gone back to his old home with Mr. Bunker. He knows the language, which is an immense advantage. He interprets for Mr. Bunker, teaches the evening school, and often takes charge of the Sunday service. The first Sunday we were at

Beira there were about twenty-five boys present. Daniel, who went with us as a representative of the Natal churches, spoke through Mhlanganiso, and Mr. Ransom and Mr. Bunker followed. Then Daniel asked all who wished to express a desire to follow Christ to rise. All present rose, but we felt that the first three or four really meant it, for they rose after a minute one by one, then the rest all rose together. They are very apt to "follow their leader." All these boys show a spirit of earnestness, for they come about two miles, after eight in the evening, and stay till nearly eleven, then go back to town, and are ready for their work in the morning.

Miss Miriam V. Platt, teacher of our kindergarten at Harpoot, tells us something of her work :—

This past term has been a very happy one in kindergarten. The children are much more obedient and more easy to control than last year. It is a very rare and solemn occasion when one has to be put in our punishing closet, and I have only had to give a dose of bitter medicine for bad words once. We have forty-one pupils this year. I have had to refuse so many pupils that next year I hope to have two rooms and direct a second kindergarten. I have eight girls studying with me. I have made the course two years, so that this year they only observe, but next year will assist in teaching. One of the children brought a letter to me yesterday to send to the one who pays her tuition, and I saw she had written that we have eleven teachers. It sounds rather grand for forty children, does it not? It is a continual joy to me to see how merry the children are, and how their imagination is awakened. At first when I would pretend that a block of wood was a table set with dainties, they looked at me with scorn, but now they take real pleasure in pretending, and we have all sorts of imaginary good times. Their lives are so empty and they have so few playthings, that I am especially glad about this.

I think I wrote you in the summer of our plan to have a kindergarten in lower Harpoot. The church there pays for the rent and wood and half the salary of the teacher. From the kindergarten funds I pay for materials and the other half of the salary, and send two of my training class to assist. The girls are changed every month, for it is a long, icy walk for them. I visit this kindergarten as often as I can, and have been much pleased with the teaching. Many parents come and thank me for what we were doing for their children. I am so glad to have the work increase, for I am sure it is a benefit to the children. I see such a difference in the matter of cleanliness, even the poorest little one takes such pride in having clean hands and finger nails and ears. If I forget to inspect necks, they always remind me.



This winter a kindergarten has been started in Diarbekir, too. They ask no help from us but a few supplies.

A letter from Miss Emma Barnum shows the great need of the people to whom our Harpoot missionaries carry the gospel :—



MISS EMMA BARNUM

As it did not seem wise for Miss Bush to tour during the cold weather, she took my lessons in school, giving me the privilege of going out for a while. I visited five villages at the lower end of the plain, all within seven hours of Harpoot, and have come home after three weeks, realizing as never before the wretched condition of our poor village sisters. Most of them seemed so sad, with no joy or love or hope in their lives. Life means little more than hard work in the fields half of the year, and spinning and weaving cotton during the rest, with not enough to eat or wear. They long for death and yet fear it, and if they give any thought to the future life, it is with the hope that God in his pity will consider the sufferings of this present life sufficient, and receive them into heaven. When I tried to tell them of God's love and their need of a Saviour, they would usually say : " Teacher, you know nothing of our trials and work. We have no time to think of our souls. You have no troubles ; you can sit and read the Bible and pray all day, and travel around the country in comfort to preach ; you are blessed ; of course your soul will go straight into the Kingdom." Or as another woman expressed it, " How can we have any hope of salvation for our souls, if you have to leave your home, and give all your time to good works in order to get your soul saved ? " She looked incredulous when I assured her that I was not trusting in this to save my soul ; that salvation was a free gift from God to her as well as to me, and that I had come to tell her this good news.

Several spoke of their minds as like sieves, and that before I reached the door they would not be able to remember what I had said. One poor old woman came to me in distress and said, " The meeting yesterday was such a good one, and it did me good, but when I reached home I tried to tell him (her husband) about it, and I could not even remember the subject ? " And what wonder, when they have nothing at all to develop the mind. But they are not all like this, by any means. There are some such bright jewels flashing in the dark. Sultan, the blind girl in Habousi, is the village missionary, as she goes from house to house, singing and praying, and giving her wholesome advice, or her ready sympathy and cheer ; and there is the poor widow, Kohar, with her heart bubbling over with praise to God for all

his mercies to her ; and Erzoun, who will get up at midnight to make bread rather than miss the sunrise meeting ; and many others might be mentioned.

It did me good, too, to meet the earnest workers. In Habousi, Aghav the preacher's wife, puts her baby to sleep, and tells her husband in the schoolroom to keep his ears open lest she waken and cry, while she goes out with her Bible under her arm to visit the women ; or else she takes her turn in the school, while the preacher makes pastoral calls. In Aghunt the preacher's young bride, who has recently come to care for his home and his three motherless boys, is also deeply interested in his parish, and is winning her way among the women, teaching several to read. Although having had very little education, she bravely leads the women's meetings, and is a real help and blessing in the village. The pastor's wife at Ichm is very much tied up at home this year by her little ones, but it was pleasant to see how she is loved by Gregorians and Protestants alike and how eager all are to have her come to their houses for visits and neighborhood meetings. She told me an interesting incident of a Turk who brought his little boy, who seemed to be dying, to her, begging her to read the Bible and pray for his recovery. This she gladly did, and then the father, much comforted, took his child home, and reported soon after that he had recovered. She is often asked to go and pray for the sick. The Bible reader Tushkhoun, at Hoghe, is a very busy worker, visiting more than thirty pupils each day. I was impressed with the affection she showed every one we met, until she told me that she had welcomed each into the world, and loved them each as her own. She laughingly said, "I am the doctor of the village." She took me to see one of her Turkish patients, and on the way stopped to prescribe for another Turk, who was suffering with toothache. Zarif has a nice little school, thirty-six girls and small boys just as neat as it is possible to have them in the village. She is exerting a good influence over the young men, too, as they come to her room in the evening to learn hymns.

Mrs. Jean E. Nelson, acting principal of the Ruth Norton Girls' School, tells us

We have forty-three seats for girls in the schoolroom, and each seat has been occupied all the year. We have had a waiting list of pupils, and in any reason a girl has had to give up school work another has immediately taken her place. Every seat for the present year—1906—was spoken for before the school closed last term. We could take one hundred girls as we have forty if we had room to receive them. We could get fifty dollars a year for board and tuition instead of thirty were it wise to ask it. But at the present price many worthy Christian girls are able to get an education, who would

be crowded out by the rich girls from the city if we should raise the price. As our primary object is to train teachers for country towns, we think it necessary to keep the price of schooling within the reach of the girls of moderate means who are likely to become teachers. Still the pressure from wealthy people is becoming stronger, and we may be forced to yield to them in another year to keep the school open, if the Board continues to hold to its policy of not increasing the running expenses or teachers' salaries.

The standard of the school is being gradually raised, and this past year has been one of considerable improvement in several directions. The idea of teaching each girl, whether rich or poor, to wait on herself, take care of her own room, and learn how to cook, has been accepted by all the girls in a very sensible manner, though against all the teachings and traditions of the Chinese, who think that a scholar should be above all manual labor. The class work has been good, but our examinations were severe, so that in our advanced class of three girls only two passed. These two are now ready to enter upon our last year's work in the course of study. We had already had visions of graduating exercises next year, and of increasing reputation among the schools of South China, when word came from the country that one of the two girls will not be allowed to return and finish. She must stay in the home town and teach the little school for which she has been preparing, and which has been waiting for her. And now the appropriation for the year has come, but as we did not receive sufficient salary for teachers the other girl in the advanced class will not be able to devote her full time to her studies, but will have to teach some of the lower classes and help us out. Our commencement will therefore be somewhere in the future. Nearly three fourths of the girls in school during the year were from Christian homes. Seven joined the church this past year.

The needs of the school are several, and are very imperative. First, a trained young woman to take over the principalship of the school as soon as she shall have mastered the Chinese language sufficiently; second, an assistant to take charge of the work in English, music and physical culture; third, the last on the list but not in importance, is about \$5,000, gold, to buy the vacant land immediately adjoining the school. If this land is not purchased within a very short time, it will be lost for good to the school. There is now no school in Canton so favorably situated as this. To allow ourselves to be hemmed in, and later on perhaps to be crowded out to some other locality, would be a dreadful mistake. We have started a fund for the purchase of this property. The Kingdom Extension Society of the Congregational Church at Ridgway, Pa., and friends in Oak Park, Ill., have already sent us contributions, and we are ready to welcome more. To all who have aided the school in the past and have prayed for the work we give our heartiest thanks. It is the Lord who will reward you.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Dorothy's Scheme

BY MRS. C. J. HAWKINS

### CHAPTER II

(Continued)

ON the night for the Young Woman's Mission Club meeting all girls were present but Rachael. As the clock struck eight she appeared with two games tucked under her arm. "I am glad I was late," said Rachael, "for I can hardly wait to tell you about my games. I have two, you see, and I enjoyed every minute I spent working on them. My first is like the old game called Halma, and I call it 'From Slavery to Freedom.' I used heavy gray cardboard, cut it 18 inches square, divided it into 256 small squares with a red pen. Afterwards I painted the sixteen squares in the center white and marked them Freedom. I left a margin of three quarters of an inch on all four sides of the board, then with a dark blue pencil I set apart 13 squares in each corner making it look exactly like a Halma board, with the exception of the white center. The object of the game is to get the men out of slavery (the four corners) into freedom (the white center) by moves and jumps."

"That is all right," said Elsie Brown. "Now what is your other?"

"Well, my other game," said Rachael, "is called 'A Trip to Africa.' My board is similar to the other one, only the squares are larger, being one and three quarter inches square, instead of only about an inch as in the other. There are 72 squares in all, and on each is written some place or incident connected with a trip to Africa. All the players start at 1, Boston. They visit all the stations of the American and Woman's Board in Africa, sailing for home from 72. The moves are regulated by an indicator, which the player spins before each move. For variety there are lucky and unlucky squares. If a player reaches a square marked 'Land Sighted,' or 'A Trip Ride,' he may move ahead five squares, but a fog or an attack of African fever sends him back three. There, that is all I have!"

Then Dorothy called upon Elsie Brown. "Well, girls," said Elsie, "I tried to be so very superior that I had to call upon the carpenter to help me. I wanted a game similar to one I had seen played on a combination game board, so I had one made. My board is 27 inches square and about one half inch thick. A four inch square is cut out of each corner. A mould about two and one half inches high goes around the whole, and on this board rests. After the board was shellacked and varnished I made four pockets of dark green canvas and tacked to the four corners. I then lette

the corners, respectively, Inanda, Umzumbe, Amanzimtoti and Lovedale, four schools established by the missionaries in South Africa for Zulus. A picture of a Zulu kraal was pasted in the center, and my board was done. The game is played exactly like Caroms, one of the games in the combination game board. I call the men Zulus, and the ones winning are those who get their Zulus into these four schools first."

"Bravo, Elsie!" said Dorothy, "I believe you have the best game yet."

"Wait a minute," said Elsie, "I have one more. It is like the spider game on the other side of the combination game board, only I have called it 'The Witch Doctor,' for instead of the spider the witch doctor sits in the center in the midst of his seven circles seeking whom he may devour."

(To be concluded)

## OUR WORK AT HOME

### The Mischief of Mite Boxes

BY FRANCES J. DYER

ONE day this spring I called at a home where the mistress had just returned from a shopping expedition. It was "bargain day," and she began at once to tell me about her purchases, exulting in the fact that she had bought several articles below the usual price. Displaying some garments for winter wear she remarked, "Of course I do not need them now, but they will come in handy next season, and will keep all right in the camphor chest." Then she added, opening her purse: "See, these four cents are actually every penny I have left. I didn't mean to spend so much, and must scrimp on something else." She dropped the coins into a mite box, which was tucked away behind a vase on the mantel, with a playful apology to the effect that the gift was rather small, but it was double that of the poor widow's. Was it?

Evidently her conscience whispered something about the measureless difference between their offerings, for she began a feeble defense in some such fashion as this: "It's absurd, you know, to do exactly what that woman did, but it's surprising how fast these mites do count up. I've always trained the children to drop in each week what they have left over from their little allowances. It teaches them to give systematically, and at the end of the year we are astonished to find how much we've saved for the Lord's treasury."

So her speech flowed on, but I heard as in a dream, for suddenly a series of mental pictures arose before my view. The first was that memorable scene in the temple at Jerusalem on Tuesday afternoon, April 4, in the year of our Lord 30. It had been a hard day for Jesus. The conflict with his

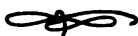
enemies had ended in the sevenfold scathing woes, followed by a farewell of heartbreaking tenderness. As he turned away he paused and sat for a while "over against the treasury." Among the multitudes who surged around the thirteen trumpet shaped receptacles in which the people deposited their offerings he descried the humble widow who "cast in more than all." Sore at heart from the strain of the day's experiences, and oppressed with a sense of what would surely happen before the week's end, how that gift of grateful love must have cheered the Master! Looking down through the centuries, did he catch a glimpse of how her example would become an incentive for Christian giving the wide world over?

Another picture presents itself. Again it is Passion Week in the year of our Lord 1906. A great multitude, whom no man can number, are following the footsteps of our blessed Lord along the *Via Dolorosa* and up the slopes of Calvary. They, too, like his ancient people, come to his temple with their offerings, and "many that" are "rich cast in much." But are there any who give the equivalent of the two mites? Yes, thank God, a few here and there, notably among the native Christians in non-Christian lands, still hold to the standard set by the nameless widow in the temple at Jerusalem on that April afternoon in the year 30. "But what are these among so many?"

One reason for the fewness of such givers is not far to find. By slow degrees the idea of the mite box has become utterly subverted. It is a synonym now for smallness and not for largeness. Originally it served a noble purpose. Into it were poured the hard-earned savings of many a loving disciple who planned first for Jesus and second for self. To-day precisely the opposite is the practice of most professing Christians. The mite box is the receptacle for what may be left over. Children are taught to contribute pennies that remain after personal desires have been fully gratified. The small margin left after the purchase of superfluities is the modern idea of a "mite."

Still another picture arises before my mental vision. The time is in the near future when the mite box shall be lifted from the degradation into which it has fallen, and once more be glorified with the thought of sacrifice. I see a crowd of Christian women replenishing the Lord's treasury before they start off on shopping expeditions. No lures of possible bargains divert them from this high privilege. No matter now if they do come home with empty purses. They have given their first consideration to the claims of love. I see the same women making plans for social life. They estimate the probable cost of flowers, of refreshments, of music, of extra service. From this amount they joyfully deduct a sum for the mite box, thus honoring their unseen Guest above all others. A simpler entertainment may result, but the aroma of a finer hospitality will fill such homes, even like the precious ointment which Mary lavished upon her Lord. In all other matters of expenditure—for dress, for travel, for pleasure, and especially for things which are harmful superfluities—I see these same women no longer making the mite box an afterthought. No longer do children in their household grow up with the mistaken notion that their chief deposit therein should be "left-overs."

Far be it from me to decry the custom of having a place into which loose change may be dropped by the family to be applied to benevolent objects. Considerable sums have been saved by this excellent method. Nor am I casting any slight upon small gifts; most of us must be content with such. My plea is simply that we restore the Scriptural idea of what a "mite" really is. It involves, above all else, the thought of sacrifice. Though we have what is called a mite box in every room in the house, it is a misnomer unless the money we put into it represents genuine self-denial. Hence my title to this article. Have you, in the phraseology of childhood, a "truly" mite box in your home? If so it has wrought no mischief from the inculcation of false ideas, but has proved a blessing like the ark of the Lord in the house of Obededom.



## Our Daily Prayer in July

OUR mission in Shansi was nearly destroyed in the troubles of 1900 when seven of our workers lost their lives. Now the field is open and many welcome the gospel. Mrs. Atwood leads classes for the women, visits in their homes, tours among the villages and often assists in dispensary work. Miss Heebner, still studying the language, assists Mrs. Atwood in her work among women. Mrs. Davis and Mrs. Williams, whose husbands perished in the massacre, are still tenderly remembered and longed for by the women who loved them in China. Both are now in this country with their growing children. Mrs. Hemingway and Mrs. Corbin, with their husbands, were warmly welcomed to the spot made sacred by the death of martyrs in 1900, and they find the work open everywhere beyond their time and strength. Each has now a little one and the new care will bind them more closely to the mothers and the children about them.

The mission in Ceylon is one of the oldest of the American Board and in no other is so large and varied an amount of work superintended by so few missionaries. Eleven American workers, two of them sent out by the Woman's Board, with 416 natives helping in various ways, make up the force. The 18 churches have a membership of 1,875, more than half of whom are women; and 10,218 pupils are enrolled for Christian instruction.

In the absence of Mrs. Brown, who had charge of the Udupiddi girls' school, it was united to the one at Uduvil for the present, thus expanding the latter from a school of 150 to one of 250 pupils. Miss Howland, daughter of a missionary, and sister of three missionaries, one of them Rev. John Howland, missionary in Mexico, shares with Miss Root the care of all these girls and of the 15 native teachers.

Mrs. Hastings, who is now in this country for furlough, when at her post does much work for women of Ceylon. Mrs. Brown gives much time to schools. Dr. Curr is now in England on furlough. Dr. Scott, the wife of a physician, finds limitless need for her medical skill. In addition to work for patients, the hospital trains nurses who do excellent service in the homes. Mrs. Dickson, whose husband has charge of the mission press

which sent out last year nearly two million pages of literature, finds work among the women.

Of all the missions in whose work we share, perhaps none to-day stands in greater need of our sympathy and prayer than that in Micronesia. Kusaie and Ponape were devastated by a cyclone in 1905 and great discomfort and some real suffering ensued. Some of the workers, always too few, have broken down under the strain and one has died. Some struggle on heroically in isolation, in uncertainty and in need. Four stations with 69 out-stations are cared for by 24 missionaries with the help of 119 native preachers and teachers. The 45 churches enroll 7,184 members, with a growth of nearly 17 per cent last year, a rate far larger than that of the home churches.

Mrs. Stimson is now in Oberlin trying to rebuild her shattered health. Miss Foss, utterly worn out, is on her way home.

The native Christians, often unavoidably left with no outward means of grace and surrounded by relatives and friends still heathen, need our prayerful remembrance and help. The needs of a growing commerce and of other missionary societies at work in neighboring islands are gradually bringing about a more frequent and regular communication among our stations, and it appears probable that in a not distant future the American Board will no longer need to own a missionary vessel.

The sisters, Misses Baldwin, though greatly needing their furlough, long overdue, remain bravely at their post, till someone comes to take charge of their work. Miss Palmer died February 7, 1906, after a short illness of peritonitis. Mrs. Gray assists in the care of a boys' school, and accompanies her husband on tours among the islands. Mrs. Jagnow, who with her husband works in the German language, necessary since the islands belong to that empire, gives much time to schools and native women. Miss Hoppin, in delicate health, is in Honolulu for her furlough. Miss Wilson, who still suffers from an injury received in the cyclone, is at her post, but subject to frequent attacks of illness. Mrs. Channon is in this country, and Mrs. Rife, with her family, is on the way home. The girls' school has about fifty pupils, who need to be trained physically, mentally and spiritually, and Miss Olin now carries the care alone.

Mrs. Black and Mrs. Case, both young wives and mothers, are much isolated from their kind. They find ways to help many ignorant women among whom they live. The Daughters of the Covenant now number 3,874—so many young women pledged "not to cease to make offerings of prayer, time and money."

In the mission in East Central Africa we find three stations, six out-stations with 12 missionaries and 20 native helpers; two churches with 83 members, and seven schools with 438 pupils.

Mrs. Wilder works for the women and her gift in music is most useful. Mrs. Lawrence is with her husband on her way to England. She is a skilful nurse and does much for the bodies as well as the souls of the natives. Mrs. Thompson, familiar with the people by many years of service, teaches in day and Sunday schools, and works diligently for the mothers; she also leads the class for inquirers. Miss Gilson, teacher of a



for children of Europeans at Melsetter, an important work, is now country. Miss Winter, in very cramped conditions, is caring for the of the boarding school, and doing valiant service in various ways. Fuller has assisted in teaching the school and has lent a hand at many points. Mrs. King, a new recruit, must gain the language and learn ions before taking any large responsibility.



## Woman's Board of Missions

Receipts from April 18 to May 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Maine Branch.**—Mrs. J. S. Wheeler, Treas., Bangor House, Bangor, r. Aux., 128.20; Belfast, Aux., 25; Bay Harbor, 36.85; Brewer, Aux., 14.15; Dan. of Cov., 17; Castine, 16; Garland, Cong. Ch., Easter 50; Greenville, Aux., 1; Hamp- aux., 56, C. E. Soc., 55 cts.; Houlton, n's Miss' Union, 20; Island Woman's Miss' Union, 3.25; Ma- Aux., 30, C. E. Soc., 22; Centre S., 10; East Machias, Aux., 20; on, Woman's Asso., 19.50; Med- 5 cts.; Rockland, Aux., 15; Wis- 6. 434 10

**Maine Branch.**—Miss Annie F. Treas., 52 Chadwick St., Portland, r. Ladies' Circle, 2, C. E. Soc., 1; n, High St. Ch., M. B., 10; Her- South Ch., Aux., 33; Bethel, Aux., deford, Second Ch., Aux., 12.25; on, First Cong. Ch., Aux., 17, Ch., 5, C. E. Soc., 5; Cornish, 5; Denmark, C. E. Soc., 2; Fal- West, Second Cong. Ch., Aux., 7, E. Soc., 4; Farmington, Desert Soc., 16.50; Freeport, South, Aux., rham, Aux. (of wh. add'l Th. Off., Haystack Centen. Off., 4.50, In- ry of Mrs. Francis G. Cousins, 5; fell, Aux., 51, Silver Star Soc., 5, Soc., 8; Harpawell Centre, Aux., rison, Aux., 6; Limerick, Mrs. E. dilla, 6, Mrs. Thatcher Burnham, rth Harpawell, C. E. Soc., 1.42; nd, Bethel Ch., Aux., 63.50, High l., Aux., 22, Second Parish Ch., 25, State St. Ch., Aux. (of wh. Off., 12.25), 66.90, S. S. Intermed. Under, Depte., 20.81, C. R., 4.19, Miss' Circle, 5, Williston Ch., 104.85, Cov. Dan., 75; Saco, Aux., 25, Mrs. C. W. Day, 1; Water- aux. (with prev. contri. to const. Mrs. Ada E. G. Rumball), 13. Less sen, 27, 664 51

Total, 1,098 61

### NEW HAMPSHIRE.

**Amphire Branch.**—Miss Elizabeth

A. Brickett, Treas., 69 No. Spring St., Concord, Amherst, Aux. (Th. Off., 5), 17; Brookline, Aux., 13.25; Concord, Aux., 30; Hanover, Aux., 42.33; Man- chester, First Cong. Ch., Aux. (Len. Off., 23.75), 68.75; Meredith, Aux., 7; New- ington, Aux., 50 cts., 178 83

### VERMONT.

**Putney.**—Mrs. A. S. Taft., 1 40

**Vermont Branch.**—Mrs. C. H. Stevens, Treas., St. Johnsbury, Barton Land- ing, C. E. Soc., 5; Bellows Falls, Aux. (Th. Off., 68.32), 80.03; Bennington, Aux., 33, C. E. Soc., 5; Berkshire, East, Jr. C. E. Soc., 3; Franklin, Jr. C. E. Soc., 7.25; Jeffersonville, Aux., 6.55; Post Mills, Len. Off., 7.45; Randolph, Wom- an's M. C., 10, Ways and Means Soc., 10; Saxton's River, Jr. C. E. Soc., 1.50; Sheldon, C. E. Soc., 7.50; St. Johnsbury, North Ch., Aux., 35; Swanton, C. E. Soc., 5; Westminster West, Aux., 13.60; West Rutland, S. S., 3 65, 233 53

Total, 234 93

### MASSACHUSETTS.

**Andover and Woburn Branch.**—Mrs. Mar- garet E. Richardson, Treas., Reading, Bedford, United Workers' Soc., 25; Medford, Mystic Ch., Jr. C. E. Soc., 5, Union Ch., Jr. C. E. Soc., 5; Methuen, Off. at Semi-annual Meeting, 28.94; North Chelmsford, Aux., 10; Reading, Aux. (Len. Off., 18.50), 38.50; Wakefield, Aux., 70; Woburn, Montvale Ch., Aux., 3.60, 186 04

**Barnstable Co. Branch.**—Miss Amelia Snow, Treas., East Orleans, Dennis, Off. at Semi-annual Meeting, 2; Sand- wich, Aux., 17, 19 00

**Berkshire Branch.**—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. A Friend in Berkshire Co., 500 00

**Boston.**—Mrs. Ida Vose Woodbury, 5 00

**Cambridge.**—Friends through Mrs. E. C. Moore, 35, Miss Susan K. Sparrow, 5, 40 00

**Essex North Branch.**—Mrs. Wallace L. Kimball, Treas., Bradford, Amesbury, Main St. Ch., 51, Riverside Ch., 5.14, Union Ch., Aux., 10; Boxford, West, 41;

Bradford, Aux., 59.79; Hyfield, South, Aux., 25; Georgetown, First Ch., Aux., 27, Memorial Ch., Aux., 4.51; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., 58, C. R., 1.50, North Ch., Aux., 46, West Ch., Aux., 33; Ipswich, Aux., 20; Newbury, Oldtown Ch., Y. L. Soc., 3; Newburyport, Aux., 13, Belleville Ch., Aux., 5, North Ch., Powell M. C., 35; Rowley, Aux., 14; West Newbury, First Ch., Aux., 10, C. R., 4, Second Ch., Aux., 1

**Essex South Branch.**—Miss Nannie L. Odell, Treas., 23 Washington St., Beverly. Beverly, Dane St. Ch., Aux., Len. Off., 32; Danvers, Maple St. Ch., Aux., 30; Lynn, Central Ch., Aux., 75.79; Lynnfield, Aux., 10; Marblehead, Aux., Len. Off., 14.92; Salem, Crombie St. Ch., Aux., Len. Off., 17.83, Tabernacle Ch., Aux., Len. Off., 20; Saugus, Aux., Len. Off., 6

**Franklin Co. Branch.**—Miss Lucy A. Sparhawk, Treas., 13 Congress St., Greenfield. (25 of following contri. to const. L. M. Eliza Wilson Dean, Whately); Bernardston, Aux., 5.25; Buckland, Aux., 32.35, C. E. Soc., 5, Prim. S. S., 3.50; Colerain, Ch., 12; Conway, Aux., 16.60, Jr. C. E. Soc., 75 cts.; Deerfield, Aux., 15.50; Erving, Prim. S. S., 1.35; Greenfield, Aux., 66.66, First Ch., Prim. S. S., 3.58, Second Ch., Prim. S. S., 3; Montague, Aux., 11.17; Northfield, Aux., 33.27; Orange, Aux., 58.57, Little Light Bearers, 1.85; Shelburne, Aux., 34.07; Shelburne Falls, Aux., 54.75, Prim. S. S., 4; South Deerfield, 6.35, C. E. Soc., 5, Jr. C. E. Soc., 54 cts., C. R., 1.16; Sunderland, Aux., 13; Whately, Aux., 21.55

**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M.'s Mrs. Martha G. Olds, Mrs. Hannah N. Whipple), 149; Amherst, South, Aux. (with prev. contri. to const. L. M. Mrs. Edward B. Merrick), 16.77; Easthampton, Emily M. C., 12, Cov. Band, 7; Granby, Aux. (25 of wh. to const. L. M. Mrs. Simeon Kellogg), 34; Hadley, Aux., 32.55; Hatfield, Wide Awakes, 7.51; Haydenville, Aux., 20; Northampton, Edwards Ch., Aux. (75 of wh. to const. L. M.'s Miss Frances Look, Mrs. Henry Matthews, Mrs. Jeanne Swan), 127.18; Aloha Guild, 50, First Ch., Aux., 275; South Hadley, Aux. (50 of wh. to const. L. M.'s Mrs. A. T. Hill, Mrs. Jesse G. Nichols), 55.01; Williamsburg, Aux. (Len. Off., 2.85), 11.35; Worthington, 14.78

**Malden.**—A Friend, 10 00  
**Middlesex Branch.**—Miss Mary E. Goodnow, Treas., South Sudbury. Framingham, Plymouth Ch., Aux., 165.50; South Framingham, Grace Ch., Aux., 47; Wellesley, Wellesley College, Y. W. C. A., 550.32

**Norfolk and Pilgrim Branch.**—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Anonymous Giver, Len. Off., 1; Brockton, First Ch., Aux., 10, Waldo Ch., Aux., Len. Off., 12; Easton, Aux., Len. Off., 6; Hanson, Aux., Len. Off., 4.50; Hingham, Aux., Easter Off., 8.85; Holbrook, Aux., Len. Off., 44; Kingston, Aux., Len. Off., 4.37; Milton, Aux., Len. Off., 10.40, Unquity M. B., 30, C. E. Soc., 10, S. S., 5; Plymouth, Ch. of Pilgrim-

age, Aux., 3; Plympton, Aux., Len. Off., 5.25; Randolph, Aux., Add'l Len. Off., 2.90; Rockland, A Member, Len. Off., 50 cts.; Weymouth and Braintree, Union Ch., Aux., Len. Off., 30 cts.; Weymouth, East, Theresa Huntington M. B., 20; Weymouth, South, Union Ch., Aux., Easter Off., 30.11; Whitman, C. E. Soc., Mite Boxes, 5.47; Wollaston, Aux., Len. Off., 51

**Old Colony Branch.**—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro Falls, C. R., 18; Attleboro, North, Aux., 1.50, Trinity Ch., C. E. Soc., 1; Fall River, Aux., 37.03; Middleboro, Aux., 8.75; New Bedford, C. R., 30, Trinitarian Ch., Mission Guild, 10; Rochester, Aux., 3.50; South Dartmouth, Willing Workers, 8

**Peabody.**—Mrs. George Hall, 111

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 8, C. E. Soc., 10; Chicopee Falls, Second Ch., Y. L. M. S., 10; Longmeadow, C. R., 4.55; Longmeadow, East, Aux., 15; Mittineague, Ladies' Benev. Soc., 25; Springfield, Jr. May Rally Off., 3.55, Emmanuel Ch., Aux., 10, Faith Ch., Aux., 31, First Ch., Opportunity Seekers, 100; Westfield, Miss Maria P. Lyman, 5; Wilbraham, Aux., 8; Wilbraham, North, Aux., 18

**Suffolk Branch.**—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Allston, Aux., 100.15, C. R., 18; Auburndale, Aux., 42.25, Jr. C. E. Soc., 25; Boston, Berkeley Temple, Bright Star Club, 10, Mt. Vernon Ch., Aux., 45, Old South Ch., Aux., Len. Off., 73, Shawmut Ch., Aux., 27.75, Shawmut Helpers, 50, Union Ch., Aux., 50, Girls' Endeavor Band, 6, Prim. S. S., 50 cts., John N. Colby, 1; Brookline, Leyden Ch., Women's Union, 63.22; Cambridge, First Ch., Margaret Shepard Soc., 10, North Ave. Ch., Y. L. Soc., 50, Pilgrim Ch., Little Pilgrim M. C., 10, Prospect St. Ch., Aux. (to const. L. M.'s Mrs. Lucy F. Cotton, Miss Isabelle E. Cross, Miss Elizabeth F. Douglass, Miss Mary E. Rand, Mrs. Sarah A. Randall), 125; Dedham, Allin Eran, S. S., 8.07; Dorchester, Central Ch., Heart and Hand M. C., 9.23, S. S., 10, Pilgrim Ch., Aux. (Len. Off., 40), 54, Romney Ch., Jr. C. E. Soc., 5, Second Ch., Y. L. M. S., 200, Go-Forth M. B., 3.75, Village Ch., Band of Busy Bees, 7; Everett, Courtlandt St., Jr. C. E. Soc., 3; Foxboro, Cheerful Workers, 3; Franklin, Mary Warfield Soc., 25; Hyde Park, First Ch., Jr. C. E. Soc., 10; Jamaica Plain, Boylston Ch., Y. L. Aux., 20, Central Ch., Aux., 36, Dan. of Cov. (Len. Off., 8.55), 33.50, Jr. C. E. Soc., 4; Medfield, Aux. (Len. Off., 11.50), 18.37; Needham, Aux., 20; Neponset, Trinity Ch., S. S., 5, Prim. Dept. S. S., Birthday Off., 2.15; Newton Centre, First Ch. in Newton, Jr. C. E. Soc., 3; Newton Highlands, Aux., 7; Norwood, First Ch., Little Women's Soc., 25; Roslindale, Jr. C. E. Soc., 10; Roxbury, Highland Ch., Jr. C. E. Soc., 3, Immanuel Ch., Aux., 96, S. S., 10, Walnut Ave. Ch., Aux. (Len. Off., 6.85), 33.39, S. S., 25, Prim. Dept., 5; Somerville, Broadway Ch., Aux. (Len. Off.,

K. L. F. M. S., 40, Earnest  
C., 10, Winter Hill Ch., S.  
Boston, Phillips Ch., Jr. C.  
10; Walpole, Aux., 26.20;  
Hills, Aux., Len. Off., 13.15;  
on, Aux. (to const. L. M.'s  
Hastings, Miss Isabel Rice,  
Sheldon, Mrs. S. B. Thomas),  
Aux. Soc., 25; West Roxbury,  
Ch., Women's Union, 13.25;  
ux., 25, 1,723 46

*Branch.*—Mrs. Theodore H.  
15 Berkshire St., Worcester.  
r. Soc., 7; Leominster, Aux.  
6, Th. Off., 10; 36; Warren,  
Westboro, Aux., 8.05; Whit-  
x., Len. Off., 70, Extra-Cent-  
r., 14.06; Winchendon, King's  
Worcester, Central Ch., Aux.  
th Ch., Aux., 25, Plymouth  
18.75, Union Ch., Mission  
, 9, 234 36

Total, 6,109 85

## LEGACIES.

Helen G. Coburn, by Wm.  
Extr., 9,963 20

Extr. Harriet S. Cady, by Nor-  
ingham, Jr., Extr., 500 00

Total, 10,463 20

## RHODE ISLAND.

*Branch.*—Mrs. Clara J.  
Treas., 99 Summit St., Paw-  
tucket, First Cong. Ch., Inf.  
12; Chepachet, S. S., 4.80;  
ux., Len. Off., 17; Newport,  
Aux., add'l, 1.50; Provi-  
dence Ave. Ch., The Miss.  
necient Ch., F. M. S., 290,  
F. M. S., 10, Union Ch., C.  
Saylesville, Mem. Chapel,  
nst. L. M.'s Mrs. Huldah J.  
Mrs. Arthur W. Jollie, Mrs.  
ttes, 75; Seekonk and East  
Newman Ch., Aux., Len.  
nton, S. S., 4.20; Westerly,  
King's Dau., 22, 473 53

## CONNECTICUT.

*Branch.*—Miss Anna C.  
Treas., 255 Hempstead St.,  
on. Ashford, Aux., 16;  
ux., Easter Off., 3.75; Col-  
umbia Club, 16.95, Wide  
C., 6.33; Danielson, Aux.,  
lin, Aux., Easter Off. add'l,  
en, Aux. (Easter Off., 11.28),  
n, Aux. (25 of wh. to const.  
Lorenzo D. Baker, Mrs. Bel-  
p), 64.37; Hampton, Aux.,  
7.40; Lebanon, Aux. (Easter  
.25; Ledyard, Aux., Newell  
Off., 10, C. E. Soc., 3; Mys-  
aster Off.), 6.40; New Lon-  
h., Dau. of Cov., 6.10, Sec-  
ux., 199.77; Niantic, Busy  
rwich, Broadway Ch., Aux.  
, 7), 1,607, Park Ch., Aux.,  
me, Aux., Easter Off., 6.60;  
ux., 17.55; Pointret, Aux.,  
Sunbeams M. C., 25; Scot-  
Easter Off., 3.75; South

Windham, C. E. Soc., 10; Stonington,  
First Ch., Aux., Easter Off., 7, Second  
Ch., Aux., 23.35; Taftville, C. E. Soc.,  
5.32; Willimantic, Aux., 15; Windham,  
Aux., Easter Off., 40, 2,186 60

*Hartford Branch.*—Mrs. M. Bradford  
Scott, Treas., 31 Arnoldale Rd., Hart-  
ford. Berlin, M. C., 5; Hartford, First  
Ch., Aux., 2, M. C., 67, Park Ch., Aux.,  
27, Wethersfield Ave. Ch., C. E. Soc., 25;  
Plainville, Aux., 71; South Coventry, C.  
E. Soc., 8.28; Talcottville, Dan. of Cov.,  
20, 225 28

*New Haven Branch.*—Miss Julia Twining,  
Treas., 314 Prospect St., New Haven.  
Barkhamsted, Aux., 21; Brookfield Cen-  
ter, Aux., 21.30; Cheshire, Aux., 5;  
Chester, Aux., 64.75; Cornwall, Aux.,  
26; Danbury, First Ch., Aux., 50; Deep  
River, Aux., 17; Durham, Aux., 19;  
Easton, Aux., 10.25; Guilford, Third Ch.,  
Aux., 12; Ivoryton, Aux. (with prev.  
contri. to const. L. M.'s Mrs. Justus J.  
Jones, Mrs. Elizabeth Post, Mrs. F. B.  
Savage, Miss Julia Savage), 89.75; Meri-  
den, Center Ch., Aux. (with prev. contri.  
to const. L. M.'s Miss Carrie E. Bradley,  
Miss Harriet M. Bradley, Miss May E.  
Flint, Mrs. William H. Kingsley, Mrs.  
Frank H. Parker, Mrs. Anthony S.  
Thomas, Mrs. George F. Welch, Miss  
Mary A. Whitehead), 153; Middle Had-  
dam, Aux., 12; Middletown, First Ch.,  
Aux. (Miss Mary Pratt Roberts, 25, to  
const. L. M. Miss Mary Pratt Roberts),  
62.91; Mount Carmel, Aux. (50 of wh.  
to const. L. M.'s Mrs. Alice Malana Peck,  
Mrs. Mary Eliza Todd), 63.50; New Ha-  
ven, Ch. of the Redeemer, Aux., 166.30,  
City Mission, Mothers' Aux., 37.50, Dav-  
enport Ch., Aux., 70, Dwight Place Ch.,  
Aux., 38.13, Grand Ave. Ch., Aux., 12,  
Pilgrim Ch., Aux., 64.01, Yale College  
Ch., Aux., 215.40; Newtown, Aux., 36;  
North Greenwich, Aux., 28.50; North  
Madison, Aux., 9.25; North Woodbury,  
Aux., 33; Norwalk, Aux., 35.40; Orange,  
Aux., 55.50; Plymouth, Aux., 10; Port-  
land, Aux., 36; Redding, Aux. (25 of wh.  
to const. L. M. Miss Emma V. Rumsey),  
38; Ridgebury, Aux., 12; Ridgefield,  
Aux., 6.25; Saybrook, Aux., 12; Shelton,  
Aux., 45; South Britain, Aux., 25;  
Southport, Aux., 40.20; Stony Creek,  
Aux., 19; Stratford, Aux., 15; Thomaston,  
Aux., 30; Torrington, Samuel J.  
Mills, Aux., 25; Warren, Aux., 13.50;  
Washington, Aux., 47; Waterbury, First  
Ch., Aux., 123.65, Second Ch., Aux.,  
130.50; Watertown, Aux., 55; Westches-  
ter, Aux., 3.50; West Haven, Aux., 80;  
Westport, Aux., 19.50; Westville, Aux.,  
40.75; Wilton, Aux., 50; Winsted, First  
Ch., Aux., 42.50, Second Ch., Aux., 107.12;  
Woodbridge, Aux., 51.73; Woodbury,  
First Ch., Aux., 10.50, 2,507 15

Total, 4,919 03

## LEGACY.

Berlin.—Harriet N. Wilcox, 4,520 00

## NEW YORK.

*New York State Branch.*—Mrs. F. M.  
Turner, Treas., 646 St. Mark's Ave.,  
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11.50, C. R., 5; Perry Center, Aux., 31, M. B., 8; Phoenix, C. E. Soc., 11.33, Jr. C. E. Soc., 5; Poughkeepsie, Aux. (25 of wh. to const. L. M. Miss Minnie Hoyt), 27, Prim. Dept. S. S., 30, C. R., 7.50, Jr. C. E. Soc., 5; Pulaski, Aux., 14.35; Randolph, Aux., 9; Sandy Creek, Aux., 12.50; Sayville, Aux., 25, C. R., 5.35, C. E. Soc., 5; Schenectady, 10; Scranton, Pa., Aux., 20; Sherburne, Aux., 20; Sidney, Aux., 33, C. E. Soc., 10, Jr. C. E. Soc., 1.50; Sloan, Aux., 8; Syracuse, Danforth Ch., Y. L., 5, Geddes Ch., Aux., 25, Good-Will Ch., Aux., 30, Prim. Dept. S. S., 5, Pilgrim Ch., Aux., 6, Plymouth Ch., Aux., 15, C. E. Soc., 25, South Ave. Ch., Aux., 5; Tallman, Willing Workers, 5.90; Ticonderoga, Aux. (with prev. contri. to const. L. M. Mrs. Elizabeth Beers), Troy, Jr. C. E. Soc., 5; Utica, Bethesda Ch., Aux., 15, Plymouth Ch., Aux., 10; Wellsville, Aux., 42.19; West Bloomfield, Aux., 22; West Groton, Aux., 20, Mrs. E. F. Tallmadge, 1; Westmoreland, Aux., 24.50; West Winfield, Aux. (25 of wh. to const. L. M. Mrs. Seward Brace), 26.60, Dau. of Cov., 10, C. R., 4.50. Refunded on expense acct., 59.69, 3.591

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C., Washington, First Ch., Aux., 90, M. C., 100, C. E. Soc., 30; *Mt. Daytona*, Jr. C. E. Soc., 2; *Mt. Baltimore*, Associate Ch., Aux., 110; *N. J. East Orange*, First Ch., Aux., 85; *Jersey City*, First Ch., Aux., 28; *Montclair*, Watchung Ave. Ch., Aux., 12.20; *Newark*, Belleville Ave. Ch., M. B., 68, First Ch., Aux., 24; *Passaic*, First Ch., Aux., 20; *Plainfield*, Aux., Len. Off., 44.72, Y. W. M. Club, 28.07; *Westfield*, Ministering Children's League, 35. Less expenses, 25, 67

## FLORIDA.

*W. H. M. U. of Florida.*—Mrs. Catharine A. Lewis, Treas., Mount Dora, Ormond, Aux., 5

*Winter Park.*—Aux., 3

Total, 35

## INDIANA.

*Lovell.*—Mrs. E. N. Morey, 5

## CALIFORNIA.

*San Diego.*—Miss Susan E. Thatcher, 30

## ENGLAND.

*London.*—Miss S. Louisa Ropes, 25

Donations, 17.05  
Specials, 32  
Legacies, 14.96

Total, 32.36

## TOTAL FROM OCT. 18, 1905 TO MAY 18, 1906

Donations, 62.01  
Specials, 2.65  
Legacies, 26.29

Total, \$90.96

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## JAPAN

Letter from Miss Mary F. Denton :—

DOSHISHA, KYOTO, March 25, 1906.

DEAR FRIENDS :—

Many times this day I have wished for your presence, for to-day seven of our very best girls have been received into the church, making a total of thirteen during the school year. Every girl now in the three higher classes is a confessed Christian, though we have not yet their parents' consent for baptism. In the "semmon first" (*i. e.*, first year of the higher course), there are twelve girls, of whom three have not been converted. I will enclose a letter written by one of these girls, that you may see how they are thinking, and that you may unite in prayer for them. I cannot but believe that in the case of the older girls for whom some of you have specially prayed, there has been a special answer.

Twenty girls will be graduated from the academy, of whom six are not professed Christians, though we hope none of them are entirely without light in the heart. All but one of this six will, we hope, enter the semmon, and we hope to see them converted soon. We are sorry to have the five girls of the "semmon third," who will finish that course this week, leave us at this point, for we feel that the final two years of the advanced course are perhaps the most valuable in character building, as they surely are in preparing the girls to teach. This you will remember, is the course for which Miss Legge hoped to secure at least half a dozen scholarships. As it is an expensive course, costing each pupil at least sixty dollars a year, we can hardly expect many parents to feel that they can afford to give it to a girl. To refresh your memory, let me say that we take girls from the government (so-called) higher primary (a grade about like United States

sixth grade), into our Koto Jo-Ghakko, as our five year academy is called. The next grade is the semmon of three years, and then the best of all, the two years advanced course. When we are able really to encourage girls to take this course, we hope for great improvement. When the girls reach the fourth year academy they may enter the "kasei-ka," or practice course. This is a two year course which we opened last year, having specially in mind the young woman who will marry early. We hope every girl graduating from this course will be perfectly able to earn her own living by a practical work she may choose, though the real idea is to prepare women for home life rather than for teachers. Another great reason for this course is that too many girls leave us at the end of the fifth year, girls who cannot afford the longer semmon course; and every year we can keep them added to the possibilities for the culture of Christian character. This course is as follows: ethics, psychology, hygiene, nursing, history of art, cooking, sewing, massage, gardening, gymnastics, tea-ceremony, history of literature, economics, Bible, flower arranging, etiquette, singing. I have outlined the course, which you see is two years shorter than the literary course, but one year longer than the academy; and so, while not increasing numbers, it adds a unique work, which we are delighted to see is already being largely copied.

For the comfortable quarters and convenient arrangements I owe to Mrs. Crawford a gratitude that words cannot express, and I do not see how I could have gone through the year without the relief that this gift brought at just the time it did. When all is in order, I will send you plans and pictures that will delight you.

We have had 199 girls this year, and have had to turn sadly away girls and have not been able to help others. I live in constant fear of a great catastrophe in this land of earthquakes, for this building will not stand another great shock either of wind or quake. I hated to come home in 1899, but now I am so glad that I know you all and know at what sacrifice you do this work, and how you hold it in your love and prayers. There never was greater need than now, and I never was more dependent on you behind the guns.

#### CHINA

Mrs. G. H. Hubbard tells us of Bible women at Pagoda Anchorage:—

DURING the year 1905 eight Bible women have been under my care. It is not an easy matter to speak of the work done when the time of the missionary in charge is so exceedingly limited to go out into the field to work side by side with them. But we do believe they have tried to perform the mission faithfully, and the results must be left with the Master Workman.

Everywhere Mrs. Go was well received with the remark, "Oh yes, we like to hear, but the difficulty is to obey." Then often would follow criticism of a certain backslidden church member, and the words, "We know you are all right, but she was no better than the rest of us, nor indeed as good as some." To which the patient little woman would reply, "If, as you say, I am all right, why do you not do as I do, instead of constantly telling about her faults?" When it seemed best at the end of the year to move them from this nearly barren field, there were various tokens as parting gifts to show regrets at her departure, and that she was leaving a good name behind.

Another changed her field so her good-for-nothing husband could not so easily trouble her by teasing for her small wages to buy opium. It was gratifying to hear the remark made by one of the Christians: "She is a humble woman, and does not look down upon anyone. She is faithful in going out, and attends to her business of talking the doctrine and teaching others without trying in some way or other to gain advantage to herself. She is worthy to carry the message."

Geng-sing Cia made a special tour during the summer through the field, spending a few days here and there with the other Bible women. Naturally a bright and active woman, with a good voice for singing and an unusual knowledge of the Scriptures, also a fund of words in which to express her ready thoughts, she could bring new courage and enthusiasm thus effectively, "lend a hand to one who might be feeling weary or lonely, working all by herself in the dusty road and under the hot sun, instead of going 'two by two,' as it ought to be."

Mrs. Diong, living at Deng-gie, in spite of school duties took the office of Bible woman, too, for she said, "There are such good opportunities among the people and you have no one else ready to improve them, that I must and will plan my time to do what I can myself." As we walked together across the beach, ankle deep and more in the sand some of the way, and I listened to her earnest tones as she told what she wanted to do for the good of others (her hands were already full of work), I thought, "Here is a good example of consecrated planning of time and energy." As we entered the village of Au-deng, the pleasure evident upon the faces, and the hearty salutations, with pressing invitations to "Do come in and talk to us," showed that my companion had won her way into the hearts of the people.

But of all the Bible women on the list there is no one more eager of heart and swift of foot to deliver His message than Ling Sang So. Small of person, with activity written all over her, she never hesitates to climb the high hills or to wade through any little water that may happen to be in her

way as she goes on her errand of love. It was she who led the preacher of Kang-cheng to the bit of a village hidden away high up among the hills. The errand was to drive out the fox-elf that was supposed to occupy the best house in the village, and held all in the bonds of superstitious fear. This little woman led the preacher into the main room, and after obtaining permission from the owner of the house, who was only too glad to get rid of the evil spell, they advanced boldly to the further end of the room. Here was a high shelf, on which stood a cup which was made of a section of a large bamboo. In the cup were a number of sticks with bits of paper wrapped about them inscribed with various characters, and the whole covered thick with the dirt and dust of many years. And this was the seat of the terrible fox-elf spirit, who in spite sent forth all sorts of disasters to punish the villagers, and whose wrath must be appeased with feast or theater.

Many were the spectators who viewed in fear and suspense the audacity of the two Christians as they approached and stretched forth the hand to remove the vile thing, and warning voices exclaimed, "Be careful what you do, lest you be afflicted with a severe pain in the stomach or some worse evil." "We will take all the risk," replied the Christians, "and if we have no pain directly after this then the power of this evil spirit will be proved to be false.

Removing the cup with its sticks and papers to the ground, they poured oil over the whole and set fire to it, the people watching with bated breath till only a heap of ashes remained, which in turn was thrown into a pool outside. After this followed preaching, singing and prayer, and the place was considered thoroughly cleansed. The preacher spent the remainder of the day in writing a few simple words of prayer for morning and evening use, with a form of thanks for food received. Sang So distributed these slips of paper, and helped to teach the poor ignorant villagers the meaning and how to repeat the prayers. Since that time this little hillside village has been quite free from all fear of this demon, no calamity has followed this drastic measure, and they are now asking for more teaching in the right way. It is for such work as this that the Bible women are so greatly needed, for whom we must earnestly pray, and of whom it may truly be said, "How beautiful upon the mountains are the feet that bring good tidings."



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## A Visit to Fundajak

BY MISS ELLEN E. BLAKELY

THE bright and warm weather continuing later this season than usual, it seemed possible to make a short visit to Fundajak. So after making arrangements for my Sunday school work and Monday's lessons, Saturday P. M., December 9, 1905, I started on the five hours' trip (this time made in four hours). There were mud holes now and then on the plain, but going into them where the most tracks led, we came safely out of each. The dreaded part of the way, the river, was forded with no accident, and the remainder of the road was quickly and pleasantly passed, as among the hills the path was dry and the air fresh, which with the wheat fields so green made it seem almost like spring. As we rode past the church door to get into the yard of the parsonage, the people were just coming out of service. We noticed that the audience was composed largely of women and children, as the men are away in the mountains cutting timber. Although my coming was wholly unexpected by them, I received a most hearty welcome from the pastor and his daughter, who is the teacher of the village school and her father's housekeeper, as well as his secretary, since his eyes are weak.

Sunday morning soon after breakfast the good pastor took his little hammer and pounded the iron to call the people together for Sunday school. This iron, a crude substitute for a bell, is made on the same principle as the fire alarms used in some schools in America. I wished to see the primary department, so stayed on the piazza of the parsonage where the children came. L., the pastor's daughter, of course superintends the school, for there

is no one else to do it. The children had evidently made a brave attempt to look clean, and with fairly successful results. As one little girl sat down, L. said, "You did not comb your hair. See the other girls did." Most were very poorly clad for the season, but all looked happy and eager for what was coming. After the opening exercises came the lesson in classes. I was surprised and interested to see the plan for teaching of classes. L. herself took about half of the whole number, and three of the older children each had charge of a few of the little ones. These small teachers had Bibles in their hands open at the lesson, also at the Golden Text, and seemed to have clearly in mind just what they were to teach, not content to tell once, but asked again and again the few questions they were to ask and could ask. During the lesson time the Little Pilgrim lesson picture for the day was passed around the four classes. One little picture sufficed for the whole school of fifty, but interested them greatly. Indeed, through the whole time there were very few inattentive ones. After the classes came together L. reviewed the lesson, they sang some hymns, and then the contribution basket was taken from the wall and passed around by a child. Into it were put their pieces of money, the lowest value being less than one fourth of a cent, and those who could not bring money, but could eggs, brought them! I was pleased next day to buy the three eggs which were a part of the contribution that day, paying for each what the three together would bring in the market, yet I gave a cent apiece! When a Marash man said to the pastor, "I suppose the children's collection goes toward the new church," he replied, "Oh, they have not begun to think about the church; the money goes to China!" L. was in school here when Miss Calder, who later went to China as Mrs. Thurston, was a teacher here. Naturally L. has a special interest in China, and has told her pupils about the country and people, and showed them some pictures. Before the school was dismissed, all who had brought new pupils were asked to rise. Several rose, and each told whom he had brought. Then as each class rose in turn to be dismissed, some names of those who had come in late were called out and a few kind words on the importance of being on time followed. After most had gone L. went over the lesson for the next week with the pupil teachers and a few others of the older children.

The next morning I was on hand for the opening of the school, for I had to leave at noon to be back in Marash before night. After suitable devotional exercises, which included a little report of the sermon Sunday P. M., a little blank book was brought out by the teacher, and all who had washed hands and feet were asked to rise. Quite a number rose with great alacrity, who were one by one inspected by the teacher. The bare feet

were looked at and the hands to see if really clean and nails cut. I had previously noticed with surprise how clean for village children some of the boys' hands were. It was very gratifying to see how L. is applying what he has learned to the needs of these children. She has persuaded the parents to buy two-cent slates, but instead of slate pencils they use pieces of late rock found in the vicinity. Of course people in America using slates seem a step backward, but here it is a step forward, for the children do not have paper and would be without anything to write words and numbers on if they had not the slates. The ball-like fruit of a styrax bush found in abundance there, with little sticks or straws for making the signs, were used in making number questions for busy work. It is not altogether easy to keep the little balls from rolling since they must arrange them on the coarse matting on which they sit. Good use was made of the one blackboard. It was very encouraging to know that the people of the village sufficiently appreciate the value of education to be willing to spend a few of their hard-earned piasters for books, slates, etc., and to make more effort than formerly to send their children regularly to school, though they are cautious about their girls, fearing they will be unfitted for bringing wood from the mountains on their backs if they spend too many years in school when they ought to be getting hardened to the work.

On Sunday noon I had a pleasant meeting with the women, who came out in such numbers that the little church was well filled. In speaking of the things we ought to be thankful for, I gave a few facts about the women of Africa, gleaned from *Christus Liberator*, in preparation for my mission study class of our schoolgirls. Some of them seemed much impressed. L. has a meeting every Sunday noon, alternating with women and girls, once a month having a united meeting. My visit chanced to be the week of the union meeting.

For the afternoon preaching service I went to the near village, Dere Keoy. The young man who serves as preacher and teacher there has shown a great deal of energy in putting up a little school building. He asked me to speak to his congregation, saying that since it was a small church, they would offer no criticism even if a woman addressed them from the pulpit.



Under date of February 10, 1906, Miss Emma Redick wrote from Bailundu, Africa:—

I ONLY want to tell you about the school work in Ochileso. We had the boys and girls together this year, partly because it would be easier for me to look after one school in the afternoon than two, and partly because it gave

the helpers a chance to be in a class. Mr. Woodside had a class at half past one of the more advanced boys and my four helpers. I also had the latter occasionally in the evening. At half past two the bell rang for all the rest of the people on the station except the grandmothers and one grandfather. One of the older boys had them after the regular school. The smallest kindergartners did not come, or if they did were invited to play outside. Sometimes the old women took care of a baby or two, but usually they came and recited with the others.

Each helper had his regular work, and as there were four rooms the work went on quietly. I spent the first hour in going around to the various classes, putting work upon the boards, etc. Then I went to my class in Pilgrim's Progress, who had meantime been doing work I gave them or studying the reading lesson. I enjoyed this class very much. There were one hundred on the roll up to the time I left and an average of 75. This was quite a good average, considering that the people had to make so many journeys for food. Last year corn was scarce everywhere, and our people had very small supplies to begin with. It looks as though they would have plenty of food this year.

Perhaps you think my heart is still in Ochileso. Well perhaps it is, but I am trying to be helpful here and am already becoming interested in many of the people here and they treat me kindly.

I hope you can see Mrs. Woodside soon after she goes home. Well, this is Saturday and the mail goes Monday. I have had good letters from Ochileso, both from Mrs. Woodside and the natives. They said they missed me and the boys said they did not like to see my house closed all the time. They used to like to stop in for a few minutes after prayers as my house was so near. They used to stop and say "good morning" too on their way to work, and the girls went past my house on their way for water. I do hope I can go back in the dry season, although they rather think here I ought to stay until I go home. I am glad the responsibility does not rest with me.



## Miss Annette Palmer

A DISPATCH from the island of Yap, recently received at the American Board rooms in Boston, contained these words: "Died, after a short illness, Miss Palmer." It was a sad, sad message to come from that stricken Micronesian mission, already wrecked by the hurricane and greatly reduced in its living force. It announced the close of a missionary life of more than

twenty-one years' duration, a life that was strong in patience, strong in purpose, and in perseverance that ended only with life itself.

Miss Palmer was a daughter of Iowa, her home being in Cedar Rapids. She sailed from San Francisco in June, 1884, and from that time on she bore her full share of the vicissitudes of life in Micronesia. Arrived at Honolulu, the party, consisting of Mr. and Mrs. Logan, their daughter Leulah and Miss Palmer, met the news of the wreck of the *Morning Star*. In a small house constructed on the deck of the little *Jennie Walker* they made the long voyage. The cattle had to be stalled so near that they could reach out their hands and touch them as they lay on their couch.

Miss Palmer was bound for Ponape, but Kusaie borrowed her for a few months' service because, by the absence of Dr. and Mrs. Pease, Miss Cathart had been left alone. She arrived in Ponape in June, 1885. Illness compelled a few months' absence in Honolulu, from which she returned in July, 1886. In 1887, the clouds darkened on Ponape. A Spanish man-of-war appeared, bringing a governor, six Roman Catholic priests and a garrison of soldiers and took possession of the whole Caroline group. Mr. Doane, the veteran missionary, was made prisoner and taken to Manila. The treatment of the natives was oppressive; revolt ensued, some of the natives were killed in cold blood. Then came the uprising in which the governor and most of his officers were killed. It was a time of sorrow and everish anxiety for Miss Palmer and Miss Fletcher, but they bravely stayed by the group of girls in their boarding school. Following the massacre, it was Miss Palmer, this quiet, retiring woman, who bravely cared for the wounded, having them carried into the shade and herself bringing water to quench their thirst.

A brief peace then fell upon the island, but in June, 1890, the Spanish yoke of the islanders became again intolerable, and again war broke out at Pohna, where Miss Palmer and a trader's widow were alone with the school-girls. Four or five escaped Spanish priests fled to her for protection from the natives, not being able to reach their gunboat. To save bloodshed she received them into the schoolhouse, hid them in the attic and covered them with sheets, on which she spread yeast to dry. By the aid of Henry Nanpei, a man of high rank, she had them taken into a mango swamp and conveyed to their ship in a little canoe. Miss Fletcher, Miss Foss and the Spaniards arrived soon after, and as the Spaniards insisted that they must live in the colony where they would be virtually prisoners, they were taken to Kusaie by the officers of the United States warship *Alliance*, bringing their girls with them. A few weeks later the Spaniards destroyed all the mission property, shelled and burned the schoolhouse in which they had been re-

ceived by Miss Palmer. She was in Kusaie during the awful hurricane that swept it in 1891, patiently enduring the shock and strain.

In June of that year she sailed for home, after seven years of thrilling events. After her return, in 1892, she did six years of faithful service in the girls' school in Kusaie. Later came another brief visit to the land, during which we learned that the silver cord had been sadly strained. But her heart was in Micronesia and her longing to go back was fulfilled in 1900. Nearly six years of busy service was added to her life during which she patiently did her part in the reconstruction. One terrible experience of "stormy wind fulfilling His word" came to her. She watched and comforted her pupils on the wind-swept hillside among the weeds in the awful hurricane a year ago. She patiently endured the heat in the little hut under the iron roofing. She began to look with longing towards the new home the children are going to build, and then there came a clear call to a home where storms never come.

During the early years of her missionary service she was supported by the Woman's Board of the Pacific, but she was adopted by the W. B. M. I. in 1893 and for nearly thirteen years was the honored missionary of her state, Iowa.



## Resignation of Mrs. Moses Smith

Mrs. MOSES SMITH has just returned from Japan and China, which she has visited as head of the deputation sent out by the Board.

For thirty-five years Mrs. Smith has been the beloved president of the W. B. M. I., but she now feels that she must be relieved of the burdensome duties which she has so long borne. Her resignation was accepted with many regrets and the following resolutions were adopted:—

The Executive Committee of the Woman's Board of Missions of the Interior having, after mature deliberation, accepted the resignation of our honored and beloved leader, Mrs. Moses Smith, as President of this Board, do hereby resolve:

*First.*—That we take this step with profound regret and only because of her strongly expressed desire and the conviction that it is for her best welfare.

*Second.*—That we would express our grateful sense of all that Mrs. Smith has been to us and to the Board during these thirty-five years of service; giving incalculable assistance, never sparing herself, and devoting herself to our need, often under great inconvenience and physical dis-

with a devotion and zeal which only "enthusiasm for Christ and humanity" could inspire.

*Third.*—That her love for the Master, her almost prophetic insight into the future of the Oriental peoples, her faith in the power of organized women, have inspired and stimulated, while her calm judgment and self-poise have held the helm with a steady hand.

*Fourth.*—That we are deeply grateful to our Heavenly Father for this past, and for the hope that for many years to come she may still as President Emeritus be with us to give affectionate counsel and aid.

*Fifth.*—That we would also remember here what we owe to that sainted man, Rev. Moses Smith, to whose unfailing appreciation, sympathy and prayers we are large debtors.



## Report of Work at Mardin, Turkey

*The Force.*—Fifteen years ago Mardin station had eleven adult members and seven children, eighteen in all, a goodly number to get together at Christmas, Thanksgiving and other anniversary occasions. We had been for nearly four years only six adults and one poor, lonely child when the arrival of Mrs. Dewey and her daughter and Mr. and Mrs. Emrich on the fourteenth of November last nearly doubled our numbers, added much to our force and greatly decreased our burdens. We return our hearty thanks to the Board for sending us these friends to help us in our great need.

*Week of Prayer.*—The latter part of 1905 the Rev. F. Franson, the pastor of the Scandinavian Alliance Mission, a man of great spiritual power, visited Mardin, remaining with us five days. Much good resulted from his visit, especially to the young people. Eighty-five persons handed their names to the pastor signifying that they wished to begin the Christian life. This visit, coming as it did just before the Week of Prayer, added much to the meetings of the week, and others in addition to those who were converted during Mr. Franson's stay made a public confession of their desire to begin a new life. Many in the church who had been at enmity with one another were reconciled; many who had been cold and indifferent renewed their spiritual life; others made public confession of their sins and shortcomings and there was a new interest in spiritual things.

*Evangelistic Work.*—Last Sunday there were gathered more than six hundred pupils in the Sunday schools of this city; half this number are in our own Protestant church and the remainder, mostly Syrians, are divided among four schools held in different parts of the city. Three of these are

under the care of Miss Fenenga, who starts out at nine o'clock Sunday morning and spends about five hours in the three schools, sowing seed that seems to have taken root if we can judge by the opposition lately shown by a Syrian priest. Miss Graf has lately started a Sunday school in another part of the city and one in Monsurea, a village a half an hour from Mardin.

**Bible Women.**—Three Bible women teach fifty-two women how to read. All of these women but two are members of non-Protestant communities, many of them Catholics who have enough independence to come out from under the rule of the priests, who seldom encourage their parishioners to learn to read the Bible. One more Bible woman goes about among one hundred and fifty families, reading and explaining the Bible and praying with them. She calls on the sick and the bereaved and gives comfort to all according to her ability. There is also a Bible reader who gives lessons to the men.

The women of our community hold a prayer meeting once a week in the different homes. In this way many women outside our own church are reached—women who would not enter the "Prote" church are perfectly willing to attend a meeting in a neighbor's house. Thirty or forty is the average attendance at these meetings.

**Education.**—Never was the desire of parents to educate their children so strong or so wide-spread in Turkey as it is to-day, not only among the Protestants but among the Syrians also. For the first time in its history a boarding school for boys has been opened in Deir Zaaferan (monastery of the yellow crocus.) This old monastery is situated about three miles east of Mardin and is the see of the ancient Jacobite Syrian Church.

In the two boarding schools on the missionary premises there are sixty-four boys, of whom more than one third are Syrians and thirty-nine girls, four of whom are Syrians. In the cities under the care of the missionaries there are six primary schools and one kindergarten attended by about two hundred and fifty pupils, more than half of whom are Syrians.



## Woman's Board of the Interior

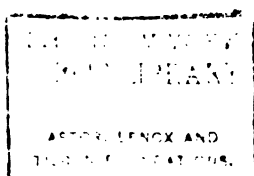
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10 TO MAY 10, 1906

COLORADO . . . . .	217 55	PENNSYLVANIA . . . . .	4 05
ILLINOIS . . . . .	1,626 34	CHINA . . . . .	50 00
INDIANA . . . . .	154 85	TURKEY . . . . .	5 00
IOWA . . . . .	627 14		
KANSAS . . . . .	284 76	Receipts for the month . . . . .	\$4,901 89
MICHIGAN . . . . .	337 48	Previously acknowledged . . . . .	31,266 58
MINNESOTA . . . . .	61 30		
MISSOURI . . . . .	37 76	Total since October, 1905 . . . . .	\$36,068 57
NEBRASKA . . . . .	304 70		
NORTH DAKOTA . . . . .	62 17	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OKLAHOMA . . . . .	23 46		
OHIO . . . . .	466 19	Receipts for the month . . . . .	\$181 41
SOUTH DAKOTA . . . . .	127 51	Previously acknowledged . . . . .	567 85
WISCONSIN . . . . .	476 02		
NORTH CAROLINA . . . . .	30 00	Total since October, 1905 . . . . .	\$749 26

FRANCIS B. SWART, Ass't Treas., pro tem.







# Life and Light

VOL. XXXVI

AUGUST, 1906

No. 8

**MISSIONARY PERSONALS.** Letters from Miss Mary C. Fowle tell of her safe arrival in Adabazar, in the Western Turkey Mission, where she is to teach in the girls' boarding school. Miss Alice Seibert and Miss Alice Smith *en route* for Umzumbe, South Africa, have reached London on their way. Miss Phebe L. Cull, who has been a missionary of the Woman's Board in the Western Turkey Mission since 1871, teaching in Manisa, Brousa and Marsovan, has returned to this country and will make her home with family friends in Worcester, Mass. Miss Ida C. Foss, who has both taught and done evangelistic work in Ponape, has come home, hoping to recruit her strength, sorely tried by the cyclone of 1905 and its effects, and by the death of her beloved fellow worker, Miss Palmer. She is at Carthage, Illinois. Miss Mary B. Daniels, of Osaka, Japan, has come for her furlough. Miss M. M. Patrick, president of the American College for Girls at Constantinople, and Miss Helen Winger of the International Institute for Girls in Madrid are in this country for their summer vacation.

**ANOTHER PROMOTION.** Again a heavy shadow has fallen on the American Board, but it is the shadow cast by a great light. After twenty-two years of most devoted and efficient service as Foreign Secretary, Dr. Judson Smith has gone on,—with greater powers, to nobler tasks, who can doubt? The missions in Africa, China, Micronesia, and those in Western and Central Turkey were in his special care. His knowledge of these fields was minute and accurate, and his devotion to their interests was unflinching. His affection for the missionaries with whom he corresponded, and his pride in their ability and success, were beautiful to see. All the world around where he has been known and beloved this news will fall like a shadow. The Woman's Board, too, feels the loss of an appreciative and sympathetic friend. As the husband of her who was for sixteen years our honored president, he gave to our work a double interest, and we shall sorely miss his shrewd counsels and his understanding sympathy. We must rejoice for these two, so united and enthusiastic in their efforts to give the gospel to all men, that their time of separation was so brief, and that, again together, they may still help to make the kingdom come.

**OPPORTUNITY**      The annual meeting of the workers in each mission is **TO DAY IN INDIA.** to those on the field something like what the annual meetings of the A. B. C. F. M. and the W. B. M. are to the workers at home. The last meeting of the Marathi Mission assembled in May at Mahableshwar, and the sessions were long and filled with anxious consultations. Mrs. Hannah Hume Lee writes: "In view of all that has been written from home with regard to retrenchment, it seemed necessary for us to go over all our work minutely to see what could be cut out. The reports from the different stations have been thrilling—just thrilling enough to make the blood go pulsing through one's veins. We know that you all in the



**MISSION MEETING HELD IN A CHUPPER. MAHABLESHWAR, INDIA**

Rooms are wide awake to the need; but if only the churches and the individuals in the churches could realize the splendid opportunities in India—and of course elsewhere—for advancing the kingdom of God, it does seem as if they would be more alert. We wished that the calls of people clamoring for schools could by some means have been transferred home as one and another told of the work of this mission. The mission put four questions to each member: What is your work? How is it superintended? What is its financial condition? What part of it do you think can be cut off? Occasionally there were suggestions as to where a few dollars and cents might be saved, but the constant refrain was: "I really do not see what there is to be cut. In fact, I really need to increase." Here is our opportunity, and "opportunity means responsibility."

**CONTRIBUTIONS FOR THE MONTH.** Our Treasurer brings the good news that the contributions for the regular pledged work in the month ending June 18 were \$10,545.15, a gain over those of the corresponding month in 1905 of \$2,724.42. We rejoice that the total account for the first eight months of our fiscal year shows an advance over the same time in last year of \$3,653.33. Yet with this gain the eight months have not brought us quite half of the \$12,000 we need to gain on last year to meet the necessities of the present work.

**A NEW STATION IN WEST AFRICA.** Dr. Wellman and Mr. Ennis, of Kamundongo, West Central Africa, have recently opened a new station, to be called Mt. Elende, from a mountain of that name. From its summit the missionaries counted more than a hundred villages, each with at least 100 inhabitants, making a population of over 10,000 in sight. The country stretching away to the west and north is even more densely settled, and the people are not only friendly, but are ready to be taught. The new station is established at an altitude of between 6,000 and 7,000 feet, and is five good days' journey from Bailundu. No Portuguese are within a day's travel, and a great opportunity lies before these devoted workers.

**FOR THE CHILDREN.** We have a pretty mite box and a tiny leaflet in color decorated with views of coral and the reefs, which the children will like to use; also a leaflet for leaders, which includes many missionary texts and prayers for missions. Miss Hartshorn will send them on receipt of postage. We have a leaflet, a story of child life in the Islands of the Pacific, by Mrs. Theodora Crosby Bliss, which will surely interest both the young and old. Price, 5 cents. Another leaflet which everybody will enjoy is Umzumbe Revisited, by Mrs. Amy B. Cowles. In most picturesque fashion she shows the contrast between the Zulus of to-day and those whom the first missionaries found in deep heathenism. Price, 5 cents.

**COLLEGE WOMEN AT SILVER BAY.** From June 22 to July 3 more than 750 college women gathered at Silver Bay for the fourteenth annual eastern conference of the Y. W. C. A. The purpose of the conference was "to lead young women into the doing of God's will and the service of his love as the one satisfying mission in life."

Nearly every young woman was led to consider her personal relation to the great foreign missionary enterprise, and the spirit of decision was manifestly present. Closely related to this was the spirit of prayer which accounts for the power and inspiration of the conference. On the last two

days continuous meetings for intercessory prayer were held in one of the smaller halls from 6 A. M. to 6 P. M.

At the Congregational Rally the Secretary for Young People's Work presented the urgent need of more workers on the foreign field, and during the ten days many of the Congregational young women conferred with her as to various ways in which they may serve the work at home and abroad. More enthusiastic and intelligent workers in our colleges and churches and new volunteers for the vacant posts should result from this gathering.

H. B. C.

## The Peaceful Sea and its Islands

BY E. R. A.

SUPPOSE that some brave and persistent explorer should return to us after two or three years' absence with the word that by navigating our atmosphere in an airship he had passed safely beyond its limits and returned to tell us of a great sister world, keeping pace with our own in its annual circuit round the sun. This new world of which he tells appeals to none of our senses, but he proves its existence by bringing back strange fruits and living creatures. Nay, he tells us that if we be valiant and patient, ready to endure hardship for the sake of a great good, we too may sail the upper air and touch foot on those unseen shores. He assures us, moreover, that there is an abundance of some things that would add much to our comfort here. Would not such news stir us all, and would not many an adventurous soul press eagerly into the enterprise? Should we not all listen with keenest interest to every syllable that told of that secret world just made known?

All this and more must the discovery of the Pacific Ocean and its islands have been to the nations of Europe four centuries ago. Till Balboa in 1513 climbed the peak in Darien and gazed, awestruck, at its wide expanse, the Pacific was unknown, undreamed of by any European. When the ship of Magellan in 1521 first sailed around the globe — the brave captain was murdered ere reaching home — he found its waters so serene compared with the Atlantic that he called it *Mar Pacifico*, the peaceful ocean, and the name abides, though at some seasons it is far from tranquil. Immediately on the return of his crew all the restless spirits of Europe were wild to try to find their share of the great fortunes of these long hidden islands, and the long sad story of greed and cruelty began. A glance at the names of the islands tells us how of many nations were the men who cruised among them. Espiritu Santo, Santa Cruz, Santa Maria, Guadalcanar, Los Jardines, Arc-

ifes, Ladrone, show the trace of Spanish occupation. San Cristoval, Gran local, San Pedro, tell of the Portuguese, Suwaroff of Russians, Penrhyn of Velsh, New Caledonia, New Hebrides of Scotch discoverers. New Zealand reminds us of Holland, Bougainville, Choiseul, Cartaret, D'Entrecasteaux preserve the memory of gallant French explorers. Bismarck Archipelago and the Carolines now belong to Germany and dotted thick all over the map are those English names that tell of the flag on which the sun never sets.

Those early explorers of the sixteenth and seventeenth centuries found many strange things in the islands, fruits and flowers never known before, and birds and fishes vying with the flowers in brilliant coloring, but few of the sailors carried home the wealth they hoped to gain. They found human beings of varying degrees of intelligence and ability, but almost without exception they wrought upon them only cruel mischief and harm.

The condition of the islanders when first found and that of to-day emphasises three facts: First, the terrible degradation into which humanity slips down when left to itself. We can hardly imagine the cruelty and superstition of those cannibals. Given over to the lowest appetites, they were worse than the beasts. Second, that civilization, if not Christian, goes beyond heathenism in greed, cruelty and animalism. Words cannot tell the shameful outrages that white sailors and traders have committed in these islands—lands and flocks stolen, women outraged, men killed, vilest diseases disseminated, sometimes purposely, these and other wrongs have been wrought continually by the crews of single ships, and the conduct of governments has been equally shameful. Third, the incredible power of the gospel to change and to redeem. Whole islands once cannibal are now Christian, so that from every dwelling rises at eventide the sound of hymn and prayer, and "in Oceania the average number of church members to the population is the highest in the world."

Already the once pathless ocean is furrowed in every direction by regular routes of many steamship lines, and the opening of the Panama Canal will bring these islands much nearer to us. What will they be to us? Perhaps

blessed, healing sanitarium, with their beautiful scenery, their balmy climate, such a climate that Stevenson, condemned by home physicians to speedy death, prolonged his life for years in Samoa; perhaps a great leisure ground for yachts and vacation rest; probably a new source of food supply, whence swift steamers will bring to us many delicious fruits we have not known. It may be that with the deft fingers and artistic sense of some tribes they will enrich us with new art. We may be sure that since these islanders are also children of our Father they will have their place in the

economy of his household. Certainly their simple faith and generous giving may well teach us older Christians a lesson we much need to learn.

We are to study of these islands, their needs and the missionary work among them for the next few months. May the study teach us to love them better and to help them more earnestly.

## Stanwood Cottage and the New Hospital at Inanda, Natal, South Africa

BY MISS FIDELIA PHELPS

**W**HERE shall I begin to tell what will be of interest to the friends of Inanda at the home end of the line? Shall I tell you of the newest thing first—our new teachers' house and the hospital? Do not understand that they are both under the same roof and the names synonymous! No, they are two separate buildings. Some of you know that the Inanda teachers have needed more comfortable



STANWOOD COTTAGE

quarters for a long time. When our sanitarium in Maritzburg, the gift of the Woman's Board, did not altogether meet the end for which it was intended, for the single ladies of the mission, it was proposed by some of the ladies in Boston that it be transferred to a home for the Inanda teachers. A part of the sum realized from the sale of the property came to us and a part went to Umzumbe, to provide enlargement there. But though

friends added somewhat to this the amount was still too small and at one time we almost decided that we must cut our garment according to our cloth and be content with a small annex to our old quarters, but it seemed poor economy to build what we knew was not going to be at all satisfactory. At length Miss Lindley and I offered to be responsible for five hundred dollars each, that the house that all agreed was what was needed might be erected. A few small donations have come in from personal friends toward



this extra thousand dollars. We do not wish to receive any gift that would otherwise go to the Woman's Board or to the A. B. C. F. M.

I have so enjoyed and appreciated the delightful change from my old low bedroom to my present upstairs room with high walls that I have felt that this one room alone is worth to me the five hundred dollars that I have put into the house. My old room was right on the ground, with one small window and a very low ceiling. I am a great lover of fresh air and plenty of it; I often used to wish that I could push the outer wall right away. In my new room I am able to do this almost, for a large, double glass door opens out upon the balcony. This I can have open day and night if I wish. There is a large window in the room besides, and the high ceiling gives me a lofty feeling that I believe is not sinful. One of the best things of all about the room, perhaps, is this, that it is a quiet retreat, which my old room was not. I now have an office in the old building and give myself pretty freely to the girls there all day and nearly every evening also; but if I can get away for a little while to my room, I can feel that I am not to be sought out except in a case of direst need. I fled to my retreat early in the evening to-day for the first time since we came into the new house, and for the purpose of writing this letter to you. It is delightful to have had no interruption for more than an hour.

I am sure you will be interested to know that the name I have suggested for our house, and which is heartily endorsed by my fellow teachers, is "Stanwood Cottage," in honor of our senior W. B. M. Secretary. I am not sure if it was she who first suggested turning the sanitarium into a teachers' house, but I think so; at any rate she was heartily in favor of it. I hope she will be pleased to know that her name is associated in this way with our new home. Mrs. Edwards said a few days ago, that it was too good to be true that we had such a pretty, comfortable home. She appreciates the contrast as she remembers the cramped quarters of the past, when she had no kitchen or dining room apart from the girls.

As I am housekeeper for our family of teachers, I appreciate the new kitchen and pantry, which are so much better arranged than in the old house. It is much better adapted, too, for the domestic science class, which I am teaching in more systematic fashion than hitherto. This study is being pursued by our highest class of nine in place of the English history that has been required of candidates for the first class teachers' examination.

To return to Stanwood Cottage: the girls brought most of the sixty thousand bricks used in building it, on their heads, from the kiln nearly a quarter of a mile away; a few used wheelbarrows. Some were brought in the regular work time of the girls, and some for their Sunday offering for

foreign missions—twenty-five bricks for two cents. Quite a number brought enough in their free time, after five o'clock, to pay for a Bible or hymn book ; this meant bringing six hundred bricks. Five bricks were all that I thought they ought to carry at once, but in their eagerness to get their allotted number finished, they would sometimes take as many as ten, until I positively forbade their taking more than six ; one brick weighs rather more than six pounds. As I watched them again and again lift one brick after



CARRYING BRICK FOR STANWOOD COTTAGE

another and arrange them on their heads and then walk off with such ease, I felt that there was at least one thing that a Zulu girl could do that I could not do.

We have one decided luxury in the new house—water from the large rain water tanks is led into the kitchen by a pipe, and a waste pipe is connected with the sink and drain. On the balcony upstairs is a small pump connected with the tanks, and a sink and waste pipe. This is a great improvement on former arrangements, where all the water had to be carried in and out of the kitchen and bedrooms in pails. We sacrificed the luxury of a bath room with set tub, on account of expense, and continue the old style of a portable bath tub for each room. By not having a bath room we secured five bedrooms upstairs. Two of them are rather small, and the teachers

7] *Starwood Cottage and the New Hospital at Inanda* 345

occupy them must have a room in the old building for office or work

Now I must tell you about the hospital. At the time of the seventeen cases of typhoid fever in the school, in 1901 and 1902, the need of a hospital was more deeply felt than before, and a fund was started for the purpose of building. Our builder, Mr. Hansen, was interested in the project, and while Starwood Cottage was going up, he drew a plan of a building, and advised putting it up at once; he said it could be built more cheaply now while the men were on the spot with their tools, and he was willing to wait if we could



HOSPITAL, INANDA

pay him the full amount at once. Therefore, with the approval of the Board, we have gone ahead, and the building is just now completed. I am glad to say that there are no patients waiting to go in, but it is a blessing now that we have a comfortable place for them when the need comes. It is not a pretentious looking building, but is very pretty, nevertheless. On the afternoon of Thursday, February 8, the girls came in from various parts of the district, with their white bag of clothes, "pillow," they call it, upon their heads; and along with them came duties crowding thick and fast upon



GIRLS COMING TO SCHOOL

the teachers. There were one hundred and twenty-five to interview that first day, to the extent at least of writing their names, learning where they came from if new girls, receiving their money for school fee, if they had brought any, and assigning them a sleeping place and a box for their clothes.

We follow with deepest interest those who have left us and are now teaching, and our prayer is that they may freely give as they have freely received here, and exert a strong and steady influence for good over their pupils and in the community where they live. I believe all have gone out with a purpose to do this, and we must be hopeful for them as well as prayerful.

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## Health Conditions in African Missions

BY MRS. ALICE G. WEST

**R**EADERS of Dickens remember Mrs. Jellyby's enthusiastic defense of the climate of Borioboola Gha: "The finest climate in the world, with precaution. You may go about London without precaution and be run over; just so with Africa." Who dares laugh at Mrs. Jellyby any longer, when we find Henry M. Stanley, after seventeen years of life in tropical Africa, and one hundred and twenty attacks of fever, saying: "The climate has been maligned. With care and stern self-control the European can live as safely, if not as comfortably, as in England." But in spite of the defense of the climate by many who know Africa well, the name still clings to her obstinately, "The white man's grave"; and the missionary bound to any station within the tropics knows that by the law of averages he will be able to bear the climate only about two years. Few missionaries, however, worry about the law of averages. Being optimists as a general rule, both by nature and by grace, they count on being among the favored exceptions; and in actual fact, the records of the missionary societies, appalling as have been their losses in Africa, nevertheless make a better showing than the records of exploration.

All who speak with authority on the dangers of African climate, however far apart their generalizations, agree upon certain fundamental facts as to the perils and the safeguards. The two worst perils are the malarial germs that abound in the steaming marshes and in the decomposing vegetation of the dripping forests, and the violent changes of temperature throughout Central Africa. The best safeguards are high altitude and diligent care of the temperature of the body, avoiding equally the chill that comes from cooling atmosphere or from neglect of food or from exhausted strength, and

the overheating caused by direct sunlight or violent exercise or the use of stimulants, whether food or drink. One of the hardest lessons for a North European to learn is that sunshine carries deadly power when it strikes a Caucasian vertically. Another hard lesson to learn is that it is necessary in Africa to stop exertion "this side of fatigue." Many a novice has gone deliberately beyond his strength, trusting to the recuperative power of a good night's rest, only to find that the night brought tossing wakefulness and the morrow brought fever. Sir H. H. Johnston, who writes on Africa out of wide experience says, "An imprudence in Europe becomes a grave peril in tropical Africa, where all the agencies of nature are swift and violent in action."

Contradictory as it may seem, work is recommended as one of the best preventatives of disease, even in the hottest parts of Africa. Dr. Jack, in his delightful book, *Daybreak in Livingstonia*, goes so far as to say that "Africa could be speedily made relatively healthful if natives could be trained to labor as hard as white men are accustomed to." This surprising statement is evidently intended to be split in two, to state first the hygienic fact that steady, interesting employment is one of the best agencies for health of body and mind in black men as well as in white men; and to say also that the vast labor force thus set in motion in Africa would speedily abolish two fruitful causes of disease, the stagnant marshes, home of fever germs, and of mosquitoes that help to spread them, and the jungles where wild game breeds the poison for the tsetse fly.

Considerable progress in these lines has been made in recent years, but Henry Nevinson, the English traveler, writing in *Harper's Monthly*, declares that it is "vain chatter" to talk about making the Guinea coast healthful by draining the swamps; that "until the white man develops a new kind of blood and a new kind of inside the coast will kill him."

Fever is not everywhere prevalent, even in the tropics. The mountain ridge that skirts the great central basin is generally exempt above an elevation of three thousand feet. If only the foreigner could fly thither without being obliged to cross, at the slow foot pace of black porters, an intervening strip of fifty miles or more of low lying coast reeking with miasma! The deadliest region of Africa is the western coast from Senegambia down to the Congo. The combination of equatorial heat, excessive rainfall, and riotous vegetation in all stages of decomposition, makes life a terrible strain on physical endurance. The east coast from the equator down to Delagoa Bay is another district where fever conditions are at their gravest. Indeed, for three hundred miles up the Zambezi, as on the Niger, the fever "hangs like a death cloud." Special features of soil or location make a great difference

in health conditions within short radius. For instance, the seaport Beira is on the fever stricken Portuguese coast, but it lies in such a way as to be swept fairly free of malaria by the prevailing ocean wind. The Mt. Silinda mission station is only two hundred miles from one of the worst parts of the fever coast, but being two thousand feet above sea level, on well-drained ground, it is practically exempt from fever. Pretoria and Johannesburg, both in the highlands, and only thirty miles apart, have very different health records, because the former lies in a basin of the hills, the latter on a bare, stony ridge.

The disturbance of rich virgin soil aggravates fever conditions in Africa, as in the early days of Mississippi Valley farming. Dr. Prosser James, of London, in his valuable semi-professional letters to Thomas Comber, one of the heroes of the Baptist mission on the Congo, letters called out by Stanley's Congo journey, and his caustic criticism of the awful death rate in the mission, warned the missionaries repeatedly against the foolhardiness of kitchen gardening in tropical Africa. Mrs. Lucy Sheppard, now in the United States on furlough from her station at Luebo, says that in her own experience an attack of fever is sure to follow work in her flower garden.

There are two distinct kinds of African fever; a fact which explains apparent contradictions as to causes and symptoms recorded in books on Africa. Both kinds of fever are results of malarial poison, but neither is so bad as the yellow fever of the West Indies, nor are they contagious. But "while yellow fever kills its thousands, malarial fever keeps its millions on the sick list." The ordinary "swamp fever" is a bilious disorder varying in intensity from the half degree of temperature hanging on for weeks, more or less intermittent, up to the acute attack of high fever with delirium; all grades alike sapping life away by changing permanently the quality of the blood, and rendering the patient steadily more and more liable to recurrence of attack.

The other kind of "African fever," called by doctors "hæmaturic," is a sort of compromise between violent swamp fever and yellow fever. It is characterized by hemorrhage from digestive organs, and is always of grave danger, often fatal within two or three days. It is this latter form of fever to which Sir H. H. Johnston refers when he writes, "The most dangerous malady is rare except through fault or neglect." It seems to be proven that while ordinary malarial fever comes in spite of one's best precautions, the fiercer hæmaturic fever, in the majority of cases, follows deliberate violations of laws laid down by medical and sanitary science for all tropical countries. It would be amusing, if it were not so grave a subject, to read the outbursts of exasperations, on the part of Stanley and other leaders of African

expeditions, over the wilful disregard of health displayed by self-confident young Europeans getting their first experience in Africa. Stanley, whose tongue was sometimes as fiery as his heart was warm, comes very near to harghing not only his own lieutenants, but missionaries as well, with "recklessly courting death." A typical example is a "fine, strong, young English officer," who met a friend unexpectedly and sat down with him under a tree for a chat, opening bottles of wine and brandy by way of hospitality. With face flushed by the stimulants, he deliberately came out from the shade, bare headed, into full sunshine, and died within twenty-four hours. His friends called it "the cruel African fever."

The natives suffer from swamp fever as much as white men, especially in seasons of unusual rainfall, or when they change residence to new malarial conditions. McKay's Uganda Christians were all prostrated by fever when they were driven to the south of the lake by the persecuting king. Coillard was continually handicapped by the tendency of his Basuto helpers to fever as he tried to open new stations nearer and nearer the Zambezi. One of the most pitiful features of the present slave traffic between Angola and the so-called islands is the increased death rate by fever when the poor blacks change their fever-stricken mainland home for San Thome and Principe. Nature guards the native Africans somewhat against the fiercer fever, when out from the control of the white man, by giving them a beneficent repugnance to over-exertion.

A perennial attempt in wit at the expense of foreign missions in times past has been the familiar phrase, "Blankets for the poor heathen in Africa." But modern medical science has rung the death knell of that insipid joke, for there are no health rules oftener reiterated in Africa than "dress warmly," "plenty of blankets at night." The terrible death rate of African porters is largely due to insufficient protection against sudden changes of temperature on the march, between coast and highlands, between day and night, between sunlight and the chilly air of ravines. Stanley speaks of "the cutting blasts that sweep across the hilltops" of equatorial Congo. If the half-nude native suffers, no less will the European when light linen clothing drenched by mist or perspiration must be worn for hours in temperature that has taken a sudden drop of twenty or perhaps forty degrees. The lung troubles and rheumatism prevalent among Congo tribes indicate emphatically the need of blankets. The excessive mortality among children at the mouth of the Congo is easily explained by the cold sea wind that comes up regularly at dark.

That there are other perils to health in African climate besides fever goes without saying. All diseases of tropical countries are found in one part or

another of this greatest of all tropical countries. In the first volume of *The Redemption of Africa*, Mr. Noble has given an interesting map showing the distribution of disease in Africa. There is space here for only brief mention of two more diseases, both peculiar to Africa, "rinderpest" among the cattle, and the "sleeping sickness" that is making such fatal headway in Uganda and on the Congo.

Rinderpest is said to be caused by the bite of the tsetse fly. The plague has swept Africa south of the Zambezi, almost exterminating the cattle and horses. In 1896, the French missionary, Coillard, traveling along a highway in Rhodesia, came upon nine hundred loaded wagons, abandoned because of the death of the draft animals. King Khama's Bechuana people claim to have lost eight hundred thousand head of cattle by the scourge. The trouble has grown less in British territory, following the disappearance of the tsetse fly, caused apparently by the clearing out of jungles that were once full of wild game from which the tsetse fly, it is said, sucked the poison so fatal to domesticated cattle, though harmless to wild creatures. Rinderpest has been called both "a curse to South Africa" and "an untold blessing." It is true that it has hastened the day of the swifter railroad that supplants the ox wagon in the carrying trade across the fever-stricken coast belt that lies like an open grave between the seaports and the safe mountain settlements.

It is to a poisonous fly that doctors charge also the new "sleeping sickness," the fast-developing scourge of the country around Lake Victoria and of the Congo Free State. Some say the fly is the identical tsetse fly that has caused the rinderpest of South Africa, now making its destructive way northward since the clearing away of its native jungle below the Zambezi. The total loss of life in Uganda has already reached seventy thousand, and ten thousand are dying annually in the Congo country. At first only the natives seemed susceptible, but already several well defined cases have appeared among foreigners. The best medical science is at work on the problem, both on the ground and in English hospitals whither patients have been carried; but the disease remains thus far hopelessly fatal, running a regular course of six to twelve months' duration. It begins with ravenous appetite, violent irritability, and muscular lethargy; the second stage is marked by swollen glands, wasting flesh, and increasing drowsiness; the third stage, prolonged for weeks, is marked by frequent delirium, by trembling and frightful chill, passing finally into a deathlike sleep lasting unbroken for days, to which death succeeds by a scarcely perceptible change.

And yet, for all its reputation for disease and death, Africa also claims some of the world's favorite health resorts—Algiers, Cairo, and the Trans-



ends. English consumptives go to South Africa as Americans go to the West Indies. Mission stations successfully planted and permanently manned in all sections of Africa prove that Christian civilization carries the day over the forces of darkness as well as sin. In the face of the deadly heat and in defiance of the argument from statistics, four Scotchmen have covered a combined total of one hundred and forty-six years of service in Nigeria. Mrs. Josiah Tyler's experience does not differ from that of many others. When she was about to start, as a bride, for the Zulu mission, her family physician remonstrated with the young husband. "Are you to take that delicate girl to Africa? Mark my words, she will never return!" Twenty-three years later the "delicate girl" returned to her native town with six healthy children. The physician had died in the meantime.

A prescription that Dr. Prosser James wrote out for the Comber family twenty-five years ago may well be followed by all outgoing missionaries as a good ounce of prevention: "Try to reach Africa in person, using the voyage for absolute rest. Don't land at unnecessary ports. On reaching your own port go straight away from the coast by boat, using hammocks, if possible. Keep under the influence of a cool breeze for two or three weeks, beginning a few days before landing. Avoid exposure to chill or sun, and to over-fatigue. Keep the digestive system in good condition by sensible food, and the mind cheerful. Then if you fall ill, go straight to bed, cover up warm, and take more

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## The Peking Woman of To-day

BY MISS BERTHA P. REED

Not only to the American women does the twentieth century bring advancement. In China the first words about a new type of woman are being said, and the honored saying of ages, "A woman without education is best fitted for her duties," is being

challenged by a daring modern to read, "A woman without education is unfitted for her duties." We have thought of the Chinese woman absolutely secluded within her home, unable even to read, no contact for heart or mind ever reaching her from the outside world. In the East as well as in the West this is still sadly true, but the light is beginning to come, and the events of the past winter are the foreshadowing of hope for the Chinese woman. As in all countries, the first appearance of light is in

the great city, and the women who live in Peking are having the first opportunity of the glimpse at a broader life.

This new hope comes from the girls' schools, the *Woman's Paper*, and the lecture—all quite unheard-of in the old days, before the "time of confusion," as the Chinese term the year 1900. The sudden rise of girls' schools in the fall of 1905 was a surprise to all of us. We knew there had been some stirring of life among the dry bones, but when the *Woman's Paper*, which also made its appearance at that time, announced the opening of two such schools, we read with surprise as well as joy. Others have been added to the number since then, and there are pupils for each one. Some of the schools have fallen by the way, for the problem of financial support has not yet been solved for all of them, and the charge made to pupils is very small, but others still keep on. The one of which we know most has now sixty-five pupils, and others are being turned away for lack of room. The teachers are principally Japanese women, who have difficulty as to both language and methods, so that the work done is hardly of the modern type, but it is a great advance upon no work at all, and the progressive ones are very happy over the thought of the many Chinese girls who are going to school every day, plainly dressed, carrying books and slate, and looking like the earnest students that we trust they are.

The *Woman's Paper* appears daily, breezy and progressive, and is constantly helping the cause of the schools by its persistent exhortations to the women to send their daughters, and to learn to read themselves. The little paper is doing a valiant work for the emancipation of women. It urges all possible reasons for their education, and waxes bitterly sarcastic over the way in which the city woman spends her time in dressing up, powdering her face, and gossiping about her husband's position and her neighbor's clothes. It wages war against foot-binding, and also against opium, the curse of so many women; and it takes up the cudgels against their favorite amusement of gambling. It does not fear to attack their superstitions and the gods who have long been honored; those who govern the affairs of marriage and birth and wealth are receiving many a blow of humor and sarcasm which must surely make their throne totter. The paper gives information concerning the history and customs of women in foreign lands, and the telegraphic news from other countries, with items of Peking and vicinity. Its domestic department gives good advice as to cleanliness in the home, proper food, and table etiquette—all sadly needed. Stories of abuse, when discovered, are told here, in the hope of frightening the abuser, and so some of the dark and terrible events of Chinese life come out.

But the influence of the paper is limited by the fact that few women can

ad. From this arises the need of having it read and explained in place to which the women can come, and so we have our woman's lecture as it is called. Miss Russell, with her rare foresight and her talent for keeping up with the times, has advanced all causes by having such lectures in connection with our own chapels. At a temple not very far from our chapel, a two days' fair is held at intervals of every ten days, and on these days many women are on the streets, for Peking, being largely a Missionary city, has much more freedom in this respect than most Chinese cities. We have announced that, on these days, for two hours the paper would be read and explained to women at the street chapel. A Bible woman stood outside the door and invited in women who were passing, while a policeman stood by and saw that no men collected. Another woman inside the door, poured tea—indispensable at all Chinese gatherings—showed the newcomers to seats. In front, a Bible woman, and some young teacher from our school, would read a little and explain and expound upon the topic given. A great many women have come in, often sixty or seventy in one day, most of them women who had never before come to the foreigners or their chapels. In one case, a woman said that twenty years ago the daughter of her serving-woman had been in our school, and she had then known some of the foreigners, but never since then had she been a Christian. Another came who was in great sorrow from the death of a child. Her son had seen this gathering and had urged her to come and hear with the new ideas perhaps get a little relief from the constant thought of her sorrow. Her only relief so far had been in opium—the one way of escape for Chinese women of forgetting such trouble. With such a vacancy in the mind, no hope, no books, no occupation for the mind, the forgetfulness brought by opium is welcomed in many, many cases. Another came a little daughter of thirteen, a bright looking little girl, whom she wished to put in school. But both take opium; the little girl has taken it since she was five years old, and that habit must be broken off before she can be a student. And many women of very good class have come; some come in their own carts, which means that they can afford luxuries, and calling acquaintance with some of them has begun. One woman, whose visit to the chapel was on such a day, came every day the next week to meetings or classes or school, looking and listening, and at the end remarked, "I love this doctrine." She was overheard telling other outsiders that the preaching was, and advising them to come and hear that. So connection being established with many new women, many of whom we could meet in any other way, and the opportunity for our influence broadened. The talks given include subjects already mentioned—the abuse of

need to be corrected, the events of the present time, and exhortations to patriotism and love of country, a subject which is becoming very popular. Among them are also simple talks on physiology, of the uses of different parts of the body, the care needed in food, and the importance of eating at regular hours. It has been interesting to see how eagerly the women listen to these, and how astonished they are at such great knowledge. "Why," some said, "we did not know anyone knew as much as that about our bodies. If we only knew all those things how much suffering we could save ourselves." One day someone was making forcible remarks on the evil of gambling, and a woman who spends most of her time in gambling with a friend pointed slyly and gleefully at this friend as the one who was being hit by the speaker.

It has been a great joy to see how beautifully the young teachers, recent graduates of our school, have been able to talk at these meetings. They have done their part with real dignity, and yet with an enthusiasm and bright, interesting manner that has greatly impressed and interested the women. From these meetings at the north chapel we have advanced to having similar ones at our larger compound on Lamp Market Street, and these have been most interesting. Miss Russell's enterprise has reached out farther here, and one day she invited Mrs. Chang, the editor of the *Woman's Paper*, to come and speak. We found her a very bright, quick woman, intensely interested in the schools and the progress of women, and eager above all things to urge the women to read and learn. She has for many years had this plan of publishing a paper for them, but the events of these past years have made it impossible until now. Her work now is as purely philanthropic as any in any land, for she is losing a good deal of money through it, and is suffering from slander, as all reformers do. She is herself too advanced to believe in most of the Chinese worship and superstition, though she has not yet come to believe in the great God of all; but she does not yet dare to drop all forms of Chinese worship on account of the tongues of enemies, who say already that her paper is under foreign care. Her words to the women were full of earnest exhortation to care for the things of learning, and all who came were deeply interested in meeting her.

Another meeting of exceeding interest was addressed by two princesses. Had the foreigners besieged in the British Legation in 1900 been told that in five years a princess would be speaking in their church in this very city of Peking, I fear the reputation of the prophet would have suffered much, but so it has come to pass. One of these was the third sister of Prince Su, a very progressive and democratic lady in spite of her high degree. She

gives some time every day to teaching in a girls' school near her, for she is one of those fortunate ladies of high family who have been educated, and he is greatly interested in this work for girls. The fifth sister, who is now visiting in Peking, also came. This one has been for twenty years married to a Mongol prince, and has been living away beyond the great north wall of his Mongolian home. But he is a prince of unusual advancement for that land, and his wife has the rare distinction of having established a large school on their place. Sixty Mongol girls, many from high families, attend, and she has hired a Japanese woman to come and assist her in teaching. Fifteen of the girls are now in Peking with her and came that afternoon, eight country lassies with genuine red cheeks such as we do not see in Peking.

A goodly number of outside women came that day to listen, altogether a hundred or more, among them the wife of a teacher who has just come into the church. She is a lady of unusual refinement and sweetness, and we trust that for her this first visit is the beginning of friendship and of Christian knowledge. Our two principal speakers did not give long talks, but told something of their schools and their earnest hope for the advancement of their sisters in China, and then some of the women who belong among us gave their talks from the paper, and Miss Liu, from our school, talked on Chinese history. It was very interesting to see the by-play of elaborate Chinese courtesy on the platform, where the two distinguished guests sat with Mrs. Ament, who presided. When Mrs. Ament rose they rose also and stood during her announcements, making a picturesque background of bright silk garments and flowery headdresses, and each one who went on the platform remembered first the deep Manchu courtesy due to higher rank.

Afterwards the guests came to our home for the tea and cake and talk which would properly round off the occasion, and there, too, we were mindful of the elaborate courtesy needed, though we enjoyed greatly further acquaintance with our friends. The Mongol princess has a most sincere and open manner, and is exceedingly attractive. She herself does much of the teaching in her school, including what is done in music, and the girls sang very well. Next the entire party made a tour through our school buildings and courts, to the great enjoyment of our own schoolgirls, who gathered as near as possible, and looked on with great eagerness.

Another recent event among us is worthy of mention, that of the closing of school for the Chinese New Year's vacation. The examinations lasted two days, and Miss Miner sent the program for those days and for the graduating exercises of the academy to Mrs. Chang, thinking that she might

like to come. To our surprise, the entire program appeared in the *Woman's Paper* next day. That is worth noting, as it shows her courage, and a new attitude toward the foreigners' school. While we cannot yet consider ourselves popular, yet we are better known than before, and several times this year it has happened that in the papers the Christians have been defended against unjust remarks by someone quite outside the church. By such notices of our school and of our lectures, our work is becoming more widely known in the city than ever before.

So the new hope for women is coming, and our hearts are glad. But yet it is not all sunshine. In many places we come upon sad stories, showing how dark is the under side of Chinese life, and in others we find people quite untouched by the new movement. In one locality foreigners have recently gone back to a place left unoccupied since the siege, and they find it as yet impossible to establish any connection with the women there. There is still a fear among them which must be overcome. Among our near neighbors here are still many who have curious devices in their yards to ward off the evil influences which are constantly descending upon them from our houses. Then this new movement is toward the intellectual, not toward Christianity, and there is need of great tact together with aggressive work to assure Christianity its place. So even though it be new China, there is great need of work and patience and prayer, that the religion of Jesus Christ may work more and more in the hearts of both men and women during this time of change.

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## Missionary Letters

### TURKEY

Miss Barnum of Harpoot tells of a wedding:—

A VILLAGE wedding was a new experience for me, and perhaps you will like to hear of it. Early in the morning the bridegroom and his friends go to the house of the bride to take her to the church for the ceremony. On an ox-cart sits the groom holding a sword. Just behind him is put the bride, with her head resting against his back, she being well supported by two women. Other ox-carts follow with the women and children of the wedding party, while the men and boys are on foot, with a drum and fife and dancers. Pistols are shot into the air, and there is shouting and a great din. The wedding I saw was a Protestant one, so the noise stopped before they reached the chapel door. When the bridal ox-cart moved up, the brother of the bride picked her up as if she were a large, limp rag doll, and

following the groom in, set her down in her place, and after the ceremony carried her out in the same way. A necessary part of the ceremony was a long sermon in which the duties of husband and wife, and mother-in-law and daughter-in-law were most plainly set forth. What would an American audience think of such a harangue? But alas, it is sadly enough needed here. The frightened couple barely touched each other's fingers, and it was with difficulty that the bride could be persuaded to indicate her assent by nodding her head, while the groom nobly came to the rescue and answered for her as well as for himself. After the ceremony the whole party made a circuit of the village before taking the bride to her future home, to prevent her from running away from the village they said. But poor little bride! was the day really bringing her happiness? She married the boy chosen for her, and went to be a silent slave in his large family, all living together in one barn-like room. What could she know of home and love? But the dawn is beginning, and the love of Christ is going to bring the light and joy of life to these sad hearts. Your prayers will help to bring that glad day.

In another letter Miss Barnum tells of some work in an ancient city:—

Diarbekir is the Anida of ancient fame, and is situated on the Tigris River, one hundred miles south of Harpoot. It is one of the few walled cities in Turkey, and its four great iron gates are closed at night. I joined a caravan comprised of eleven horses, one mule, three donkeys, two women, and four muleteers. With snow on the mountains, mud on the plains, and bad weather part of the way, it took us five days to make the trip. I was in Diarbekir itself a little over three weeks. It seemed unfortunate that one of us could not have been there during the revival services, and yet it was also an advantage to have this work follow the meetings and deepen what had already been done. Calls were made at all the Protestant houses, and at many Gregorian as well, and at the two meetings each week for women between one hundred and fifty and two hundred attended, the quiet, rapt attention being especially encouraging.

The women of the church are organized into a Christian Endeavor Society, with committees which are doing good work, under the leadership of Mrs. Yevnige, the pastor's wife. Another of our graduates, the wife of the dragoman of the British consulate, has a society for girls. Besides the prayer meeting on Sunday, they go to her once during the week to make fancy articles for a sale, and it is at this time that their leader is especially watchful. One of the besetting sins of Diarbekir women is their gossip and low talk, and she is doing her best to teach these girls a better way,

and to help them to love things that are pure, lovely and of good report.

Of course many individuals interested me much. The old woman who supports herself by working in the public bath, and has to be on duty on Sunday as well, has tried in vain to quiet her conscience by giving her Sunday earnings to the church and to the poor, but is now persuaded that her only right course is to give up her present occupation and trust God to give her other employment. Then there is the "little bride" who is left friendless by the death of her husband, and yet is full of faith and courage, feeling sure that God will not forsake her. And there is a mother whose heart is bleeding for her son, who is leading a wild, reckless life, and withstands every good influence while others are reforming and coming into the church. Two young women, one a graduate of the girls' school at Aintab and the other of Euphrates College, have heavy crosses, as they have married into Gregorian families. They are both left free to attend their own church services, but the worldly life, entertaining of guests, and drinking by which they are surrounded, are a sore trial and very perplexing in the difficult questions of right and wrong which they constantly have to face. Drink is alas, the curse of the worldly Diarbekir women, being almost as common among them as among the men. One family, in very humble circumstances, which we visited had a father almost blind. He is a white-washer by trade, and he is also called often to see the sick, as he has some knowledge of the healing art, but his earnings are meagre. Yet this man of God gives nearly \$35 to the Lord's work each year, more in proportion to his income than any other man in the church.

#### JAPAN

Mrs. De Forest, of Sendai, tells of encouraging work in that city:—

Now, in late April, is the height of the season for cherry blossoms on those drooping cherry trees whose branches resemble willow. Everybody goes to see the six parallel rows of them in the eastern part of the city, and so the Christian community hire a place to put up a tent, and different churches are responsible for the services there on different days. Yesterday was given to our church, and Miss Bradshaw went in the morning and stayed nearly all day without dinner, playing the organ for hymns and drumming up a speaker after the morning's man was tired out.

But I have something else to say of special interest. When the decision to pass over all organized churches to the Japan Home Missionary Society was made, this society determined to make special evangelistic efforts in five large cities, and raised several hundred yen for that purpose. Sendai



as one of the places determined on, and two hundred *yen* was granted for the work. So Reverends Ebina of Tokyo and Hori of Maebashi were selected to come here and work for two weeks, and Professor Uchigasaki of Waseda University spent one week, and was followed the succeeding week

Mr. Kobayashi, the manufacturer of Banzai toothpowder. They were for guests the whole time, and the amount of work they did was tremendous, making from one to four times a day. At the close of their labors, Mr. Ebina's assistant pastor, Rev. Noguchi, and Mr. Oyama, a literary man, a member of his church, stayed three days to help the pastor.

The program was a sunrise (5.30 o'clock) prayer meeting at the church for only of the Christians who could attend. In the forenoon one of the evangelists was at home to receive callers. In the afternoon Mr. Hori had a Bible class, and in the evening were public meetings with two or three speakers. Besides these, the gentlemen spoke in eleven schools, usually two at each school, to the ladies' club of the city, made four addresses to the wounded soldiers, and Mr. Kobayashi had a special meeting with business men at a tea house.

It was a time of harvesting the crop on which much labor had been spent by others, and forty-seven united with our church, not one of them a new convert to Christianity. Mr. Ebina made a statement of the reasonableness of Christianity and its essentials, and Mr. Hori followed with an appeal for acceptance. This was the program in the meetings held in our church, and somewhat so in the halls. After speeches in one of the schools a teacher said in surprise, "Is this Christianity?" The wrong ideas of many have been corrected, and we may expect to see farther fruits in the future. The judge spent four hours in our house talking with Mr. Ebina, and his conception of the meaning of Christianity was most decidedly enlarged.

One evening twenty-three young men, who were to receive baptism, told how they had been led by intimate friends; in time of trouble one had received a Testament; others had been comforted by Christian friends when sick or in anxiety; one had not found satisfaction in his Unitarian belief of ten years' standing; one had been brought up in a Christian home; another had for eight years read the Bible and been ready to discuss with evangelists, but had only recently decided to be baptized and was wondering what church to join when this movement struck him. An encouraging instance was that of a commercial traveler who had never heard of Christ until he entered the Gospel Hall at the entrance of the Osaka Exposition two or three years ago. He was greatly impressed by the earnestness of the speaker, though not remembering what he said. Afterwards he was in a certain city and passed and repassed the preaching place before he could

raise courage to enter, but since then he has always carried a Testament with him. Of the forty-seven, three at least are school teachers, but the greater number of any one class is of students in the government college. There were two matrons and eleven young women, and most of the latter had attended Sunday school a long time, some since they were little children.

Five of the six gentlemen were our guests during their stay in Sendai and we enjoyed them very much, feeling we were helping on the cause by giving them a quiet resting place after their arduous work was over. Sometimes there were people talking with them in three different rooms at the same time, and others could not meet the one they asked to see, because I did not like to interrupt the previous caller. Our church has worked well and is happy over the results, but as the students will be graduating and leaving they will help in other places rather than Sendai, which seems to be a recruiting ground.

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## Missionary News

**SIAM.**—A bright word of progress comes in the fact that the king has issued decrees for the suppression of the giant gambling system in his kingdom. He has also abolished slavery, and the missionaries have had some influence in securing these two important reforms.

The king has established five hospitals and a royal school of medicine. Medical missionaries have charge of all the hospitals but one, and the whole faculty of the school is composed of these friends of the cross, some of them coming long distances to meet their classes.

**PORTO RICO.**—As a result of seven years of Protestant missionary work, there are now in this island 73 organized churches with a membership of 6,738, and 116 Sunday schools.

On a single day recently eighty-one cases, aggregating nine tons, of Bibles and parts of Bibles, in twenty-eight different languages, were dispatched from the warehouses of the British and Foreign Bible Society. In the Bible House in Winnipeg the newcomers have asked for the Scriptures in 45 foreign languages, and efforts are made to meet every foreigner on his arrival and offer him the Bible in his mother tongue. Colporteurs also carry the word far afield to many remote places.

THE Church Missionary Society of England reports 10,433 adult baptisms coming from non-Christian populations. Of these 4,355 were in Uganda, and 2,180 in India,

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Dorothy's Scheme

BY MRS. C. J. HAWKINS

### CHAPTER III

"**N**OW, Winifred Allen, it is your turn," said Dorothy. "My game is called 'The Hunt for Livingstone,'" said Winifred, a quiet girl who had been deeply interested in Livingstone's life. "I took a piece of cardboard 16 by 12 inches, pasted the picture of an African hut in the center, and wrote under it Ujiji. With a brush and red paint I traced an irregular line, one eighth of an inch broad, in and out all over the board, finally ending it at Ujiji where Stanley found Livingstone. All along the line, one half an inch apart, I made round spots for the men. At short distances I made blue spots. A man on these is perfectly safe and cannot be taken up, but a man caught on the red spots may be sent back to begin all over again. The moves are regulated by an indicator which the player spins each time. The player reaching Ujiji first wins."

"Good," said Rachael. "Now let us hear from Agnes Monroe."

"I thought my game was good when I left home," said Agnes, "but I do not think much of it now. It is an animal game, and I called it 'Din,' because it is so noisy. I chose ten animals, all natives of Africa, and drew them on ten cards, each ten and one half inches by seven and one half inches. Each large card was then cut into eight smaller ones of equal size marked with the name of its respective animal and numbered one, two, three, four, up to eight. The player finding he has card number one of some animal wishes to obtain another like it. To do this he must make the noise by which that animal is known. The one putting together the eight cards forming his animal first, wins."

"Agnes, you certainly will have a most hilarious crowd at your table," said Elsie laughing, and all the girls joined.

"Now, girls," said Dorothy, "we have so little time left I will just describe the rest of the games briefly. Here is a Fish Pond game. It is a Zulu kraal in miniature, and is nothing more or less than a small round hat box. Within are tiny black men—large button molds painted black, with Dennison's fasteners put through the hole in the center and pulled up to

make a loop. These are Zulus, of course, who are to be fished out with a large bent pin tied to a chopstick. Here is a game of Nine Pins. On each nine-pin is written some problem met with in Africa as 'Liquor Traffic,' 'Slave Trade,' etc. This box contains twelve sets of letters of the alphabet, homemade of course. A list of twenty missionaries' names is given each player and those making the largest list of names first, wins.

"Behold! your old friend of donkey party fame. Only now, instead of a donkey, you have a big black elephant on a white background. You see that white spot? Well, to wound him fatally you must pin an arrow directly on that spot, blindfolded.

"Scrambled names are simply missionary names written on yellow cardboard and cut according to syllables. The players try to match the right names and make as many as possible. This 'Dissected Story' of African life is on the same principle.

"Some one has suggested, if we have not games enough, to have peanuts on one table to be picked up with chopsticks à la jack-straws; while another would have a table of African curios and let the players guess what they are. There! my task is done.

"Now we will consult 'Fuel for Missionary Fires,' by Miss Brain, our old standby for all occasions. She will tell us what to have for decorations and refreshments, and then happy may the man consider himself who receives an invitation to the 'African Palaver' of the Young Woman's Mission Club of Breezeville."

## OUR WORK AT HOME

### Opportunities Found and Made

BY MRS. E. C. TENNEY

A CERTAIN commercial paper has a column devoted to advice to the young man just entering business. In a recent publication were these lines, "He who waits for opportunity, and when he sees it takes it, is not so smart a man as he who does not wait but makes it." Now, isn't the little quotation excellent in its import, and most suggestive to some who do not see clearly just the opportunity to get in any missionary work among the young amid the multiplicity of church activities? Would it not be well to go into the manufacturing business in this matter?

perhaps adjust to better purpose methods of work now in vogue? Can I correct in surmising that a potent factor in eliminating difficulties and bringing these opportunities into existence would be a downright conviction of their necessity? Do you and I and the constituency of our churches believe honestly in foreign missions as a vital factor in the progress of our church?

At a Northfield conference a few years ago a noted preacher made the statement that a person who did not believe in foreign missions was not Christian. He based his assertion on these words, "If any man have not the spirit of Christ he is none of his." Such words as "Other things I have which are not of this fold, them also I must bring," sank deep into the hearts of his disciples and bore fruit in the church. Very early in the Church's history the message, "Go preach; go reach all nations," was still fresh in the minds of the disciples, and we read, "They went everywhere preaching the word." History rings gloriously with the deeds of those devoted ones who all down through the ages have heard the call and responded, "Here am I, send me." But how deeply interested are you and I to-day? Is Paul's spirit ours? Do we say with him, "Woe is me if I preach not the gospel"?

In speaking of the work for the younger folks, even the very little children, my first and most pointed words must be directed not to the so-called workers among children, but to you mothers, aunts, yes, grandmothers, to all of you who in the home touch the lives of the children. No crosscut will avoid touching upon this important matter—home training. Are you ever in sympathy with the little ones? Yes, you say, I am glad to see them happy. I do my best to provide well for them. Is that the question above others? In the more vital matters of child nurture, in the expanding of their moral and spiritual natures, are you their examples and, as well, their confidential advisors? Do your lives come into close contact at just the point that will tell most effectively in life's perfect unfolding?

A young man is striving through hard work and careful study to acquire certain business. I hear his father night after night after tea say, "Well, son, what have you been on to-day?" Then will follow a little confidential talk, in which the father makes the boy a friend on equal footing with himself in the world of business, and, all unconsciously to the son, he instills many wholesome counsel principles and methods and insight into character which will develop the boy into the well equipped man. Oh, that companionship, comradeship, with the example back of it of an unblemished character and a position of trust in the business world achieved through integrity and uprightness. Its moulding influence cannot be overestimated.

We want our children well equipped for life's tasks in the work-a-day world. Are we as careful that they be "thoroughly furnished to do good work"? I ask, do we in that other business of life—the character building of our children, the work of the Sunday school and other classes in the province of the church—do we keep as closely in touch in these matters as in the case of secular education? Does it, dear friends, mean us all it should?

If your child comes home from day school with a perplexing problem will you not with a little painstaking personal attention straighten out tangles for her? Indeed you will. If that same child comes to you with report of the mission band session and perchance a question that has arisen in her mind or one she has been asked to look up, are you as ready to set heart and soul into solving such a problem and so emphasize and second work that the patient, toiling leader has put in? Are we not too often selves ignorant of some of the simplest facts? Suppose your boy comes home with the story of the missionary who had a race on a bicycle with a lion. "Oh, it was great! He was a fine man. Tell me more about it, mamma." Can you tell the story of the devoted hero Pilkington? If you make it your business, if you cannot, to get yourself into trim to further the good work of the leader.

The teacher has driven the entering wedge. Her work in the limited time at her command cannot be exhaustive. The boy with his question opened still farther the way for you, dear mother, to bring home to him such a way as to influence his life for good the lesson of that man's life. When your little girl comes home questioning why in some lands black is hated from the house where a girl baby is born, while in other lands there is rejoicing because her advent means wealth to her father, are you prepared to enter into her questionings and show how blessed we are above many peoples and the obligations we are under to those less favored?

A mother said to me years ago that she was going to bring up her children on Kipling's *Jungle Books*. Pretty stories truly. Did she keep in line at the same time other jungle stories, and there are others, *In the Tiger's Jungle*, *In the Cobra's Den*, and the like, which would have furnished material for jungle stories to have inspired her children to no thinking, to gratitude for their own safe lives, and tender compassion for their brothers in need. Even the *Dayspring* occasionally furnishes occasions to a life queer enough, sad enough, wild enough, to suit any child's natural temperament, and to teach the gospel lesson withal. The study of foreign missions is an education in itself. Have you not found it so? Do you not see the geography of different lands, to say nothing of the manners and

of their differing peoples, clearer in the minds of us adults, and our study intelligently with frequent recourse to maps and pictures.

We hear to-day on every hand of the brotherhood of man. It is so ingly popular with our youth, and one side to this should be made and just drilled into them. Do they feel the demand that brotherhood, so glibly acknowledged, imposes? Are they that live as brothers means to be pitiful? St. Peter tells us so plainly they willing to measure the strength of the bonds so easily accepted standard of the Apostle John "Whoso hath this world's goods, leaveth his brother in need, and shutteth up his compassion from him, he hath not the love of God abide in him?" Are we teaching our children to love not in word merely, but in deed and in truth? Is this a potent factor in developing this unselfish love than the medium of missions? Here is the lesson for us in the home to-day — Deut. 6: 1-9. "Take heed to thyself, and keep thy soul diligently, lest thou forget that which thine eyes have seen, but teach them thy sons and thy sons' sons."

Now many helps in the way of books and leaflets and suggestion programs make the work far easier than even a few years' experience of many successful workers is at your command. The officers will be only too glad to lend suggestion, advice, and more practical aid. Then, dear friend, you who have not tried, do not conceive the great happiness of coming closely into touch with the lives, of seeing them develop in the love of what is good and of being the humble instrument in God's hands of moulding the children into a broader, nobler Christian manhood and womanhood.

Only be sure of yourself. Are you yourself awake to the work of teaching the young in this matter? Do you feel the love for the work that puts you into sympathetic relation with it? Children will be responsive to sincerity on your part and they will respond heartily to animation on part of the leader. Be energetic. Be willing to spend all. Your cup will come back running over.

## Our Daily Prayer in August

THE field of the Madura Mission comprises a district in which 2,534,000 people, among whom no other mission board is at work, for a small Lutheran chapel in the city of Madura, which cares for that faith in the city. More than a hundred castes, each with its own subdivisions, live in the district, and this greatly increases the

of the work. Idolatry prevails in its rudest and most revolting form. The people demand instruction in the Bible, in morals, in character, in all ways of right living, and the mission sorely needs the means to advance and do the work for which it is organized.

The force now consists of 35 American missionaries, six of them single women, and 665 trained native workers. The churches number 37, and 19 of them are self-supporting. The membership is toward 6,000, and the average Sabbath attendance is more than 10,000, who gather in 352 congregations.

Mrs. Tracy superintends schools for Hindu girls, directs the work of the Bible women, and has organized and brought to high efficiency the circles of King's Daughters, which train the girls to carry on meetings and to reach others with the gospel.

Mrs. Herrick has oversight of the weekly meetings of the native Christian women, with care of day schools and distribution of prizes. Mrs. Hazen is detained in this country by delicate health.

Lack of physical strength hampers the activity of Mrs. Jeffery, yet she does much for the girls in the day and boarding schools, and she comes into touch with the women in the zenanas.

Mrs. Jones teaches in the theological seminary, at whose head her husband stands, and she also has classes for the wives of the students, fitting them to be more truly helpmeets. She also oversees the Bible women who go into the surrounding villages.

To say that Mrs. Wallace is the mother of five little children, two being twins, is to tell sufficiently what her main work must be. She opens her home, too, in many hospitable and helpful ways.

Mr. and Mrs. Banninga make the only missionary home in Melur, a city of 340,000 people, and she helps in schools and care of Bible women. Mrs. Perkins, who has a new little child, is associated with Miss Quickenden in the care of the boarding school.

The 87 Bible women reached last year 169,729 hearers, and had more than 3,000 under regular instruction, while the 376 native teachers enrolled almost 9,000 pupils. The three boarding schools here named are doing a most useful work, and are in sore need of increased appropriations. Their equipment is inadequate, their teaching force too small, and their space quite too limited; many who would be pupils being turned away for lack of room. The chance to make a little money do a great work is very plain in these schools. Who will help?

Mrs. Chandler, now in America on furlough, guides the meetings of native women, and gives much time to oversight of day schools. She has trans-



lated into Tamil books for children, a much needed work. To teach children to read when they have no suitable literature is a doubtful kindness, and more of such translating should be done.

The men's hospital, under care of Dr. Van Allen, treated about 21,000 patients last year, with 1,800 surgical cases. To many of these Mrs. Van Allen brought valuable help, food for the body and comfort to the fainting soul. She also guides the sewing society of the native women.

Mr. Miller is at the head of the high and normal school for boys, with a family of about four hundred. Mrs. Miller cares for the commissary department, no small task in that land of inefficient service, and looks out for the sick boys of whom there are always a number.

Miss Chandler is now in this country on furlough. Her work in Madura is the care of four schools for Hindu girls, and a share of the burden of the high and normal school for girls.

Dr. Parker, with Mlle. Cronier, her sympathetic and efficient assistant, has care of the woman's hospital where they treated last year 39,455 patients. They also visit many homes, and have a training class for nurses. In many cases a rich spiritual blessing follows Dr. Parker's medical treatment. Miss Root is detained here by delicate health. Miss Swift has charge of the Lucy Perry Noble Bible School, which trains women both in the Scriptures and in practical methods of teaching them to others. She also oversees their work in the city and surrounding villages. The sisters, the Misses Noyes, share the care of the high and normal school for girls, with more than 200 pupils now happily housed in Capron Hall.

Mrs. Elwood directs the Bible women and the girls' schools, and her fine knowledge of Tamil gives her great influence among the native women. Mrs. Vaughan gives much time to educational work, doing much to train the women in lace making and drawn work, while Mrs. Holton cares for the Bible women of the vicinity. The village and day schools number 193 with 5,872 pupils.

A letter from Mrs. Nelson on page 314 of our July number tells of the Ruth Norton School to which she has given most generously of her time and strength.

A view of the residence of Mrs. Hager gives an idea of the varied missionary activities in which she is interested. A building of four stories it is, the lower floor given to classrooms, kitchens, and two sleeping rooms, one for men and one for women; the second floor is the audience room of the church, seating about five hundred people; the third story is devoted to schoolrooms for boys and girls, while the home of Dr. Hager and his family occupies the fourth, so that Mrs. Hager is at the center of much missionary activity. This building was entirely erected by the Chinese, some of those in America sending funds to aid in the building.

## Suggestions for Auxiliary Meetings

TOPIC FOR OCTOBER

### INTRODUCTION TO CHRISTUS REDEMPTOR

THIS meeting may well be made largely a geography lesson and a good map is essential, the large wall map for fifty cents that is sold for this study being admirable. Let one give an account of the different races in Oceania, discriminating and enlarging on the book. Another may tell of the various routes now used in regular commerce, a third of the birds, another of the trees and flowers. A study of the coral insect and the different kinds of islands should be brief, but will help to give the needful setting. All this only as a background to bring out the needs and habits of the islanders and the heroism of those who have gone to live among them.

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## Book Notices

*Christus Redemptor.* An Outline Study of Christian Missions in the Islands of the Pacific. By Helen Barrett Montgomery. Paper, 30 cents net; cloth, 50 cents net. Postage, 5 cents.

To those who attended the Ecumenical Conference held in New York City in 1900, the author of *Christus Redemptor*, Mrs. Helen Barrett Montgomery, will be something more than a name.

At the woman's evening session held in that great auditorium, Carnegie Hall, and presided over by Mrs. J. L. Gracey, the educated Hindu woman, Lilivati Singh, carried the audience by storm by her eloquent address given in fluent and forceful English. The applause was tumultuous and insistent, and the only way it could be quieted was by Mrs. Gracey's announcement, "Miss Singh will now sing." One could not but pity the speaker who was to follow this brilliant example of what Christianity had done for one woman of India. But when Mrs. Montgomery mounted that dizzy platform, young, graceful, becomingly dressed, one felt that if her words were equal to her appearance she would soon win all hearts. And so she did. Her speech was full of wit, wisdom and winsomeness.

This sixth book of the Christus series bids fair to equal any of its predecessors in interest and circulation. The Committee announce in their Foreword that "more than a quarter of a million of the text-books have found their way into study classes and missionary societies."

We who know how this scheme of United Study originated with our beloved Home Secretary, Miss Child, and how happy she was to see its successful initiation, cannot but believe that her blessedness is now augmented by the knowledge that her thought has helped the increase of missionary information and enthusiasm.

*Christus Redemptor* is exceedingly well arranged. The "Suggestions, Topics and Questions" at the end of each chapter will be helpful in preparing programs. The quotations from the sayings of natives, and the writings of foreigners who have lived and worked amongst them, are pertinent and illuminating.

We are living in days when the islands of the Pacific are no longer, and will never again be, unknown and lonely spots in the midst of a wide waste of waters. They are in the main currents of commerce and politics, and in the Hawaiian Islands and the Philippines Americans have a special and personal interest. There is a good outline map, a full topical index, and a bibliography of standard works.

G. H. C.

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## Sidelights from Periodicals

JAPAN.—*The World's Work* for June contains a most interesting account of "Japanese Women and the New Era" from the pen of Mary Crawford Fraser. Dr. De Forest, in *The Independent* for May 24, writes of "The Difference Between Japan and the United States," giving geographic reasons for many customs and conditions. Under the general title, "Soldiers of the Common Good," in *Everybody's Magazine* for July, is found an illustrated account of the "economic revolution" in Japan, the "victories of peace," and the present commercial outlook.

INDIA.—The June number of the same magazine deals with India.

AFRICA.—"Bridging the Gorge of the Zambesi" in *The World's Work* for June gives, with its excellent illustrations, an idea of the scenery of Africa and the engineering which is opening the dark continent to traffic. *Harper's* for June leads one "Through the African Wilderness," with Nevins, the explorer, as guide.

SPAIN.—Two articles on this country are found in *The XIX Century* for June: "Spain Under the Saracens," and a more popular account entitled "The Joys of Spain."

TURKEY.—In *The North American Review* for June, Archibald R. Colquhoun writes of "Pan-Islam," while the July number of the same magazine contains an article on "The Relative Property Rights of Women in Mohammedan Countries."

CHINA.—In *The Century* for July a Wesleyan medical missionary at Peking writes of "China Reawakened," "a miracle of national resurrection." Treating as he does, civic conditions, the education of boys and girls, freedom of the press, reforms of the penal code, etc., the account is most valuable.

*The North American Review* for July gives "Reasons for Continued Chinese Exclusion."

E. E. P.

## Annual Meeting of W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Maine, Wednesday and Thursday, November 14 and 15, 1906. A meeting for delegates will be held on Tuesday, the 13th.

The ladies of Portland will be happy to entertain delegates appointed by Branches and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names, stating what they represent, to Miss Jean L. Crie, 79 State Street, Portland, before October 8. Any wishing to secure accommodations at their own expense may also apply to Miss Crie.

The usual reduction in railroad rates on the certificate plan is expected.

## Woman's Board of Missions

*Receipts from May 18 to June 18, 1906.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<b>Eastern Maine Branch.</b> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Me. Bangor, First Ch., Aux., 15.50; Calais, Aux., 13.	
<b>Western Maine Branch.</b> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Aux., 5; Auburn, High St. Ch., Aux., 20, M. B., 20; Augusta, Aux., 23.44; Bath, Central Ch., 2.50, S. S., 10; Brunswick, Aux., 45.50; Gardiner, Aux., 10.50; Gorham, Coll. at Annual Meeting, 21.60, Aux., 3.75; Portland, High St. Ch., Aux., 15, M. C., 19.01, S. S., 30, Mrs. W. H. Fenn, 150, Second Parish Ch., Aux., 2, State St. Ch., Aux., 2, Prim. S. S., 38 cts., Mrs. Edith A. Fillmore (to const. herself L. M.) 25, St. Lawrence Ch., Aux. (Th. Off., 20.22), 22.47; South Paris, Aux. 3; Woodfords, Aux. (50 of wh. to const. L. M.'s Mrs. Anna F. Chapman, Mrs. Mary E. Fox), 54.50, Little Twigs, 10, C. E. Soc., 5. Less expenses, 19.90	28 50
<b>Total,</b>	480 75
	509 25

### NEW HAMPSHIRE.

<b>Nashua</b> —Member of Class of '97, Wellesley College.	4 00
<b>New Hampshire Branch.</b> —Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Concord, Aux., 22, Kimball Circle K. D., 10, Mrs. Stella J. Holmes, 40 cts.; Exeter, Aux., 7; Farmington, Aux., 15.12; Jaffrey, East, Aux., 19.10; Newport, Newport Workers, 50; Warner, Aux., 4; Webster, Aux., 17.47, Mrs. J. H. Bliss, 5.	150 09
<b>Total,</b>	154 09

### VERMONT.

<b>Vermont Branch.</b> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Aux. (17.40 of wh. with prev. contri. to const. L. M. Mrs. K. W. Morse), 27.40; Barton, Aux., 14.60; Burlington, First Ch., Aux., 40; Hartford, Aux., 30; Johnson, Aux., 11.50; Newport, Aux., 5; St. Johnsbury, North Ch., Aux., 7.72, South Ch., Aux., 5.09, Search Light Club, 22.67; Waitsfield, Aux., 5.	129 07
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### MASSACHUSETTS.

A Friend, 25; A Friend, 1.	26 00
<b>Andover and Woburn Branch.</b> —Mrs. Margaret E. Richardson, Treas., Reading. Andover, Seminary (Ch., Aux., Easter Off., 43.40, Carolyn C. R., 2; Ballardvale, Jr. C. E. Soc., 4; Malden, Aux., Mrs. Anna E. Pierce, 100; Medford, Mystic Ch., C. E., 4.50; Melrose, Aux., Easter Off., 40; Woburn, First Ch., Woburn Workers, 5.	190 00
<b>Barnstable Co. Branch.</b> —Miss Amelia Snow, Treas., East Orleans. East Falmouth, Aux.,	3 00
<b>Berkshire Branch.</b> —Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Two Friends in Berkshire, 250; Adams, Aux., 58; Canaan Four Corners, Aux., 17, Fetna Circle and Jr. C. E. Soc., 15; Dalton, A Friend, 200, Senior Aux., 148.62, Great Barrington, Jr. C. E. Soc., 5.35; Hinsdale, Aux., 14.76; Housatonic, Aux. (Len. Off., 6.50), 16 85, C. R., 12.80; Interlaken, Aux., 31; Lee, 25; Cong. S. S., Prim. Class, 5, Miss Robbins and Jr. Classes, 5, Jr. C. E. Soc., 18 30, Second Ch., Aux., 123.47; Lenox, Aux., 33.50;	

Adams, Aux., 71.65, C. R., 12.03, Top Twig, 6; Pittsfield, First Ch., 75, Memorial Aux., 55, Coral Bra., 25, South Ch., Aux., 38.06, For-Heralda, 5; Stockbridge, Aux., West Stockbridge, Aux. (Easter), 22. Less expenses, 23.73, 1,277 26  
 n.—Off. at Semi-Annual Meeting, 36 20  
 igs.—Friends, through Mrs. E. C. 3 00  
 North Branch.—Mrs. Wallace L. All, Treas., Bradford. Newbury- 5 00  
 South Branch.—Miss Nannie L. Treas., 23 Washington St. Ch., Beverly, Washington St. Ch., Len. ; Danvers, First Ch., Aux. (Len. ), 11, Mission Study Class, 20; aster, Miss Martha N. Brooks, 5; ton, Aux., 10; Lynn, Central Ch., (4.65 with 75.79 sent in May for rial to Mrs. W. F. Hill, of wh. 75 st. L. M.'s Miss Bertha Chisley, Florence Parker Drown, Miss Lu-illips), 16.65, First Ch., Aux., Len. 0; Middleton, Aux., Len. Off., eabody, Aux., 170; Salem, Taber- Ch., Y. W. Aux., Len. Off., 15.84, risto Soc., 10; Swampscott, Aux., ff., 20.07, 316 81  
 n Co. Branch.—Miss Lucy A. Spar- Treas., 18 Congress St., Green- Greenfield, Aux., 14 27  
 ire Co. Branch.—Miss Harriet eland, Treas., 8 Paradise Road, ampton. Amherst, Aux., 1, Prim. 15; Belchertown, Aux., 5; Ches- 1, Aux., 17; Florence, Aux., 50; ampton, Edwards Ch., Aux., 20.60; msburg, 50, 158 60  
 on.—Amherst, Aux., May contri. st. L. M. Mrs. Nettie G. Elder, in of Mrs. Martha G. Olds, as re- in July LIFE AND LIGHT.  
 ez Branch.—Miss Mary E. Good- Treas., South Sudbury. Hollis- Aux., 50; Hudson, Aux., 20; Lin- Coll. at Semi-annual Meeting, 7, 10; Milford, Ladies' Benev. Soc., uthboro, Aux., 15; South Fram- n, Y. W. Guild, 10; Wellesley, L. N. Horton, through her daugh- tress Mary E. Horton, 100, Welles- llege, Y. W. C. A., 60, 308 00  
 and *Purim Branch*.—Miss Abbie ad, Treas., Lock Box 53, Wey- brockton, First Ch., Aux., 30; llo, Aux. (Len. Off., 11.55), 71.65, pt. B. S., 25.50; Holbrook, Loving e Cir. K. D., 10; Stoughton, Aux., ff., 6.38; Whitman, "In His " 1; Wollaston, Prim. Dept. S. 154 43  
 ony Branch.—Miss Frances J. ss, Treas., 168 Highland Ave., Fall West Wareham, Miss Julia R. 39 60  
 adley.—Mt. Holyoke College, Y. A. 50 00  
 old Branch.—Mrs. Mary H. Mitch- as, 1078 Worthington St., Spring- Chiscopee, Third Ch., Aux., 21; ig Hill, C. E. Soc., 5; Holyoke Ch., Aux. (Len. Off., 11.80) (50 of const. L. M.'s Mrs. C. H. Taber, James W. Sinclair), 93.23, Second ux., 28.21; Springfield, First Ch.,

Opportunity Seekers (prev. contri. to const. L. M.'s Miss Anna L. Johnson, Miss Clara L. Knight, Miss Mary C. Ladd, Miss Harriet B. Lane), Hope Ch., Aux. (to const. L. M. Mrs. Charles Dal- ton), 25, Olivet Ch., Aux., 23, South Ch., Aux., Mrs. A. H. Hovey, 25, 225 44  
*Suffolk Branch*.—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Au- burndale, Aux., 8.50; Boston, Central Ch., Aux., 25, Mt. Vernon Ch., Aux., 13, Shawmut Ch., Aux., 11.50, C. E. Soc., 5, Union Ch., Aux., 25, Y. L. Aux., 50, Girls' Endeav. Band, 1; Brighton, Aux., 154.58, Jr. C. E. Soc., 5; Brookline, Ley- den Ch., Beacon Lights, 15.56; Cam- bridge, Coll. at Annual Meeting, 50, First Ch., Aux., 187.65, C. R., 27, Shep- ard Guild, 15, Prospect St. Ch., C. R., 8.43; Chelsea, Central Ch., Women Workers, 55; Dorchester, Second Ch., Aux., Len. Off., 55, Y. L. M. S., 100, Go Forth M. B., 2; Everett, First Ch., Aux., 70.74; Hyde Park, Aux., 77.21, S. S., 22.05; Mansfield, Aux., Len. Off., 8.60; Medfield, Aux. (of wh. Len. Off., 3, and Memorial to Mrs. Johnson by Mrs. G. W. Lawton, 2), 10.15; Neponset, Trinity Ch., Stone Aux. (Len. Off., 23.05), 31.05; Newton, First Ch., Aux., 60; Newton Centre, First Ch., Maria B. Furber M. S., 13; Newton Highlands, Aux., 14.18; Roslindale, Prim. Dept. S. S., 18.40; Roxbury, Elliot Ch., Aux., 41, Walnut Ave. Ch., Aux. (add'l Len. Off., 1), 25, Y. L. M. S., 50, Intermed. C. E. Soc., 10, Jr. C. E. Soc., 15; Somerville, A Friend, 34.20, Day St. Ch., Aux., 10, Franklin St. Ch., Jr. C. E. Soc., 10, Prospect Hill Ch., 23.50; Waltham, First Ch., Aux. (C. R., 9.50), 45; Wellesley Hills, Shadow Club, 20; West Newton, C. R., 9.41; West Roxbury, Dorchester Village, 66, South Evan. Ch., Sunshine Aux., 11.50, 1,510 21  
*Whitman*.—"In His Name," 3 00  
*Worcester Co. Branch*.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Clinton, Pro Christo Bible Class, 7.20; Warren, Aux., 5; Winchendon, Aux., 18; Worcester, Old South Ch., Aux., 20, Plymouth Ch., Aux., 15, C. R., 6, Union Ch., Aux., 75, Mission Study Class, 2, 148 20  
 Total, 4,478 42

LEGAOY.

*Springfield*.—Mrs. Harriet D. Bartlett, add'l, by Lewis B. Wright, Trustee, 137 50

RHODE ISLAND.

*Rhode Island Branch*.—Mrs. Clara J. Harnesfield, Treas., 99 Summit St., Paw- tucket. Bristol, First Cong. Ch., Aux., 89.51; Providence, Elmwood Temple, C. E. Soc., 10, Free Evan. Ch., Aux., 26.50, Pilgrim Ch., C. R., 8.35, Plymouth Ch., Dau. of Cov. (Len. Off., 6.25), 44.25; Saylesville, A Gift, 25; Woonsocket, Globe Ch., Ladies' Union, 45, 248 61

CONNECTICUT.

*Eastern Conn. Branch*.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, Aux., 10.59;

Brooklyn, Aux., 18.01; Central Village, Aux., 7.50; Colchester, Aux. (Easter Off., 7) (50 of wh. to const. L. M.'s Miss Milla Cragin, Mrs. S. N. Morgan), 58; Boys' M. B., 5.10; C. R., 2.10; Franklin, C. E. Soc., 1; Greenville, Aux., 34; Hampton, C. E. Soc., 5; Hanover, Aux., 14; Jewett City, Aux. (in part Easter Off.), 13.25; New London, First Ch. Aux. (Easter Off., 8.75), 52.85; C. E. Soc., 8.46; Second Ch., Aux., 11.53; C. R., 13.58; C. E. Soc., 5; North Woodstock, Aux. (of wh. the Misses Bishop, 10), 21.70; Norwich, Broadway Ch., Aux., 580; C. R., 6.40; First Ch., C. R., 2; Light Bearers, 2.85; C. E. Soc., 2; Park Ch., Aux. (of wh. A Friend, 25), 206.55; C. R., 6.99; Prim. S. S., 3.82; Jr. M. B., 1.35; Second Ch., Aux., 72; Thistle-down M. C., 32.95; Jr. Thistle-down M. C., 5; C. R., 3.35; Plainfield, C. E. Soc., 2.50; Preston City, Aux., 12; Stonington, First Ch., add'l Easter Off., 5.50; Taftville, Aux. (25 of wh. to const. L. M. Mrs. Joseph Robinson), 24.75; Jr. C. E. Soc., 3; Voluntown and Sterling, Aux., 8.50; Wauregan, Aux. (to const. L. M. Mrs. Henry Leavens), 25; Woodstock, Aux., Easter Off., 10; Fanny Band, 5, 1,305 18

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Bristol, Aux., 44.54; Burnside, Aux., 5; Hartford, Asylum Hill Ch., Mission Club, 40; Jr. Circle, 13.65; First Ch., Prim. S. S., 5; Fourth Ch., Prim. S. S., 2; Somers, Prim. S. S., 1; South Windsor, Prim. S. S., 2; Terryville, Aux., 40; Tolland, Aux., 7.50; Windsor Locks, Aux., 58.42, 219 11

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Interest on Home and Montgomery Funds, 139.85; Ansonia, Aux., 23; Bethany, Aux., 4; Bridgeport, Olivet Ch., B. M. Band, 10; Park St. Ch., Fullerton Memo. Circle, 175; West End Ch., Aux. (to const. L. M.'s Mrs. Robert McKee, Mrs. Catharine A. Morehouse), 50; Canaan, Aux., 10; Centerbrook, Aux., 22; Chester, Aux., 4; Clinton, Aux., 5; Cromwell, Aux., 71.60; Deep River, Aux., 4; Derby, First Ch., Aux., 41.55; Second Ch., Aux., 25; Durham, C. R., 3.69; Prim. S. S., 2; East Haddam, Aux., 7; East Hampton, Aux., 40.27; Friends, 7.75; East Haven, Aux. (100 of wh. to const. L. M.'s Mrs. Donald MacDonald, Mrs. Albert Page, Mrs. Clifford Street, Mrs. Gilbert Van Sickels), 118; Ellsworth, Aux., 25; Essex, Aux. (50 of wh. to const. L. M.'s Mrs. Edwin T. Pratt, Mrs. Frances J. Tiffany), 51.50; Friends, 7; Fairfield, Friends, 10; Guilford, Third Ch., Aux., 2.50; Haddam, Aux., 2; Harwinton, Aux., 17; Higganum, Aux., 4; Ivoryton, Aux., 31; Kent, Aux., 200; Killingworth, Aux., 4.15; Meriden, First Ch., Aux., 3.50; Middlebury, Aux., 27; Willing Minds, 5 (both with prev. contri. to const. L. M.'s Mrs. Bessie W. Bronson, Mrs. Julia S. Little); Middlefield, Friends, 15; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 68.63; Gleaners, 45; South Ch., Aux., 25; Milton, Aux., 10; New Canaan, Aux. (with prev. contri. to const. L. M. Mrs. Frank B. Hoyt); New Haven, Center

Ch., Aux., 3.50; Church of the Redeemer, 10; Grand Ave. Ch. (with prev. contri. to const. L. M. Mrs. Ernest E. Hall), Howard Ave. Ch., Aux., 38; Humphrey St. Ch., Aux., 84.72; United Ch., Aux. (175 of wh. to const. L. M.'s Mrs. N. S. Bronson, Mrs. C. E. Curtis, Mrs. H. S. De Forest, Mrs. G. S. Dickerman, Mrs. W. H. Metcalf, Miss Jennie F. Payne, Mrs. C. E. P. Sanford), 490; Montgomery, Aux. (with prev. contri. to const. L. M. Mrs. Laurens Lenox), Circle of Eight, 53.50; North Branford, Aux., 25; North Haven, Aux., 37; North Stamford, Aux., 6; Norwalk, Aux., 15; Portland, Jr. Builders, 5; Saybrook, Aux., 5; Seymour, Aux., 15; Sharon, Aux., 106; Stamford, Aux., 32.63; Wallingford, Aux., 30; Waterbury, Second Ch., G. T. (25 of wh. to const. L. M. Miss Jennie M. Patchen), 40; Westbrook, Aux., 3; Westchester, Aux., 1; Westville, Aux., 1, 2,222

Total, 3,817

#### PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Mission Club, 53; Lincoln Temple, Aux., 20; Jr. C. E. Soc., 4; N. J., East Orange, First Ch., Twinkling Stars, 9.93; Lydia Guild, 7.63; Jersey City, Happy Workers for Jesus M. B., 15; Montclair, Y. W. Aux., 171.75; Newark, Belleville Ave. Ch., M. B., 15; Nutley, Aux., 32.25; Sunshine Club, 10; Upper Montclair, Y. W. Aux., 95; Howard Bliss M. B., 25; Verona, Aux., 1.25, 490 1

#### MARYLAND.

**Baltimore.**—Associate Cong. Ch., C. E. Soc., 37 1

#### NEW JERSEY.

**Lakewood.**—New York Wheaton Club, 50 1

#### NORTH CAROLINA.

A Friend, 11

#### GEORGIA.

**Atlanta.**—Atlanta Univ. Ch. of Christ, 22, C. E. Soc., 8, 30 1

#### CANADA.

**Toronto.**—Canada Cong. W. B. M., 833 1

Total, 16,775 1

Donations, 10,545  
Specials, 2,000  
Legacies, 177

Total, 12,722 1

#### TOTAL FROM OCT. 18, 1905 TO JUNE 18, 1906.

Donations, 72,555  
Specials, 2,000  
Legacies, 26,435

Total, \$101,990 1

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Letter of sympathy written by scholars in Brousa School, Turkey, to the President of the Woman's Board of the Pacific after the earthquake, April 18, 1906:—

BROUSA, TURKEY, May 9, 1906.

DEAR MADAM: We were shocked to get the sad news that yesterday's mail brought us and to learn that some of our generous friends who help us so kindly are in the same city. We have read the great loss of life, still we hope our friends are safe. We had never heard of such a totally destroyed city before and of course our imagination is not strong enough to understand the condition of the unfortunate inhabitants. We trust God, who has helped them until now, will enable them to recover from this misfortune and to carry on their helpful work again. Trusting that our sincere prayers will soon be answered by our Heavenly Father, who does everything for the good of his children, we remain yours in deep sympathy.

(Signed by members of the Senior Class.)

A similar note came from the members of the fifth form.

Miss Annie Allen writes from Brousa:—

**Saturday.**—Recently we went with Dr. Barnum to the village of Yinege to spend the Sabbath. The journey in a carriage took five and a half hours, including an hour's stop at noon. The road was good, the weather fine; the green wheat fields were perfectly beautiful in their fresh green dress, here and there were patches of brilliant red poppies, and along the roadside bloomed every variety of flower.

Sunday morning Dr. Barnum preached, and we had present about one hundred and seventy people. I always enjoy seeing a village congregation come into church. The people are so honest looking and simple in their unique dress, often of brilliant colors. One boy had on a bright yellow shirt, and a vest which was royal purple velvet in front and gorgeous blue

behind. He had on no coat, brown pants and a scarlet girdle finished his outfit.

After the sermon, I had a meeting with the women. In the afternoon we walked to the village of Jeragh, an hour's distance. Here I called at the house of our girls (we have five from this village). A former member of the Kaya Bashe School went around with me. I was much pleased with her ladylike manner and neat dress, and I thought after all, with all the discouragement we go through now while the girls are in training, it does pay. My meeting with the women I enjoyed very much. The women were so responsive. Several Gregorian women were in, among them the mother of one of our girls, who never has come to the chapel before to a prayer meeting.

Monday we went to see the bath which the pastor was the means of building. The income of it is used for the church. It is a neat little bath and a great blessing to these village people. In the center is a large stone basin with a fountain on which is engraved "The gift of Mr. and Mrs. Baldwin, missionaries," in Armenian.

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#### CHINA

Mrs. G. H. Hubbard tells of Station Classes at Pagoda Anchorage:—

Two women in one station class were so eager to study that they brought their own food to the chapel and stayed there right along. One lived at another village, too far away to walk back and forth; the other was a poor widow who has almost no relatives, and earns a scanty living by weaving the common tape used by the natives. Her heart was so weighed down by her various sorrows that she turned her mind to the study of the "Western religion," being assured by a friend who is herself a Christian that such study would prove a balm to her wounded spirit. Both these women made good progress in their studies; the second one became a Christian, and has since entered the woman's school, where her bright face and active mind give promise that "it is worth while."

Long-seu was a place that we newly opened and put a woman there to make the first attempt at teaching. But the place is largely occupied by Tartars, who are not on good terms with other residents of the village, and they hate the foreign religion. So before long they began to make trouble at the rented schoolroom, broke up the tables and chairs, and in various ways frightening the women and cooling off their eagerness for study.

At Tang-tau the Bible woman went to the home of the leading Christian and taught several women in their own quarters. They were not used to



going out on the street, besides were tied by small babies at home, so objected to going to chapel every day, but seemed glad to learn at home. The teacher had evidently done faithful work, so that in a few weeks they had finished the primer and were reading in the catechism. Examination showed that they had a creditable knowledge of the fundamental principles of Christianity, so far as they had read, and they were pleased to keep on with their study.

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## Clippings

NATIVE Christians of the Cannibal Islands—for the Solomon Islands in Melanesia surely deserve that name—are active in foreign mission work. Fourteen men from Florida Island are missionaries in Guadalcanar, Mala and Raga. The people of Savo Island have now asked for teachers, and four more volunteers from Florida are to go to that field.

A MISSIONARY in Ceylon says that the giving of the tithe has been so carefully taught there, not as a duty merely, but as a privilege, that the average of giving is much higher than that of Christians at home. In Jaffna, when the girls at school measure out the rice for the day, a certain proportion is set aside for the Lord. As the girls pass into their own homes they teach their little ones to put aside for the Lord a handful of rice. This daily handful from the Christian families (aside from the tenth), supports mission work on the surrounding islands.

EGYPT. — The report of the United Presbyterian Mission tells us that in one congregation over fifty persons have been received and many more have applied for church membership. Over 800 men were received last year on profession. More than 3,000 Muslim children are in our schools and nine Muslim were baptized in profession of their faith in Jesus as their Saviour.

THE son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. Mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day, trying hard to be humble, gentle and Christ-like. He is therefore within reach of the prayers of Christians.

THE Dowager Empress of China has given six thousand eight hundred dollars (\$6,800) to a medical college at Peking, China.

IN 1872 there were only nine baptized native Christians in Japan; now there are more than 50,000, who contributed last year over \$100,000 to the cause of the church.

THE most generous church in America consists of 120 Kiowa Indians in Oklahoma whose gift to missions last year was \$1,066.

TIBET. — Thirteen foreign missionaries now reside on or near the borders of Tibet, and they report 14 baptisms and 41 professed conversions during the past year. The offerings of the natives averaged more than five dollars per member.

CANADA. — Our neighbor on the north has an immigration problem as well as we. In the year 1905 no less than 144,600 immigrants entered the country, a third of them coming from Southeastern Europe. Many Galicians have settled in Saskatchewan and a most interesting movement is going on among them. Born into the Greek Catholic Church, they are now forming an Independent Greek Church free from control of priest or patriarch and 25,000 are already adherents to this.

BIBLES. — The British and Foreign Bible Society sent out nearly 6,000,000 Bibles last year. In Johannesburg, South Africa, purchasers asked for 53 different translations and only one, an Icelander, was disappointed. The Bible has already been translated into every language of the Mohammedan world, while the Koran speaks only to those speaking Arabic, one fourth of the Moslem believers.

AUSTRIA. — A friend in Scotland has given to Dr. A. W. Clark, of the A. B. C. F. M., \$60,000 to erect a mission building in Prague.

A HINDU trader once asked a native Christian, "What medicine do you put on your face to make it shine so?" He answered, "I don't put anything on." "Yes, you do. All you Christians do. I have seen it in Agra, and I've seen it in Surat and Bombay." The Christian laughed, and his happy face shone the more as he said: "Yes, I'll tell you the medicine; it is happiness of heart."

It seems as though India was fast going down into the valley of the shadow of death again. It is painful to go out onto the street or tarry any place in the town, for everywhere outside we hear, "I am hungry." "I am dying of hunger." The price of foodstuff is so high. We know that hidden out in the villages are all kinds of suffering. The voices of these sufferers will not carry far. By the roadsides, far inland, under trees and in tiny huts they will die uncomforted. It makes me have a kind of nightmare feeling.

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## A Visit to the Schools of Marash, Turkey

BY MISS MAY WELPTON

If you will just use you eyes I will take you to some classes and about the city a little, so you may "see for yourselves" what some girls this side the sea are doing. Wear your rubber coats and boots, for it is a rainy Monday morning and there are no walks of brick or board nor stone pavements, except some very rude ones in places. This is the market through which we pass, with its little open shops on either side of the street. See the dishes of raisins, nuts, cheese made from goat's milk, fat from the sheep's tail and little flat, round "breads" ready for sale. You asked what that little boy called out to us as we passed. Oh, nothing, except "Hat wearer is coming." One more corner, one more very muddy street—here we are at the Second Church. Yes, all this building into which we go is quite new. Here we have about 230 children in school. The rooms are not large enough now. Is this the first time you have seen a whole school of children sitting on the floor? Some have little mats made of cotton cloth to sit on. Ragged? Yes, many of them, and dirty, too. Ages? From five to fourteen. These oldest are so very slow and dull, they must still be in classes with the little ones.

These are the teachers—our girls—Oriort, Seroon, Mable and Mary. See these fifty tiny tots? Do you wonder they are not better taught, when in the whole room there are but three slates? They have no paper nor pencils to work with, no blocks, nothing except a primer, and each child does not even own a primer. Chalk is gone, too, and Mary says she does not know where they will get more. None for sale in the city.

We leave them to do the best they can, and go upstairs to school where girls prepare to come to our own school. Want to hear them sing? "Hosh Chichek der aghai bene sever," etc. They say, "The pretty flower says the tree loves me." Now they are singing, from the staff, a song as the teacher points to the lines and spaces. Soon she will ask them to try to write on the staff a line of a new song they are learning, but of which they have not yet seen the music. They all love to sing, and nothing grieves a girl much more seriously than to be told she is not to be a member of the glee club, choir or any other "public singing body."

We should visit the schools of the First and Third Churches also, but must get back to the college for an English lesson. Back to the school where we have plenty of chalk, every girl has a pencil, and where we furnish paper for class work, where there are seats with arms on which to write (made here, but good), and where we have the books, and large pictures of the Alge's method for teaching English. A very striking contrast to the struggling school we have just left. That school has not the good W. B. M. I. back of it. In this English class there are three Gregorian girls who are all very eager to learn. Three little girls from the village of Albustan, too, who have not had very good preparation. Another village girl from Kharni comes in to listen, but cannot understand much nor recite. She has to be taught separately by a junior. They will say, "She has a flower in her hand," and *vice versa*. A distinction of gender is far too fine a distinction for them yet. Another mistake you will hear several times during the lesson is, "He is cats," "is walks," etc.

Now will you go to room No. 1 to hear the freshman singing class for twenty minutes? They are trying to learn to sing at sight in any of the major keys. Just stay in this room for the next period, and hear Miss Blakely's senior class in psychology. No lesson in school calls out more discussion and enthusiastic interest than this. The girls are getting many practical ideas for their teaching. And after psychology go with Miss Blakely to her class on pedagogy for the sophomores. We give a certificate to all who finish the sophomore year, which is virtually a statement that they are prepared to teach, so we have some training work in that class.

Would you not like to go with me to dinner with the girls? It is their lunch, however. We have dinner at noon at Miss Salmond's. The girls' food to-day is olives and bread. Olives! you exclaim; thought yours was a poor missionary school, where few girls pay full board at even the very small price of twenty-two dollars a year. Wait till you see the olives. Do not expect big Queen olives with cracked ice, please, in a dainty china dish. Sit down with us. See the big porcelain bowl with those little, black,

## ]      *A Visit to the Schools of Marash, Turkey*

ess things. Those are olives, friends, though you will not like the taste. Try them; you will like them very much after you go now out in the yard? Did you ever see colleges about the campus on stilts? Our girls have just learned to teach children what fun can be had with stilts, so you will see the laboratories taking turns. The bell rings, and we go to answer it is the junior class "singing teachers' training lesson." For the last period I will leave you in the science room, very near the south windows, to hear Miss Gordon's class in biology. I will go to see how the girls' eyes are opened to better appreciate the term in biology. While you listen to the lesson which is in English, I will have a lesson in Turkish. Tomorrow for our educational club on the subject, "Aim, Value, and Influence of Music." This club meets once a month, and is prepared to report to the teachers.

After supper, you will see the "house girls" all gathered in the church for evening prayers. Bring your English Bibles so you can understand the verses, and you will know our subject if you do not understand it. It is the topic Salvation, chosen because in this last year I have been thinking about that matter personally. A Mr. Smith is with us holding special meetings. There has been no crowds of people have filled the church, and there have been many. One Sunday there was a large meeting for women and another for young people especially. It was a real success.

Did you been there Sunday you could have attended an Armenian Endeavor Society. All girls and young women. There are societies of that kind for young men and young women together. I know, the Oriental customs do not admit of freedom of religion for men and women as we understand it in America. You have an Endeavor Society some way? I am so pleased to have you here. I have been wishing for just such an offer. We are trying in our United Society Prayer Meeting topics, only we begin March for the January Consecration meeting. If some of you have used the *Endeavor Worlds* after you have used them, we could give them to the timid members, and let them translate them into English. A package of papers sent as follows would reach you in Marash, Turkey in Asia; but cut out objectionable parts. Our society sent a few piasters (four cent pieces) for the memorial. One member, a partially blind girl, gave a

silver pin to be sold for the fund. The pin was worth only a few cents, but represented her little all. She "gave till she felt it." To-morrow morning before you start on horseback for your journey to the coast, you will surely want to go to the school morning chapel, where you will see our more than ninety pupils gathered together.

Have any of your societies ever thought of undertaking to support a teacher in our school at about \$4.40 to \$8.80 a month salary? Or a student who, if boarding in the family, requires for the year \$26.40? The W. B. M. I. would heartily appreciate your taking up such work, I'm sure. The money would go through the Board as part of the regular work. Or little sums sent them to help furnish us with text-books, add a new book to the library for which they give us money every year. Would you like to feel that you are helping some very poor girls in another way? A most helpful thing is a box of clothing; especially jackets which are no longer quite serviceable in America but have warmth and wear to recommend them where style is unnecessary. You might have a "Cable Society" for 1906, and send your partly worn, old-fashioned coats, shirt waists, etc., to some one person who would pack them and send to Boston for us. Large, brightly colored pictures and cards, the numbers from old calendars, the dolls you no longer care to play with, the scrap books and children's story books you have outgrown could be put into that box.

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### Letters from Our Missionaries

January, 1906, Miss Gertrude Wyckoff, Pang-Chuang, China, writes:—

I AM just going to give you a little bit out of one or two lives, which came into the close of one of my days last week. The school work of my class in training for Christian work was finished for the day. A knock at the door and a young married girl came in. Before the Boxer troubles she had been in the girls' school for a year or two. Her home circumstances were unpleasant in that her own mother was dead and the present mother was very unkind to her. During the year 1900 she was married into a nominally Christian home, but her own disposition and that of the new relations did not fit in very well, and, moreover, she found no relief in getting away from her mother-in-law's home, even for a time, because she was not welcome in her own home. It was a great pleasure to her to come to this class and study for two months. She had not been a Christian in spirit, words, or deeds. For this, one can but be sorry, though her provocation is great. I fear that she often feels that it would be better to end her

life than to be where she is, and feel unable to meet and temptations. She began: "I just want to read all the time. I have the Spirit in my heart now, but I know that he cannot stay after I go home. I thought that if I only could read more, I would be able to live at home and not commit sin." (not to live so continually in sin.) Thus eagerly and ignorant desires to live as she ought.

After this short visit I went over to the hospital to one where a sick man lies on his bed, patiently enduring his suffering and his mother, who cares for him, have been here for over a little interruption. At first his trouble (tuberculosis) yielded but last summer the fourth operation was performed, and it became the days went by that no cure was possible. He has not left. The family is poor and in order to give them the benefit of medicine, the doctors have kept them here. It has been such a pleasure to them, for when they came they were heathen—now both mother and son rejoice in a Saviour, and have hope of a life beyond. Mr. T. is most interested in the truth, and has received it so simply and into his heart, that it is a part of him. The object of my visit was to put up in his room a list of prayer topics, sent by Mrs. Smith, to have part in the "Ministry of Intercession" for individuals who are up in sin, for workers in God's Kingdom, and for his church. As I was at the door I heard sobs and a stifled sound as I was invited in. The mother dried her tears, simply saying that they were thankful for their condition as they came to the (Chinese) New Year season, still being too weak to get up. Then the son began to tell me and answered his prayers. The first instance was before Christmas day he was candy hungry. He thought that he was being supported and cared for by the doctors—how should he get can asked God to cause some of the people in the "foreign houses" to come. Sure enough, on Christmas Day, a bundle of what he wanted was sent in. He went on to say "I have very much to enter the church on confession of my faith. I wondered, that Communion (the elements) was. I longed to partake of it, but having been examined and received, I could not. After the meeting Mr. Stanley sent over that which was left of the bread I tasted it. I wondered if it was wrong to take it, and asked him to forgive me if it was, but my heart was so full of peace and joy." His story was so pathetic and showed such an eagerness to be baptized. His flock in spite of a degree of ignorance mingled with knowledge promised to consult about a special service for receiving new members into the church. His faith is sweetly manifested in so many ways. I could doubt his fitness to be baptized, and he may not last a

Another day he told me how he fasted for Mrs. Smith and her work once each week, and also once a week for the doctors. When he heard there was trouble in my training class which made my heart sad he fasted for me and them. His mother added that on those days he seemed to have unusual strength. This illustrates the sphere of the hospital and its saving work.

From Mr. Ts'ao's room I went to the ward where is Mr. He. This patient has suffered a number of years from a running sore (tubercular) on his foot, which has sapped away his strength, and this, together with the extreme poverty of the family, has made his case most pitiful. There seemed no other way than to amputate his foot. This was done and the operation successful. One day I suggested to my station or training class that we should follow the prayer meeting topic of the week, and each one tell or write the one desire of her heart, selecting from the many that which she felt to be uppermost in her heart. Mrs. He mentioned this to her husband and he said, "I want to write out mine." So he asked a teacher to do it for him, as he cannot write. This is what he wished: "That his family and his parents might be helped to hold firmly to the truth, that they might be saved from their great poverty, and that he might have his wooden foot." (The foot has been suggested for him, and in his ignorance he thought he might wear it very soon).

At a meeting of one of our out-stations I saw a familiar face, which in a moment I connected with the hospital. This woman had a cancer removed and had recovered nicely. Her stay at Pang-Chuang had been a long one and it was most interesting to see her mother-in-law, a woman of eighty years, wait upon her (almost unheard of in China), going out day by day to gather up the scraps of fuel they burned. One day the old lady sickened and died of blood-poisoning. The invalid daughter-in-law thought that for her the parent had died, and felt very sad. She had learned to pray and knew something of the truth. After a year and a half I was so glad to see her again, and learn that she had been keeping Sunday, and when we had a short prayer meeting, she voluntarily took part in prayer. So because of her I rejoiced again for what the hospital had done and is doing all the time.

The schools are closing and class work is finished, and soon we shall be in the quiet leisure of a few days, while the Chinese prepare for their great holiday. The last three months of this year have been busy ones. Much has been routine, and not as productive in all cases as one might hope, but we look not to the present scene alone, but to the future for greater results. Two experiences in this class, which had much of bitterness and disappointment in them, made me realize in a new measure the truth of the words, "Even unto this were ye called." Yes, to so many other things besides the mere preaching of the Gospel, and exhorting unto righteousness. I do not feel that my work can stand approved before the great Master, but rejoice that he lets me try to do his work.

Under date of February 11, Miss Ellen F. Beebe wrote from Kobe, Japan:—

I am realizing what an opportunity is furnished to me by our introduction through the W. B. M. I. Few travelers have the opportunity to meet the Christian Japanese woman.



I find that to-day is the anniversary of the "Era of Enlightenment," which began with the present Emperor in 1868. The streets are bright with bunting extra for to-day. Flags are in evidence every day, doing honor to the soldiers who are coming through by train-loads to their homes in the interior.

The war has furnished a wonderful opportunity for Christian influence. Our missionaries have ministered to those who were sick or in prison, and the work they may do is by no means finished, now that the war is over. This is to be the heavy week of the committee work, then we are to go to Kyoto and Osaka for a little, and sail for China the 28th of February. There is rejoicing over the hope that Miss Howe is actually on her way back to her work. They wish to advertise the training school now for the spring term. Five young women will graduate next month. We spent one day last week in the kindergarten. We are entertained at the evangelistic school by dear Miss Barrows, Miss Talcott and Miss Cozad, but we see the ladies at the college frequently, as they are only two or three blocks apart.

Miss Wainwright sailed to-day for Seattle. She is very interesting in conversation, because she is an enthusiast in her work. She is very tired and will need to rest awhile.

Miss Hartwell writes from Foochow an urgent invitation to go up to Shaowu, the home of the Bement sisters. The trip will take two weeks, but the coming down only five days. It will not surprise me if we go. Miss Hartwell considers March in China like June in the United States.

Miss Frances Parmelee, of Matsuyama, Japan, writes April 28, 1906:—

Last year at this time we were yet in the midst of war, and our town was full of Russian prisoners—about three thousand of them. Indeed, with the permanent garrison of Japanese soldiers here in town, quite close to my house just over where I can get the full benefit of all the warlike sounds, I am not likely to forget the war. But we are so glad that the awful war has actually closed, though with going to meet returning troops, and Russian prisoners here until February 16, it has seemed real to us here longer probably than to you at home.

I wrote you last year of my work in the hospital, as special volunteer nurse in the Red Cross Society, when I took my turn with others—Japanese ladies—in the hospital for Russian prisoners, and sometimes for Japanese soldiers, though not many of the latter wounded were brought here. I had never expected to look on the wounds, the suffering, the operations that I have seen. It makes a chapter I can never forget. It gave me an opportunity to become somewhat acquainted with some of the most influential ladies in town with whom I should probably not have come in contact otherwise; and it does greatly enlarge my horizon in having brought me in close contact with many Russians. Fine, noble men they were, many of them, of all ranks and grades of society, from princes and noblemen to the common Cossack soldiers, which latter in general inspired me with more respect even than I had expected him to, though there are specimens of him which seemed childish and ignorant decidedly, with some brutal faces.

Work for the Japanese was never pleasanter, brighter or more h than just at present. My classes in my house of young men—normal middle school students and business men, and young women, some of teachers in the public schools—in English and the Bible were never eager and interested than now. The people never seemed to feel ki toward us than now. The war has made many opportunities for and the general sympathy and work for the soldiers by foreigners in country, as well as in the objects and justice of the war, has seemed to the hearts of the people to Christianity. The work of the Y. M. C. the front was undoubtedly the breaking down of many barriers. I am unfortunate at just this time to lose my good helper, Bible woman, to or whatever I should call her, Miss Shiga.

Our Factory Girls' Home really requires a whole chapter by itself. so successful that our building is not large enough and we wish to en The spiritual and material improvement of the girls is beautifully and stantially marked. We need help.

I have not spoken of our prosperous Sunday school in our new Ko church, nor of the little Tomachan, the little eight-year-old daughter cook. (Her mother was with me years before she was born and I known her all her life.) She is a dear little thing and we have always fond of each other. She goes to school now and I believe the uncon indirect work she does in interpreting me to the children and neighbo is not a small one. It is not many years since stones were thrown : preaching place here, which is the most conservative, old part of M yama. There is a marked difference in the attitude of the children I on the streets here from what there was when I first came. Little To popular with them all, judging from the way they come to play with her she goes on Sunday to get them to go to Sunday school with her and do little work.

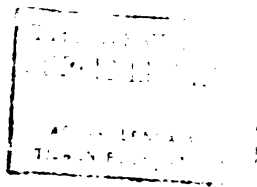
## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MAY 10 TO JULY 10, 1906

COLORADO . . . . .	98 40	MASSACHUSETTS . . . . .	
ILLINOIS . . . . .	1,066 49	JAPAN . . . . .	
INDIANA . . . . .	5 00	TURKEY . . . . .	
IOWA . . . . .	241 18	MISCELLANEOUS . . . . .	
KANSAS . . . . .	131 97	Receipts for the month . . . . .	\$
MICHIGAN . . . . .	201 47	Previously acknowledged . . . . .	3
MINNESOTA . . . . .	102 64		
MISSOURI . . . . .	159 10	Total since October, 1905 . . . . .	\$4
NEBRASKA . . . . .	85 64		
OHIO . . . . .	388 16	ADDITIONAL DONATIONS FOR SPECIAL O	
OKLAHOMA . . . . .	10 91	Receipts for the month . . . . .	
SOUTH DAKOTA . . . . .	44 85	Previously acknowledged . . . . .	
WISCONSIN . . . . .	395 78		
ALABAMA . . . . .	2 25	Total since October, 1905 . . . . .	
LOUISIANA . . . . .	7 20		

MISS FLORA STARR, Ass't Tre





WOMAN'S UNION CHRISTIAN MEETING AT KURETOS, JAPAN. (Open page 402.)

# Life and Light

XL XXXVI

SEPTEMBER, 1906

No. 9

**MISSIONARY PERSONALS.** Early in the morning of July 20 we received the word that Miss Alice E. Seibert with Miss Alice H. Smith had arrived safely at Durban, South Africa, at noon of that day. They sailed June 9, and their welcome at Umzumbe, where they are to teach, must be most cordial. Happy letters come from Miss Fowle, who went May to Adabazar in the Western Turkey Mission, telling of a delightful journey, a glad meeting with her father, her warm welcome at the school, and the prospect of abundant and useful work in the immediate future. Miss Mary E. Kinney of the girls' school at Adabazar arrived in Boston, July 30, for her furlough. Miss Mary P. Wright, who has been assisting in orphanage work in Marsovan, accompanied her. Miss Mary L. Page of the International Institute for Girls in Madrid has come to America for her furlough.

**RECRUITS NEEDED.** The Woman's Board greatly needs workers to take the following important posts. All but one or two are to fill vacancies, some of them long standing, where the missionaries now on the field are doing the work of two or three women, to the peril of their own health, sometimes even of life. Western Turkey: Cesarea, kindergarten; Marsovan, science teacher. Eastern Turkey: Van, principal girls' boarding school. Marathi Mission, India: Ahmednagar, principal girls' boarding school; superintendent of Bible women's work. South China: Canton, principal girls' boarding school. Foochow, China: Ningpo, teacher in girls' boarding school. Micronesia; two teachers in girls' schools.

The succeeding list tells the places where the work loudly calls for additional helpers. Ten Christian women and the funds to send them would forward the coming of the kingdom more than words can tell. Who will go? Who will send? Madura Mission, India: superintendent of Bible women; medical worker; educational worker. North China: Peking, teacher in girls' school; Pao-ting-fu, superintendent of Bible women and of work in villages; Tientsin, superintendent of Bible women

and of work in villages. South China: Canton, associate teacher. Foochow, China: Pagoda Anchorage, superintendent of Bible women. Japan: Niigata, superintendent of Bible women; Miyazaki, teacher in girls' school; worker in villages.

**THE NORTHFIELD SCHOOL FOR MISSION STUDY.** The third annual session of the school for the United Study of Missions was held at Northfield, July 17-24, and was a worthy successor of the two which have preceded it. Fourteen denominations were represented by 254 women, 54 of them being Congregationalists. The registered attendance was smaller than that of last year, but the interest was in no way lessened. Prof. Frederick Anderson of Newton Theological Seminary took the first hour of each morning, presenting the missionary purpose, principles and methods of Jesus Christ as suited to his followers, in earnest and convincing words. Mrs. Helen Barrett Montgomery, of Rochester, N. Y., author of *Christus Redemptor*, the book on the island world for next year's study, took up the successive chapters day by day in most charming and illuminating fashion. After the hour under her guidance the school divided into three sections, one following the work as it would be carried on in a study class, a second adapting it to the usual auxiliary meeting, and a third giving the time to comparison of methods of work with children. Those who are to be leaders in next winter's study will find themselves much helped by hints given in this hour of practice. Some who had shared or seen the work on the foreign field addressed the school at the evening sessions, and none who heard can forget the pictures of heathenism and of need brought by Dr. A. J. Brown from the Philippines, Dr. Gurney from East Africa, and Rev. J. H. Denison, of Boston, from New Pommern in the Bismarck Archipelago.

**CENTENNIAL CONFERENCE IN CHINA.** The *Missionary Review* gives us the program for the coming celebration of the Centennial of Missions in China, to be held in April, 1907. The sessions will cover ten days, and the topics to be discussed are most important and practical: the Chinese Church, training of its children, setting young men and women to work; the native ministry; evangelistic work, its methods and difficulties, unoccupied fields; new movements in education, normal and industrial schools, teaching of the blind; woman's work; medical work, training for Chinese doctors, nursing as a profession for Chinese women, lepers, insane; Christian literature, translation and circulation of the Scriptures; these and kindred weighty themes will come before the gathering. The missionaries of all denominations unite in asking all Christians to join them in confession, prayer and thanksgiving, asking especially that reinforcements may go to meet their need.

**CONTRIBUTIONS FOR THE MONTH.** Our Treasurer received between June 18 and July 18 \$7,947.88 in contributions for the regular pledged work. This shows a gain of \$1,281.15 over the receipts of the corresponding month in 1905. We have received in the nine months now past of our fiscal year \$80,504.69 in contributions from our Branches, an increase of nearly \$5,000 over the sum reached last year. To reach the \$120,000 in contributions, which is the goal we have set for ourselves, and which our present work imperatively demands, we must raise \$39,495.31 in the three months that remain. "The best way to raise money is to give it." Who will help to put the work which the Master gives to us into suitable equipment?

**CONFERENCE AT SILVER BAY.** The fifth annual conference of the Young People's Missionary Movement, held at Silver Bay, N. Y., July 20 to 29, was attended by 518 delegates, representing 24 states and 20 denominations. The Congregational delegation numbered 118, and several rallies and one social gathering brought the Congregationalists into fellowship with each other and into closer relation to the various missionary societies of the church. Bible and mission study classes met daily in small groups, and institutes for the consideration of various phases of missionary work were held each morning. Much stress was laid on the importance of introducing missionary instruction in the Sunday school, and many valuable suggestions for the accomplishment of this aim were brought out during the conference. The platform meetings were addressed by missionaries, Board secretaries and others. Daily meetings of the Student Volunteers were held, and the claims of foreign missions as a life work were forcefully urged. Delegates return from such a conference as this to their year's work with new inspiration, a world-wide vision, and practical methods for more efficient service.

H. B. C.

**THE NEED IN CHINA.** All our current periodicals emphasize the fact that just now China is passing through a change that one might call a re-birth. Such phrases as "the giant is awakening," "a new day is dawning," often meet the eye. And all our missionaries emphasize equally the fact that just now is an unprecedented opening for Christians to tell the gospel story. What are we doing to meet that opening? Opportunities come and they pass, and "not even God himself can bring back a neglected opportunity." A great wave of quickening came to Lin Ching, one of the American Board stations, a few months ago, and many were moved to confession of sin and to a higher Christian life. Mrs. Arthur H. Smith wrote to the Secretary for China in a letter received since his death: "My heart is wrung for Lin Ching. Mrs. Ellis, a young missionary, is there,

but she ought to study, not tour. Hold Lin Ching up to the Father, please, every day." The work and the need are so great and the workers so few; is there no word for us?

**THE OPIUM** When we studied China in 1904 our hearts were **TRAFFIC IN CHINA.** touched and our indignation roused by the stories of the pitiful suffering caused by the use of opium and by the shameful attitude of England in the matter. That she should force China to admit the drug which carries ruin and death to thousands every year simply for the sake of revenue seems incredible. Now the House of Commons has discussed the question, and though the fight may be long, yet it must be that when the English conscience is once aroused some way will be found to end the dishonor, spite "of three millions sterling of revenue" which now comes from opium. If this can be taken away our missionaries will find one mighty obstacle removed.

**ONE KNOCKING AT** "Behold I stand at the door and knock." One of the **THE DOOR.** speakers at the Northfield School said that just now the chief pivotal point in missions is not in China or India or South Africa, vital and important as these fields are. No, the one great fleeting opportunity of to-day is among the great Hausa people of the Central Soudan. To-day they are open to the gospel, and wherever it goes they give it a hearing and a welcome. But the missionaries are so few, so far apart; as if two Christian pastors should live in Sweden and one in Portugal, no more in all Europe. And the Mohammedans are sending in their preachers by scores. The faith of Islam is an advance upon heathenism and the Hausas are adopting it, thousands in a month. But Mohammedans are far, far harder to win to the Christian faith than idolaters, and as the power of the crescent grows that of the cross must wane. To-day we have the chance; in five years it will be gone. One stands knocking at the door, but if we delay too long to open we shall find that the would-be guest has gone. We of the Woman's Board cannot take up this appealing work, but we may pray the Lord "to send forth laborers into his harvest."

**WILL IT HELP** Word comes that the will of Alfred Beit, an associate **MISSIONS?** of Cecil Rhodes in his dreams and struggles for empire in South Africa, contains a bequest of \$6,000,000 for the extension and improvement of communication, by railway and otherwise, through that vast territory. The day of the ox wagon is passing, and with the advent of steam new possibilities and new problems will come. Civilization and commercialism bring great perils in their train. Shall it be true that these new connections shall carry blessing also? If the line of mission stations



can advance with the railroad and the trader, then it will be indeed for the good of Africa that this shrewd financier gave his wealth to bind the country together and to make it a part of Greater Britain.

**ONE STUDY CLASS AND ITS GIFTS.** In the early months of 1906 a class for United Study, numbering about seventy-five women from ten denominations, gathered at the Presbyterian building in New York. Miss Ellen C. Parsons, the author of *Christus Liberator*, the text-book studied, was the leader, and the class was most enthusiastic in its work. Their interest developed in a practical way as one of their committee tells us. Miss Lucy M. Spelman, chairman of the foreign missionary department of the woman's society of Broadway Tabernacle Church, says:—

"The full amount contributed was \$163.52. Of this sum \$63 was designated for Huguenot College at Wellington, Cape Colony, South Africa, and \$100.52 to Livingstonia Mission, British Central Africa. The latter gift will be used in opening a new station at Chitambo, sacred as the place where Livingstone died, and under the direction of Mr. Malcolm Moffat, the grandson of Robert and Mary Moffat, Livingstone's nephew. All will be interested in quotations from the letters of acceptance of these two gifts addressed to Miss Parsons."

The money for Huguenot College was placed directly in the hands of its president, Miss A. P. Ferguson, and she replied with a warm note of thanks. From her letter we quote the following:—

"My passage is engaged, and I want before leaving to send a message of loving greeting to the many friends who, for the sake of Africa and for the sake of the Master whom we serve, have received me with much interest and sympathy. I go back to my work encouraged and cheered.

"I felt at the beginning, in looking over the work, that we needed half a million of dollars for building and equipment, for endowment and scholarships. . . . We are still a long way short of that amount. . . . The money is important,—we must have it,—the work cannot go on without it. The asking for it, the giving it, the receiving it, are all a part of our devotion to the Master, but 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Will you, dear friends, work together with us in your prayer to God for us? Will you? When you think of Africa, will you remember that little one that the Lord has planted there, and ask that it may be all that God can make it, to his glory, for that continent? . . .

Yours in Him,

A. P. FERGUSON."

In *The Missionary Record* of the United Free Church, for May (p. 215), appears the paragraph below, and, having read it, the earnest and warm-

hearted givers who joined in the freewill offering, will agree that a very pleasant incident of our United Study Class has been pleasantly concluded.

**"A TRANSATLANTIC GIFT FOR THE CHITAMBO EXTENSION**

"Among the gifts received in response to Lord Overtoun's article in the February *Record* on the call to evangelize the district around Livingstone's African grave, one merits special notice. It is a gift of a hundred dollars conveyed by Miss Ellen C. Parsons from a United Study Class representing ten denominations of the Christian Church. Two days before the lesson on Central Africa was reached the February *Record* arrived, and 'the plan to found the new station on a spot forever sacred to all friends of Africa,' was brought under the notice of the class, and evoked their warm interest. The above-mentioned gift, contributed by about seventy-five women, is the result. Miss Parsons adds: 'It seems to me worth while to draw attention to the fact that united study of missions is broadening the sympathy of many branches of the Church, and that our class would have enjoyed giving to any one of half a dozen British missions in Africa. Its choice was made, not on account of a fervent appeal—we had none—but as the result of study and reading. I am warranted in adding that the history of Chitambo Station will be followed by those givers with intelligent interest and loving prayers.'"

**WORLD'S WOMAN'S TEMPERANCE CONVENTION.** The World's Conference of the W. C. T. U., including delegates and friends from more than thirty different countries, will assemble October 17-25, in Tremont Temple, Boston. A day of prayer in Park Street Church will open the convention. Hospitality will be extended to all delegates from foreign countries, and all Christian women will bid these earnest workers Godspeed.

**NEW LITERATURE.** We are not unmindful of the fact that during the summer months many of our leaders are making preparations for the meetings of the coming winter. Those circles who have found Africa very much of a study, and propose to continue studying that great unknown, will be glad to see a charming little booklet just issued. It is by our well-known missionary, Mrs. Amy B. Cowles, entitled *Umzumbe Revisited*. One's faith in the power that brings souls out of darkness into sweet gospel light is kindled anew. Price, 3 cents.

Leaders of children's meetings will find a helpful leaflet entitled, *School Children in Other Lands*. It is so suggestive that those who would interest our little friends in giving to far away children will be glad to send for it. Mothers, and there are many of them, who would have a little home service on foreign missions for their children, will do well to have this little aid.

A South Sea Brownie Maid, by Mrs. Theodora Crosby Bliss. This is a cheery story for the children. A good reader would hold the attention of the little ones, and lead them to feel that children of other lands are not so very different after all. Send for it and have it ready for the boys and girls to read on the veranda some rainy day. Price, 3 cents.

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## To the Annual Meeting in the Central Turkey Mission

BY MISS ISABELLA M. BLAKE

**A**S I had been very ill the physicians dared not let me go to the annual meeting at Adana on horseback, and I had quite given up going, when I remembered that someone had once suggested *maaffas*. So I ran downstairs and asked Dr. Hamilton why I could not go in a *maaffa*. "Would you?" she said. "Would I! I'd go in anything." So *maaffas* it was. Now a *maaffa* is an ignominious vehicle especially designed for infants, invalids and Turkish harems. It consists of a pair of large boxes, to be balanced one on each side of a good,



JUST STARTING FOR A JOURNEY IN CENTRAL TURKEY

strong horse. These boxes are canopied, and can be made very comfortable with rugs, pillows, etc., especially if the *maaffa* is so constructed that a board can be let down in front, so as to give more room and prevent cramping. I am just as glad as I can be that I went, and when I got to Adana I deserted the *maaffas* and came back in the saddle—a little stronger than before my illness, if anything. The journey was delightful; the opportunity of seeing Adana and Tarsus at this time of year very much worth taking; the introduction to the other friends in the mission something that we had long desired; but above all the insight into the management of a mission, and into the working of the various departments is something that one could only get by going to annual meeting, and something that is a great help and inspiration at the beginning of one's work.

The Merrill's trunk was plunged in a river, drenching all the contents, and the Marash party had a terrible experience getting through a mud-hole, at which time Miss Gordon's *zabtieh*, or mounted Turkish guard, was much impressed by the "hanum's" bravery, and told her she was a perfect lion because she did not make any demonstrations when her horse was floundering in the mud, but managed to stick on until he extricated himself. We met with no such untoward event, the chief of our trials being the stubbornness and untruthfulness of our Moslem *cartaje*, who managed the pack-animals, and wished to manage us. He had no compunctions about stopping only an hour and a half after lunch, and unloading all the animals outside a wretched Circassian village, having told us at noon that we could not possibly get there till night. This was not the only time that he lied to us about distances, and seemingly did his best to frustrate our intention of getting to Adana. However, this was a small matter, and we really had a delightful journey, and I became quite entranced with nomadic life, only I suppose it would not be so pleasant in winter. The breakfasts by moonlight or sunrise, the freshness of the early spring mornings, the long rests at noon by some wayside fountain or shaded mountain brook, the delightful sense of home coming when the tent is pitched for the night, and the hot *bulgoor pilaf* all ready to be eaten were very novel and pleasurable to such a "tenderfoot" as I am.

Everything was full of interest from the castle crowned hills reminding one of the feudal system prevalent in Turkey only about a century ago, to the quaint mountain villages where the women in their red embroidered shirts and aprons and befeathered headdresses came out and stood on the house roofs to watch the strangers pass. The road was thronged with people—whole families, clans and villages of them—migrating to Adana to find work in the wheat fields. They were very picturesque in their bright

costumes, but when one got near to them, and saw the rags and the worn, poverty-stricken faces, the hungry, dirty and often sickly children, and remembered that on those low and humid plains these poor people, many of whom come all the way from the Euphrates region, will reap a harvest of disease as surely as of wheat, it is a sad sight, too.

Hassan-beyli, which we all visited on our return trip, is such a contrast to many of the other villages. Christian work has been carried on there



THE PARTING MINUTE. CENTRAL TURKEY

for a long time, and this village is the pride and joy of all our hearts, with its intelligent, cleanly people, its neat church with an Estey organ, for which the church members themselves raised the money, its school-house and school teacher, one of our own graduates, its pleasant, terraced gardens on the steep hillside, its rows of green poplars, and its tidy houses on the flat roofs of which goats, calves, hens and babies disport themselves in true Oriental fashion. The people received us with the utmost cordiality, the school children and some of the women coming out for a considerable distance on the road to meet us. They gave us rooms in the schoolhouse, and invited us out to supper, some with the pastor and others at another hospitable house. The women of this village wanted to know what they could do to help repair the loss of our school through fire, and expressed

their intention of raising some money to send to us, if they have not already sent it. They are also at work on some clothing which they will send up to the hospital. There is certainly a splendid spirit in this village.

Dr. Hamilton held a regular clinic here, and although we stayed only one night she saw a great many patients. Although this trip was supposed to be a much needed vacation for her, everywhere we went, as soon as it became known that a doctor was with us, she was besieged, and she did not get the rest she needed. Of course we tried not to let people know that she is a doctor, but it would leak out, and it is hard, often impossible, to refuse patients who come.

This village with its intelligent people, so ready to interest themselves in useful and profitable matters, might be contrasted with a Kurdish village where we spent our first night on the road. The people seemed fairly prosperous, and we were hospitably lodged at the house of the chief man of the village. Yet there was nothing like the tidiness, cleanliness and thrift of this Christian village. There was of course no church, no school, no sign that the people had any broader interests in life than those furnished by their flocks and their families. With the women marriage is the one all important theme for thought and conversation. The man of the house where we stopped had three wives, two there and one in Aintab, and Mrs. Merrill had a little chat with these two ladies. "How many of our party were married?" they wanted to know, then "How many were betrothed?" "Was she herself married?" "About a year." "What a pity!" (*i. e.* that you could not find a husband sooner, was their thought). Of course we and our customs are a source of great wonder to such people as these, and a remark overheard by some missionary tourists about themselves is sufficient evidence of this: "And God also creates people like these!" Of course if their flocks fail, or their families die or even sicken, their only hope is gone and they are most miserable.

In Adana the *à la Franca* customs are fairly well known, and the railroad is constantly bringing in modern ideas and ways, but this is not wholly an advantage to the non-Christian population, for among these "*à la Franca*" innovations are low theatres and dancing halls, saloons, and factories run by steam which employ little children. However, I am sure a good work is being maintained there, for one of the articles upon which our session voted favorably was that a second church should be established in the city, and indeed it seemed necessary, for the church was crowded at all the regular services so that an occasional wail informed us that some child in the rear of the church, or rather in the vestibule, had been pushed off and down the steps, yet many of these were sent home and some sat in the courtyard, too, was filled.

On Thursday we went to Tarsus to the commencement exercises of St. Paul's Institute. The young men spoke on very interesting and thoughtful subjects, such as, "Play as a Factor in Mental Development," "The Importance of Agriculture," "The Geology of this Region," and we also enjoyed the privilege of hearing a prize speaking in five languages—French, Armenian, Turkish, English and modern Greek.

## Wedding Bells in East Africa

BY MISS JULIA F. WINTER

**T**HIS picture shows a group of our school-girls, and the substantial, dark girl at the right, with the belt ornamented with white buttons, is the bride of the hour. Local interest has run as high here as that caused by Miss Roosevelt's wedding at home; for our bride, too, is the daughter of a chief, and the sister of the present chief, though we must admit that his power is quite limited, and his princely state is chiefly expressed by the consumption of much beer and the ownership of many wives. Neither were there any advantages to Ziyase from these high-born connections, for all women are chattels; a chief's daughter is simply a higher-priced commodity. This one cost the groom \$135, and it took many conferences between his representatives and the chief's party to keep the price down to that.

When Ziyase was a little girl her mother died, and she and her sisters were given into the keeping of an uncle's wife, who sadly misused them. One night Ziyase saw the woman take her baby sister by the heels and



MT. SILINDA SCHOOLGIRLS

swing her head against the floor, and the next day she died. Then Ziyase ran away to the missionaries and has lived with Mrs. Thompson ever since. The sisters were sold, soon after that, as slaves, but one day Ziyase went and stole away the little five-year-old Motasi and brought her to Mrs. Thompson, begging that she would keep her, too. She was then a cowed, wretched, little drudge, who had been made to carry the heavy clay pots, and her body was covered with the sores that come from starving and



A WEDDING AT MT. SILINDA

neglect. But now she is the bright, smiling little girl who, in the picture, is standing in front of the other girls.

The groom is Mlanganiso, one of our old pupils, who has since studied in Natal, and now is helping Mr. Bunker at Beira. You have heard of him before for he is the same young man who was thrown in prison by the Portuguese, as a result of his teaching the natives there. It took the best talent of Silinda to provide the bride's attire. She wore a pretty white dress, and a Natal veil, loaned by one of the Zulu women, arranged with a



wreath of roses and smilax, which grows wild in our forest ; and the groom had brought, from far-away Beira, white shoes, white kid gloves and a white parasol,—but do not think that this was advised by the missionaries. I wish you could have seen her practicing for the occasion, for, as she had never worn shoes, she donned these white wonders one day, and raising a parasol over the black head, upon which, unprotected, the tropical sun has beaten many years, she promenaded about the grounds with utter solemnity. Now, when the bridal procession descended down the path toward the little thatched church, the attendant maids started up the appropriate (?) Zulu hymn :—

“It comes, it comes, the final day,  
The great and dreadful day.”

Arrived at the church, the groom in a new black suit, white gloves and (like Mr. Longworth, as I have read since), with a white carnation in his coat lapel. Then followed an orderly, impressive service, while the bride wept silently under her veil,—real tears no doubt, for it is no easy thing for her to leave all her friends and relatives and her beautiful mountain home for the long journey of two hundred miles or more on foot, to the strange, less-healthful life of the coast city. Afterwards they returned in procession for the wedding feast. Three tables were spread in the shade of the silver oaks for the bridal party, Zulus and native teachers. A company of school-boys at the left and of schoolgirls at the right, seated on the ground, were also served. The chief's wives, children and female relatives settled in and about the cooking hut and prepared the sadza, while at a little distance the chief's men, in heathen garb, ate around their mats. Besides the stamp and white meal, bananas and lemonade, the groom had furnished two goats and the chief sent a third, which arriving too late, gazed on the festivities contentedly, feeding instead of being fed upon. I presume there may have been two hundred people gathered here that day.

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## The Man Who Forgave All ; or, The Story of Wang Ch'ing Yu, of Shantung, China

BY MRS. ARTHUR H. SMITH

“**N**O, I'm not always quarreling with people. I can be peaceable, but if you rouse me I am furious, or at least I used to be before I became a Christian. How did the quarrel that cost me my eyes start? Why, Mr. Wang, my neighbor, reviled me, and of course I had to give him as good as I got, and so we had it back and forth until

we got so angry tongues didn't answer for weapons at all, and we took benches. He hammered me and I pounded him. Then benches were not enough, and he got a hatchet and I got a knife. He is well off and I am poor, but I didn't care, I wasn't afraid of him. After a while people tugged and pulled and separated us. A second time I went out to find him. A man tried to stop me and I stuck my knife into him. He said he was wounded, but who knows? At all events nothing came of that.

"Once more I started out to find my enemy; he was on his way to meet me, and when within a few feet of me his uncle, who was hand and glove with him to avenge the insults to their family, discharged full in my face a pistol loaded with powder. I was thrown down. The shock was dreadful. It seemed to me that everything was being blown to pieces. The side of my head was cut open and bleeding, and my whole face swelled dreadfully. After I had fallen my enemy or his uncle had belabored me all over my body with a big sword, not cutting, but just hammering me. The official at the yamen said to go home and wait and he would attend to it.

"He did nothing of the kind. Did the other side spend money? Oh, yes, of course. So there I lay—blind, sick, suffering, nursing my rage. When better I went to law. I had the right, but I was put off and put off and nothing was done. The official said finally that if I lived my enemy must pay me forty strings of cash. (About fifteen dollars in gold.) I actually received a little more than half that sum for my illness. I was on the bed for months. I was full of revenge. I carried the case up to the provincial capital, and there they said 'You must take your case back home where they know the facts.' I went to the yamen and insisted upon being heard, and wouldn't be put down. I said, 'I have received a few strings of cash for my injuries, but I am left blind, and I demand to know who is to support my aunt, who is dependent upon me?' The magistrate ordered my enemy to pay me one hundred strings of cash. I wouldn't hear of it. The official got very angry, roared at me, and dashed his wooden ruler upon the floor in a rage. What did I want, you ask? I wanted enough money to be sure to reduce that affluent family to beggary, and then I wanted a good square chance to get into that house and kill every single member of that family. That's what I wanted!

"One more way was possible. I sold some land, put the money in my girdle, hired a poor chap to lead me, and started for Peking. (About a thousand Chinese miles away.) Went by way of Tientsin. When we got there the man whom I had hired to guide me left me to get work to earn something. I was very tired with the long journey, and I was a stranger and blind, and did not dare to go about much, so I lay down under a gate-

way and went to sleep. When I awakened my money was all gone. Blind, alone, moneyless, and all that distance from home; no way to go on and no way to go back. I just wailed. The owner of the place came out and inquired into my miseries, and as he happened to be a yamen man he read over understandingly the bundle of legal documents which I had brought to prove my grievance. He said: 'You have the right on your side entirely, but it is no use, you can't get into that yamen (public court of justice) without an introduction. You have no friends and no money. You can't succeed. Be advised; have your eyes treated. Get well so you can support your aunt and give up your revenge.'

"No revenge! Blind for life! I might as well die and be done with it; but no, they wouldn't know what had become of me, and I would die for nothing that way. When at home my friends had exhorted me to go and hang myself at my enemy's front door; but I couldn't, because I had no family to push my case and my enemies could prevent my death being avenged. I did not want to die for nothing, either at home or in Tientsin. I took my flute and groped about, playing and getting a few cash here and there, so I had a bite to eat now and then. Then the yamen man took me to a Chinese hospital and the Chinese doctor put on one dose of medicine, and after it I could see a wee bit.

"But I kept going, and never got any better, so my yamen friend said, 'Let us go to the foreign doctor; maybe he can help you.' I thought I would, but another man scared me by saying that every patient who went in there lost his eyes and had his heart scooped out. My yamen friend said: 'Don't listen to idle gossip. If that were true, how is it that hundreds of people are always thronging the London Mission Hospital, and one never sees all those dead people carried out? I tell you, it's no such thing. Here, get into that jinrikisha and I will take you down there myself.' He did. I felt I had to go, but I was in terror all the time, more than half believing the yarns I had heard. When I got there I was left in a large yard. I groped my way about fearfully, and nearly fell into a vault. It seemed uncanny, and I thought, 'Oh, this is the yard where they do them to death.' Then a window opened and someone said, 'Aren't you a patient? Come in here.' That was more scary still. So they dispatched them inside, but the man was there and I had to go. When I got in folks were all around the room studying little books and learning hymns, and it all seemed so peaceful and cheerful I thought there certainly must be some mistake after all.

"There were two characters they kept saying over and over at this hospital, *Yeh Su* (Jesus). I had no idea what they meant or to whom they

might refer, but somehow I just hated the sound of the words, and so every morning when they had prayers I tried to skulk out of the way and not come, but the hospital assistant said: 'None of this! The patients are all expected to come to service.' So after that I had to go. The Chinese teacher was very nice with me. He explained about God and his love and said, 'If you can't do any more yet, kneel down on your bed every morning and shut your eyes and say, "O God, have pity on my eyes."' I was



IN THE KALGAN DISPENSARY

Mrs. Roberts, Dr. and Mrs. Tucker, Dr. and Mrs. Hemingway, with assistants and patients.

willing enough to do that, so I made a start; and I kept on hearing about Jesus and being taught verses until I knew enough to help others, and I liked to do it, and by and by I believed in Jesus too. Dr. Smith was very good to me, and fed me all this time.

"One day to the doctor's surprise and pleasure, he found my eyes ready, sooner than he thought they would be, for an operation, and so he did all he could first for one eye and then for the other, and now as you know, I can see a little, enough to go about, and to read large print in a clear, strong light. Dr. Smith kept telling me if I was going to follow Jesus I must give up all thought of revenge and forgive my adversary. It was tough work,

last their prayers were answered, and I did. I went back home at the end of the year. My enemy was in great dread hearing that I was coming. New Year's morning I dressed and went over and made him a friendly New Year's call. Sometimes he comes to meeting now. God has been good to me since then. I married a year ago and have a little son now months old.

Were all these thirty people who came here to keep Sunday in my house? Yes, all of them, some women who walked three and four miles to get here. You see how crammed full the chapel was. We had to have a meeting out in the yard as you know, though it is December, because we can't get into the house. Won't the teacher mother please ask God to send us one hundred strings of cash (about thirty dollars gold) to build a chapel so that we may serve God better?

What about giving up smoking in the revival meetings. How about that meeting I went to? I got there too late, and it was all over, and my breath showed that I had been drinking wine? Whose fault was it, honestly? Well, that day I was drunk, and I laid the blame all on Mr. Liu and said he urged me and that he was the fault, but the truth was I was going to drink anyway and the fault was not his. I slandered him. Will you please tell him so, and ask his forgiveness for me when you get back to Lin Ch'ing? I have always felt that I had to have two ounces of wine every chance, I could not do with less. About those good resolves that some folks make at the revival. I did not keep them for them all. I didn't know what *k'o chi* (self-denial) meant. What does it mean that? Then I will cheerfully promise to give up anything the Holy Spirit shows me that he wishes me to. I promised to pray early, how could I promise to read early with these poor eyes which see so dimly by the best light? Will I agree that if God ever restores full sight to me I will begin in early Bible reading? Assuredly. I am glad to pray more for you, and to pray for Lin Ch'ing every day at noon. I already have many prayers. I mean to keep Sunday faithfully even in the busy harvest time.

Yes, I will promise to commit a little Scripture every day, too. I mean to not smoke or drink. I mean to give one twentieth of my income to the church and to fast whenever I think the Holy Spirit wishes for this little church. What? You brought two tins of milk, not having any idea except that the children certainly needed them, and you are going to give them to me for nothing, and all for nothing? Many, many, many thanks. God's grace enough!

Will I pray for all these things you have been telling me about constantly, for this church to? Most certainly. I have just bought lamps and oil, and am going to start two weekly prayer meetings for them. Do I have the

women come? Why no we haven't, but we will now you point it out. Yes, of course there were women at Pentecost, and you are right; if we want a blessing better not leave them out.

"Well, I must be going back now. Good-by, teacher mother, may you have peace and tranquillity to-day on your whole journey. And don't forget to tell Mr. Liu that I slandered him and that I am very sorry."

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## Missionary Letters

### CHINA

Miss Andrews tells us the interesting stories of two of her Bible women at Tung-chou:—

YES, Chao Nainai and Li Nainai, or Mrs. Chao and Mrs. Li (pronounced Lee) are the two Bible women. They are in no way related, the "Nainai" meaning simply "Mrs." Chao Nainai was left a widow with two little children many years ago, before we knew her, and before she had ever heard anything of the truth. After she became a Christian she was anxious that her daughter should be educated, and unbound her feet that she might go to the Bridgman School. She was the first woman in Tung-chou to take that step, and it was no easy step to take in that day when unbound feet were a disgrace, marking a girl as disreputable in the eyes of the Chinese. After some years in school the daughter was married to one of our young helpers, but her husband died after a few years, leaving her with a baby boy. She is now the faithful and efficient teacher of our station classes. Chao Nainai's son was not fond of study, and has but a slight education. He has caused her a good deal of anxiety, but is now as we hope a Christian man. His wife is one of our most valued young women. After the betrothal, Chao Nainai put her also into the Bridgman School, and she is now the teacher of one of our little day schools, and the best teacher we have.

Chao Nainai was never willing to unbind her own feet, though she took long walks day after day in her work as Bible woman. But during the siege in 1900 she ventured out from shelter one day, while an attack was going on, to give help to another woman who was sick and suffering, and was struck by a ball which passed through one foot. She was laid aside by the wound for some months, but when she arose it was to walk with free unbound feet about the Master's business for the rest of her life. She has done a good deal since then to induce other women to unbind their feet.

Li Nainai is a younger woman than Chao Nainai, and as you know has only this past year begun work as a Bible woman. She too is a widow, at

least she considers herself such. When she was quite a young wife her husband went away, I suppose in search of work, and never returned, nor was any word ever received from him. So the probability is that he died in some far away place, where he was not known, and so no word was sent to his family. Li Nainai has no children. She has not had as much teaching as Chao Nainai, and is not as well fitted for the work, but neither one of them has ever had any school training. Both of them seem to love their work, and they are very faithful in doing it, are not afraid of long walks or of weariness, nor of long hours of work. They have their morning meal before starting out, and then are away all day until dark, unless called back earlier by some meeting. They do not go together but take separate routes, so as to reach more homes than they could do together. Sometimes each visits five or six homes in a day, sometimes not so many. It depends upon how much work there is to do in a home.

Whenever there are women or girls who want to learn to read they give them lessons, visiting them for the purpose as frequently as they can. In many homes there are none reading, but some who are anxious to learn more of the truth, and with such they read and talk, trying always to bring the simplest and most important of Bible truths to those who have never heard. With the Christians whose homes they visit they hold little prayer meetings, and many of them think much of these little meetings, and wish our Bible women had time to come more frequently. They enter quite intimately into the lives of the women in this way, and come to know their special burdens and needs, and are often able to give them just the help they need, or to bring their needs to us for help. Many homes to which we have no access are open to them, and often their work opens new homes to us. Nearly all the women who begin to read with them are anxious later to come to a station class for more systematic teaching, and will do so unless family circumstances hinder.

The Bible women come to my room Saturday morning, and I take their report of the work of the week, keeping a record of the families visited, the number of visits made, and the number of women and girls who are reading. At the same time we talk over those who are especially interested in the truth, and pray together for them, and for a blessing on the week's work.

#### EUROPEAN TURKEY

Mrs Marsh, of Philippopolis, shows us some of the lights and shades in her field:—

There is as strong a feeling of opposition to our Protestant schools as there is in America to parochial schools, and an intensely national spirit which would unify schools as well as churches. The bureau of education

has decreed that only graduates of the national gymnasium shall be allowed to teach in any of the primary schools of Bulgaria, and this law the local school inspectors of course undertake to enforce, causing delay in opening our schools, and great anxiety on the part of the teachers as to whether after all they will be permitted to teach, till strong personal influence is brought to bear on the minister of education, a man of considerable common sense, who finally consents to let the teachers teach one year more. This performance has been so often repeated that we have come to expect it as a matter of course and not to be much worried by it. These same inspectors are obliged to admit that our schools are well taught. Children pass from our schools into the gymnasium, examined by their (pravoslav) teachers, with the highest marks and hold their own there. But our teachers are looked down on, are constantly threatened with loss of employment, etc., till they have begun to feel that they must have the gymnasium diploma. Of course this extra year in either Philippopolis, Sophia, or Eski Taghea, where there are full gymnasiums, is very expensive for them. I think all these girls have had to borrow money for it, and I have many fears lest they will feel, after getting the coveted diplomas, that they cannot work for the very small salaries we can offer them.

But, while there have been these many discouragements, there has also been much to encourage. In the village of Abdallai, seven hours west of Philippopolis, Katerinka Stoecheva is busy and happy in her third year of work as teacher and Bible worker, not at all worried about whether she is to be permitted to continue her school, but saying, brightly: "There's plenty other work to be done in this village. I shall be almost glad if they do close our school." A recent letter from her tells of the large and interesting weekly women's meetings which she leads at the noon hour between school sessions; of the children's temperance society, numbering 24, and the Christian Endeavor Society, attended by half the young people of the village; of her three grown scholars, one man and two women, learning to read. There is no resident pastor at this village. Pastor Mircheff, of Pazardjik, spends one or two Sundays a month with them; and for the rest, these simple village folk, farmers and shepherds, live so faithfully the week through the Gospel they read and explain on Sunday, that within the past year eleven new families have come into the church. More than half the village has become Christian, and the other half is thoroughly permeated with the truth, in all of which our Katerinka has had large part.

About equally distant to the east of Philippopolis is the village of Akhmatovo, where this same process of evangelization has progressed steadily the past ten years, till in that village, too, and in several neigh-



boring villages there are many seekers for the truth. To an unusual degree, those professing Christ are obeying his command to go into the whole world and preach the gospel to every creature. The number of Testaments and portions of the Bible and of tracts that they sell or give away is surprising. The military service, which in most respects is such a hardship, such a waste of time and strength for our young men, has proved for these Akhmatovo boys a blessed opportunity to preach Christ, and they have done it fearlessly and wisely, bringing many to their Saviour.

Mrs. Haskell and I carried out recently a long cherished plan for a visit to Merichleri, a village where on her only previous visit, more than thirty years ago, the infuriated people wanted to stone her. Now she was eagerly welcomed to every house in the village, or would have been had not time and strength failed. We did make over thirty calls, long visits, some of them, in which we had earnest personal conversations and usually a Bible reading and prayer. Most frequently we found the women at work in their yards, husking or shelling the newly gathered corn. They were days never to be forgotten. We visited, also, two other villages, Karaach and Altun Chair, in each of which there are several families of followers, whom Pastor Koumanoff, of Merichleri, visits as often as he can. In Altun Chair the village people responded readily to an invitation to attend service on the Sunday afternoon we were there, and gave quiet, earnest attention to Pastor Mircheff's excellent exposition and application of the story of the Prodigal Son. We were too many for any room, so gathered on a threshing floor, sitting a few on rough board seats, more on the soft heaps of sweet smelling corn husks, the warm, September sunshine shimmering through the oaks that shaded the threshing floor, and that was another beautiful time. The next day we visited the neighbors who had not ventured to come to the Sunday service, but had listened behind the hedge that separated the yards, and had a long talk and reading with them.

#### WEST CENTRAL AFRICA

Miss Margaret Melville tells of the work in Chisamba:—

Miss Bell has charge of the out-station schools and has spent several months at Ciyuka and Matenda teaching. She is very much encouraged at the progress made, and would enjoy going again this term if it were not for the other two out-station schools need supervision. All of these out-schools have always been in the hands of natives only, and they feel so delighted that she has been able to teach there. My sister has charge of the medical work, which is not so heavy just now as it will be in a couple of months from this time. It seems as though there must surely be something wrong with our

faith, for it is two years now since Dr. Massey left, and our prayers for another doctor have been continual. The difficulty, or whatever one may call it, is surely here, but what it is we do not know. My sister has also all the housekeeping duties for three of us and she will soon have two gentlemen beside. Then too she has charge of the girls' school with an average of 96. Six natives assist in both this and in the boys' school, of which I am in charge. It has not been quite as large as usual because so many have been away teaching, but almost all are home now. My sister and I rise at 5.15 A. M. in order to breakfast at 6 A. M., for as soon as that is over I go to the evangelists' and teachers' school until 8.30, then immediately the bell is rung for kindergarten, where usually about 55 little tots gather. Oh, how I wish you could come and see those children, if you are fond of them.

At the baby table yesterday there were fourteen, and not one more than three and a half years old. They are so good and love to come to school. It may seem like waste of time, but we think not. At the Christmas entertainment I tried when training the children to have them sing "The thumb is the mother," but I could not get them to open their mouths, so instead I had them play ball, a larger girl standing in the middle and each trying to catch the ball. The parents were delighted and it was not necessary for them to speak.

Mrs. Fay of Bailundu writes :—

It takes five or six months to be sure of an answer to one's letter. We send our own mail carriers to the coast, a journey of about 180 miles, which must be made on foot both ways, and often the men are delayed owing to heavy rains that wash away the bridges, which of course means the letters missing the steamer when they get there. A letter that came from Mrs. Billings not long ago had been over a year in reaching me, as it had gone to the Portuguese fort and been waiting there an indefinite time. This year we are having unusually heavy rains so that the rivers are almost impossible to cross. My husband has just returned from a trip to the south-east of us, where he went to help decide upon the site for a new station to be held by Dr. Wellman and Mr. Ennis. He brought Mrs. Wellman and the two children back with him as the exposure of camp life is anything but desirable at this time of the year. They had some lively experiences in crossing the rivers, Mrs. Wellman being carried across on the top of her tepoia, steadied by a number of men, while Mr. Fay waded across as best he could in native costume with the water up to his chin.

Just now we are short handed, as Mrs. Stover and Mrs. Webster are both in America, and Mr. and Mrs. Neipp have gone to the station at Cileso which they will hold for a time during the absence of Mr. and Mrs.

Woodside. But Miss Redick has come to help Miss Campbell in the school work, which is really more than one person is able to manage, our schools being filled to overflowing with scholars all anxious to learn. There have been numerous requests from outlying villages for teachers and the church is really becoming quite stirred up in the effort to supply their need. This is being done on the basis of self-support, the teachers only receiving the help actually needed, and they are quite enthusiastic in seeing the work under their care grow. Thus we are trying to teach all to feel a personal responsibility in spreading the word among their own people.

#### JAPAN

Mrs. Curtis, of Niigata, pictures for us a meeting which must have been a power for good :—

(See *frontispiece*.)

But perhaps you will be most interested in our annual woman's union prayer meeting held here in Niigata. These meetings, as you know, are held in various parts of the country every year, the same day and same subject being observed everywhere. At a committee meeting of the three Niigata churches held to plan for the meeting I was surprised and pleased to have them propose an all day meeting, the first ever held here. They chose for the place of meeting a tea house in our park, a quiet and very beautiful spot on the bank of our wide river, nestled in a pretty Japanese garden, and they served luncheon for all at seven and a half cents apiece. It is no easy task in this conservative out-of-the-world corner of the world to get even our Christian women to leave home for a meeting, but by much calling and giving of personal invitations by our two Bible women, and by written invitation sent round two days before, we succeeded pretty well. Delegates, too, came from all our out-stations, two from Nakajo, the pastor's wife bringing her two children, three from Shibata, one lady taking the twenty mile ride that morning before nine o'clock with her six weeks' old baby.

We had badges for all the delegates, a committee to meet them at the station, and places of entertainment provided for all whom I could not entertain in my home. The reception committee consisted of ladies from the three churches here who did much to make the meeting a success. At the morning meeting our church Bible woman presided. After Scripture reading and prayer, a most excellent address was given by the Presbyterian pastor on "Fasting and Prayer," beseeching the women to come out from the world, and live for Christ. Then followed a season of prayer, simple and earnest and heartfelt. The meeting closed just before twelve, when we had lunch all together. It was a beautiful sight to see that great room lined

on three sides with our women. There was the group of our dear ladies, the dearest of all to my heart, our church workers upon whom depend so much, our delegates, women who are working so earnestly for the coming of the Kingdom in our lonely out-stations, some of our young ladies, and a few women not yet Christians but interested and regular attendants at our women's meetings. We missed some faces, for sickness kept away several, and some have moved away during the past year whose places we cannot fill. After dinner the women enjoyed visiting together, meeting old friends, and strolling about the beautiful grounds. Then we had a group photograph taken, and about two o'clock began our afternoon meeting. Both our girls' societies, the King's Daughters, and Sunshine Society, joined us then, as they were just out of school, and largely increased our numbers, as well as greatly helping in the music. The afternoon program consisted of reports from the various women's societies here and in the out-stations, each report being followed by a prayer for the society and a special song. At the close each of our Bible women gave their reports, also one of our women who is carrying on a night sewing school for poor girls. Then followed a social hour with tea and cakes, and then they began to scatter to their homes, but it was five o'clock before most of them got away, and they seemed in no hurry even then. I drew a long breath when it was over, not of relief but of satisfaction, for everything had gone off so nicely, and it was such a success. I am sure more than one will look forward to next year's meeting.

## JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

### Helps for Leaders

CHILDREN'S WORK, 1906-1907

WORKERS with boys and girls will find it an easy task to interest them in the study of the island world of the Pacific. The Central Committee on the United Study of Missions has prepared a text-book, *A Cruise in the Island World*, adapted for leaders of children's societies. This book contains many suggestions for making the study interesting to the children, and biographies and books of travel furnish additional material. A program based on this study will appear each month in the *Dayspring*, and it

hoped that many of our mission circles and Junior Endeavor Societies will unite in this study. The map, pictures and report of the Northfield Summer School will all be helpful to leaders teaching this course. Kwuli and Tiria, stories of Micronesia, give true pictures of life on the islands where our missionaries are working.

The offerings of the children, unless contributed for some specific work of the Branch to which the society belongs, will go for the support of school children in China, Mexico, Spain, Turkey, India and Africa. Attractive leaflets containing pictures of school children in foreign lands can be secured in quantities sufficient to allow each child to have one. A leaflet for leaders contains a statement of the work to which the children are asked to contribute and a number of missionary Bible verses and prayers for use in the meetings of the bands. A large chart, to be kept in the room where the meetings are held, will be a stimulus to the children to bring their offerings regularly, and to learn for each meeting one of the verses and one of the prayers. A description of the method of using the chart is found in the leaders' leaflet.

Much of this material can be adapted for use in primary and intermediate departments of Sunday schools, and we hope that all friends of missions will endeavor to circulate these publications widely among leaders and teachers of children. We publish below a list of the leaflets referred to, all of which can be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

A Cruise in the Island World, price 20 cents; *The Mission Dayspring*, price 20 cents a year; Map of the Island World of the Pacific, price 50 cents; 25 Pictures of the Island World, price 25 cents; Report of the Summer School, price 10 cents; Kwuli, a South Sea Island Maid, price 5 cents; Tiria, a Micronesian Story, price 2 cents; Leaders' leaflet, Children's leaflet and coral island mite box, free except for postage or express; coral island chart, price five cents.

The Committee on Young People's Work has awarded the prize (a framed Japanese photograph) for the best work done by a young women's society to the Junior Auxiliary of Danielson, Conn., whose exhibit comprised an outline study, a postal, and a general scrapbook on Mexico. This exhibit is to be presented to the committee and will form a part of the regular exhibit. Valuable donations to this permanent exhibit were made by other societies, whose work evidences the faithfulness of the members. The prize offered for the best work done by children's societies was not awarded, because of the incompleteness of the material submitted.

# OUR WORK AT HOME

## Out of the Depths

BY EMILY YOE

Out of the depths they cry,  
That countless throng  
Of those who know Thee not,  
Yet for thee long.  
Unheeding, can we turn away?  
Is it from lips or heart we say  
Thy kingdom come?  
Let thy great love o'erflow  
The lives of all,  
That streams of love may reach  
To those who call.  
Can children of one Father be  
Content till all draw nigh his knee,  
And all come home?

Our lamps are dim; they give  
But little light;  
Can we thus change to day  
The heathen night?  
Spirit of God, descend with fire,  
Rekindle in us fresh desire  
To shine for thee!  
Out in the depths they cry;  
We can but hear.  
What wilt thou, Lord—ourselves,  
Or those more dear?  
Oh! lead us each to take some share  
In answering our daily prayer,  
Thy kingdom come.

—Selected.

## A Missionary's Impressions of Christian Life in America

THE land is a Christian land and we expect great things of it. And we find great things here: wonderful inventions, by which the work of life is made easier; beautifully fashioned churches, employing every means to attract the multitude; glorious music, stirring lectures and delightful hospitality. One cannot say too much in praise of her noble philanthropists and Christian men and women.

The missionary comes back for her furlough weak and weary from the lonely toil of a decade of years. She longs for rest and quiet, and notwithstanding the wonder and gratitude that the marvels of her native land arouse in her, notwithstanding the love and care of old friends and new, she finds much that makes her anxious for our land and our church.

In the first place she is conscious that all this noise and bustle of travel, this strain of work, this competition in trade, commerce and profession is unnatural, and is ruining the minds and bodies of many, and far more, their souls. The tension reaches her own nerves and produces such trouble that

realizes as those who are always in it never can, what a harm it must

She wonders over men who fret because the train is five minutes late n she has been calmly grateful over her bullock cart, or her caravan of s arriving at their destination two hours late.

rhaps she has come from a land where she has encountered savages, sacres, or earthquakes and cyclones; but she wonders if these are any e dangerous than the crowded elevators, the lightning-like electric car, fiery locomotive or the audacious automobile. Indeed, she begins to rd the rush and bustle and the consequent lightness with which the e of human life is regarded as one of the sins of the age, something ly foreign to the "simple life" which all Christians should live.

ie finds that this haste of living is one reason for the sad neglect of ning and evening family devotions which she remembers as the hallowed ence of her own father's home and of all her life in missionary homes. v she hungers for this service as she goes about among friends. But she that after breakfast everyone is in terrible haste for the work, not for the tion, of the day, and after dinner to prepare for the enjoyments of the ing.

her missionary home she sees the Bible in evidence in every room, but she often wonders where it is kept and when it is read by the members ie household. She has been accustomed to see lights in missionary es burning long before sunrise, for private devotions. She wonders, n people rise so late and rush from breakfast out into the world, when where the private devotions come in, and if the lack of this quiet time t answerable for much of the coldness of Christians.

ie has sat down at many a humble table in foreign lands and heard the rent grace offered, knowing that, if omitted, the father and grandfather ld be eagerly reminded of it by some wee boy or girl taught in the ion school. She goes to beautiful homes in her own land and sees it ted without a protest. She is surprised, for there are written forms h anyone can use, or silent grace in which all can have a part. What ve can there be for leaving off these simple acts of devotion which are ten of a Christian household?

the foreign land the missionary is accustomed to talk over the work of urch, or school, or the welfare of a household, or one of its members, one of her fellow missionaries and to say, "Let us together tell the l about this perplexity and he will show some way out." Then follows uring out of the heart to God by each, without the thought of any cont. She can seldom find, even among her best-loved in the home-, those who are free to do this with her. A mother has written her

for many years, begging her to pray for her son, yet, when she sees that mother face to face, in her elegant home, something tells her that it is not the custom to kneel in that drawing room and she may make her lovely friend uncomfortable. God forgive her if she was wrong and missed the opportunity for which she so hungered. And thus many opportunities pass, though she constantly approaches as near to them as she can, for she realizes that she may do more harm than good by too fervent speech and too great simplicity and frankness in drawing near to souls.

She would gladly speak to the children of her friends as to their soul's salvation, but again she is held back, for one or two attempts have shown her that many parents feel that it is not necessary to seek the conversion of children now, for are they not baptized and "the children of the church"? "Are they not taught from their childhood?" "They have no great sins for which to repent." "They will grow up Christians." Alas! what little knowledge of the human heart do these words show; how little real love and anxiety for a soul. This is truly the ideal at which to aim, but surely it does no harm for a Christian friend to help your child on toward heaven. Perhaps the holding of these easy views about conversion is the cause for parents allowing children to remain away from church and Sabbath school and prayer meetings. How many heads of houses called Christian are most indifferent about their own attendance on these services, much less do they urge it upon their children.

As a matter of course where no religion is visible in a home, the children grow up thinking that fun and enjoyment are what we live for. To my grief I see that college life fosters this idea and mothers plainly say, "I want my daughter to enjoy all she can while she is young." So she is no check upon "spreads" in college or a wild race after pleasure during vacation. How can she hope that a nature so untrained is going to settle down to Christian work in home and church in mature life? How different from the quietly happy girl life in our mission schools, where the schools are passionately loved for the sake of the lessons and the meetings and not for fun and frolic.

This worship of pleasure makes the young people often reckless of good manners. In public places they indulge without shame in loud talk and laughter, they push and jostle in a crowd, and if you meet two or three on the sidewalk you must turn out of their way and not expect them to give you room. At table they must absorb the conversation to tell about their fun and, all profitable subjects seem to be laid aside for this. Of course all households are not so, and of course even these young people are interesting, but is not this life and eagerness in fun carried to an extreme?



heart aches to hear of the amount of "bridge whist" and other thing which is indulged in even in the daytime, and which often draws interest from missionary and other profitable meetings. Can the world in our hearts and also Christ?

Missionary looks at the quarters and half dollars that are spent on various styles of neckwear, hosiery, belts—etc., and sighs to think of the mission fields that are in ruins and cannot be built for lack of money, of the churches that have no preacher or teacher for the same reason, and of the wants that could be supplied out of the money expended on fads and luxuries in the house and table furnishings. In one city she saw several huge mansions empty—built, no doubt, for a long lifetime by children. The lives passed away and the children scattered, and now pass over the wasted money for church or school on some distant mission field. Is there no argument which will make men and women convinced of the worth of souls, as compared with such houses and dress and adornings?

Be ware that I touch upon a most delicate subject; that many of my friends are wealthy and give largely; that many are prayerful and lovers of God. They sigh and cry as does your missionary for the condition of the church in the exactions of fashion to which they are subjected, and the sacrifice of wealth and enjoyment. I have wondered why a club of men of station and influence could not be formed, binding themselves to simplicity in home and dress. I take great heart in hearing of the work of the Spirit on multitudes of souls in our land, and believe that He who is to give a new impulse to a holy, consecrated life, and that great changes are to take place in our churches, so that they shall be filled with the presence of Christ and not of the world.

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## Our Daily Prayer in September

Farar Mission, whose field is in the Presidency of Bombay, India, is the largest missions under the care of the American Board. It has eight central stations with 143 out-stations, and the force consists of 100 American missionaries and 537 trained native helpers. More than 100 communicants form the 60 churches and almost 10,000 pupils gather in Sunday schools. The day and high schools train the young from the ten up, and the number of pupils in 1905 was more than 7,000.

Lume with her husband is now in this country, and her earnest work in India's daughters have stirred many hearts. Mrs. Hunsberger,

daughter of Mrs. Hume, has charge of the girls' school in Bowker Hall, with about 140 girls and several native teachers under her care. Last year's report tells us that Dr. Karmarkar saw over 7,000 patients in that twelve months. Mrs. Peacock gives her first care to her own little children. Miss Millard gathers more than 50 blind orphans under her wing, and the school "is a mighty object lesson of the efficiency of Christianity to lift the burdens of the afflicted and to bring joy to darkened lives." Greatly to the regret of all the mission and of many natives, Miss Abbott has resigned her commission on account of ill health. Mrs. Abbott has oversight of primary schools and of the Widow's Home.

Mrs. Bruce has charge of six Bible women and of station schools. Dr. Grieve's medical work brings her into touch with many Mohammedans, and with women of the higher classes.

Mrs. Clark adds to the care of her own little child the oversight of schools, while Mrs. Fairbank combines school work with work for women.

Mrs. Bissell, after almost fifty-five years of devoted service, was called to her rest April 21, 1906. Mrs. Beals, herself a physician, is the wife of a physician, and they find limitless need for their help. Mrs. Smith does much for the boys in the schools under the care of her husband, the mission high school and the Sir D. M. Pettit School of Industrial Arts. She has also edited for a part of the year the *Balbodha Mewa*, an illustrated monthly in Marathi. Mrs. H. G. Bissell is now in this country on furlough with her family. Mrs. Hume has care of the Orphans' Home and of Bible women. Mrs. Harding will soon return to this country with her fatherless little one. The hospital has 30 beds, and is under the care of Dr. Hume with her assistant, Miss Campbell. We gladly join with them in our thought and prayer. Dr. Eleanor Stephenson went last January to share their work. Miss Nugent has now supervision of the great school for girls, with three departments, more than 400 pupils, and nearly 20 native teachers. Miss Hartt, who had been in charge of this school for five years, married Rev. William Hazen in December, 1905, and she now resides in Sholapur. Since Miss Nugent has been called to be the head of the girls' school the training school for Bible women has been closed.

Miss Bissell has charge of three schools for Hindu girls and also of some industrial work. Mrs. Fairbank is now in Ahmednagar, in care of woman's work. Those who heard Mrs. Ballantine speak here in America will realize something of the devotion with which she supports the blessed service of her husband, a physician. She does much for many women and children in all her vicinity.

Mrs. Sibley, with her associate Miss Gordon, directs schools for both boys and girls, and they also guide the work for women.

Miss Moulton has taken some of the work of overseeing native Christians in the large outlying districts which had been the care of Mrs. Bissell.

The frontispiece of *LIFE AND LIGHT* for February, 1904, shows some of the girls in the school at Sirur. Does it not stir us to prayer and to gifts? Mrs. Winsor is now at the head of the station, and school, Bible women, widows' home and industrial work all turn to her for guidance. Surely her heart and time are full.

The boarding school for girls at Sholapur numbers about 112, and the girls have done all the work of the home under the care of a matron. Miss Fowler, the principal, who has been at home for furlough, hopes to return to her work in the coming autumn. Miss Harding, who has charge of the kindergarten, is also here, hoping to return very soon to Sholapur. Miss Judson has married Rev. H. A. Kernan, and has joined the Presbyterian mission.

The mission has 161 day schools and more than 2,200 orphans in its care. About 100 Bible women and 334 native teachers are employed.

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## Helps in the Study of Christus Redemptor

BY MRS. ALICE G. WEST

LEAFLET literature describing mission work in the Pacific Islands is very scanty. Annual reports of the few Boards at work there, and letters from missionaries published in the various magazines furnish about all our available side-lights on the new text-book, apart from volumes of travel, letters and biography. But it will be no drawback to mission study that students will be forced to resort this year to bound volumes instead of leaflets for collateral information. We do not handle books as much as we ought in these days of the sixteen page newspaper. To search the index of a book for a particular topic sometimes traps one into reading the whole book, and the reading of a new book often opens a window for life upon a new horizon.

For instance, Mrs. Montgomery gives in *Christus Redemptor* only a tantalizing outline sketch of the elder Bishop Selwyn, and no allusion even to the younger; but she gives a reference to Armstrong's "Melanesian Missions." Searching for that book on the American Board shelves, one finds a handsome octavo volume, published in London in 1900, giving the thrilling story of the work of the Church Missionary Society in the South Seas for the sixty years covered by the successive bishoprics of those four "dauntless and unquenchable spirits," George Augustus Selwyn, Coleridge Patteson, John Richardson Selwyn, and Cecil Wilson.

four noble portraits that preach, by themselves alone, a sermon on the type of manhood that is called to missionary service.

Speaking of missionary portraits reminds us of the frontispiece to another fascinating volume, found in the loan library of the Woman's Board, *Letters and Sketches from the New Hebrides*, by Mrs. John G. Paton. The picture is a group of the Paton family, worth fifty pages of ordinary leaflet text to make one "care about foreign missions." These letters were never intended for publication; they are Mrs. Paton's private correspondence with her home circle in Scotland; letters of a loving and gifted woman, full of humor and grace. Their editor truly calls them "one of the most charming pieces of missionary literature."

Everybody has heard of the autobiographies of John G. Paton and of James Chalmers. Both of these books have been recast for younger readers. The former is published under the title, *The Story of John G. Paton*, and is brought down nine years later than the larger book. The smaller life of Chalmers is entitled *Tamate*, and is written by Richard Lovett, the editor of the splendid autobiography of 500 pages that was published by Revell in 1902.

The South Sea missionary hero who has been most written about is Coleridge Patteson. There are the two volumes of minutest detail written by Charlotte M. Yonge, a friend of the Patteson family. There is also a small but well written biography by Jesse Page. Patteson is found also in most collections of missionary biography. He is one in Mrs. Charles's *Three Martyrs of the Nineteenth Century* and in Walsh's *Modern Heroes*. A fine sketch of him was given by Rev. J. H. Twichell in a sermon before the A. B. C. F. M. at Seattle in 1905. This was printed afterwards under the title, *A Modern Knight of the Cross*. Several other famous missionaries of the Pacific are found in the library lists of Biography.

A good book, and easily accessible, on the general history and appearance of the islands, is Alexander's *Islands of the Pacific*. The best brief sketch of the part played by the several mission boards in the drama of Pacific Missions is found in Beach's Student Volunteer volume, *Geography of Protestant Missions*.

The reason for the scarcity of current American literature on this subject is, of course, the fact that the island work has been so largely British and Australian, and the official reports do not find their way to our smaller libraries. Of the seven Boards that have made history in Pacific missions only one is American, the A. B. C. F. M. The American Board prints separately the annual report of its Micronesian work, and has also issued a little pamphlet history of the "Morning Stars" and a sketch of the new

mission at Guam. Secretary Hicks has prepared a valuable pamphlet, entitled "Lighthouses of the Pacific," giving in compact form the fundamental facts of island missions. This can be had free at the rooms of the American Board.

The Woman's Board has printed two leaflets written by Mrs. Theodora Crosby Bliss—"Tiria, the Story of a Micronesian Girl," and "Kwuli, a South Sea Brownie Maid." These are sold at five cents each, at the rooms of the Woman's Board. Mrs. Bliss is also writing a history of the Micronesian Mission, which is promised for early September. The recent tragic chapter in our island work must be culled from letters from Mrs. Garland and others, describing the storm of last year and its disastrous results, to be found in the latest files of *LIFE AND LIGHT* and *The Missionary Herald*.

Funk & Wagnalls are to publish soon a collection of the more valuable articles bearing on Pacific Missions that have appeared from time to time in the *Missionary Review*.

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### Annual Meeting of W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Maine, Wednesday and Thursday, November 14 and 15, 1906. A meeting for delegates will be held on Tuesday, the 13th.

The ladies of Portland will be happy to entertain delegates appointed by Branches and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names, stating what they represent, to Miss Jean L. Crie, 79 State Street, Portland, before October 8. Any wishing to secure accommodations at their own expense may also apply to Miss Crie.

The usual reduction in railroad rates on the certificate plan has been secured.

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### Sidelights from Periodicals

FRANCE.—"The Year in France" in *The Atlantic* for August. "French Politics and the French People" and "Religious Events in France" in *The Contemporary Review* for July.

SPAIN.—"The Foreign Policy of Spain" in *The Contemporary Review* for July.

JAPAN.—Japan After the War" in *The North American* 1 August.

CHINA.—"Dr. Tenney and Education in China" in *The Congregationalist* for August 4.

TURKEY.—"The War of Moslem and Christian for the Sup Asia Minor" in *The Contemporary Review* for July.

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## The Human Family

THE human family living on earth to-day consists of about 1,400,000,000 souls—not fewer, probably more. These are distributed literally all over the earth's surface, there being no considerable spot on the globe where man has not found a foothold. In Asia, the so-called "cradle of the human race," there are now about 800,000,000 people, densely crowded at an average of about 120 to every square mile. In Europe there are 320,000,000, averaging 100 to the square mile—not so crowded as Asia, but equally dense, and in many places overpopulated. In Africa there are 210,000,000, and in the Americas—North, South, and Central—110,000,000; these latter, of course, relatively thinly scattered over the areas. On the islands, large and small, there are probably 100,000,000 more. The extremes of the blacks and the whites are as 5 to 3, the intermediate, brown, yellow, and twany in color, being 700,000,000. The entire race, 500,000,000 are well clothed—that is, they wear garments of some kind that will cover nakedness—250,000,000 habitually go unclothed; 700,000,000 only cover the middle parts of the body; 500,000,000 live in houses, 700,000,000 in huts and caves, the remaining 250,000,000 having no place to lay their heads.—*Selected.*

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God is not short of money for missions, neither are the bulk of the people short of money. Hard hearts, rather than hard times, cause the failure of missions. Have you a mission study class for your young people? If not, start one and get in the procession. You will be surprised at the new life it will bring upon your entire congregation even to have a few people at mission study class fires.—*Selected.*

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## Woman's Board of Missions

*Receipts from June 18 to July 18, 1906.*

MISS SARAH LOUISE DAY, Treasurer.

MAINE.  
Norridgewock.—A Friend,  
Western Maine Branch.—Miss Annie F.  
Bailey, Treas., 62 Chadwick St., Portland.

5 00

North Bridgton, Jr. C. E. Soc., 10:  
Yarmouth, Walnut Hill, Coll. Ch.  
land Co. Conference, 2.20; Po  
State St. Ch., Miss Ellen H. Lil  
const. L. M. Miss Susan Evelyn

# Receipts

419

Wells, Second Cong. Ch., Aux.,  
ess expenses, 2.29,

55 01

Total,

60 01

## NEW HAMPSHIRE.

*psshire Branch.*—Miss Elizabeth.  
cett, Treas., 69 No. Spring St.,  
Dover, Aux., 20; Durham,  
03; Merrimack Cont., A Friend,  
on, C. E. Soc., 4; Troy, Aux. (25  
o const. L. M. Mrs. J. H. Bige-

121 03

## VERMONT.

*Branch.*—Mrs. C. H. Stevens,  
St. Johnsbury. Brookfield,  
A Friend, 5; Burlington, Col-  
Ch. (25 of wh. to const. L. M.  
rtha Clapp Smart), 49.50; First  
Opportunity Circle, 2; Enos-  
rim, S. S. Class, 1.30; Middle-  
; Newport, 4; St. Johnsbury,  
b., 19.30, South Ch., Search Light  
l,

153 21

## MASSACHUSETTS.

100 00

100 00

*nd Woburn Branch.*—Mrs. Mar-  
Richardson, Treas., Reading.  
; Abbott Academy, 29.50; Lo-  
ot Ch., Aux., 9; Reading, C. R.,  
oneham, Aux., 9; West Med-  
man's Christian League (50 of  
onst. L. M's Mrs. George Cum-  
ad Miss Mary Parker), 65; Wor-  
st Ch., Mission Study Class, 17.  
*Branch.*—Mrs. Charles E. West,  
(23 South St., Pittsfield. Hils-  
ix., 16.05; North Adams, Aux.,  
sfield, Pilgrim Dau., Aux., 15.  
enses, 5.65,  
s.—Friends through Mrs. E. C.  
5.

107 40

25 00

*th Branch.*—Mrs. Wallace L.  
Treas., Bradford. Newbury-  
und the World M. B., 28,

28 00

*th Branch.*—Miss Nannie L.  
eas., 23 Washington St., Bever-  
cester, Aux., 67; Lynn, Cen-  
Aux., 25,

92 00

*o Branch.*—Miss Lucy A. Spar-  
reas., 18 Congress St., Green-  
reenfield, Aux., 10; Northfield,  
85; Turners Falls, Aux., 10,

31 85

*e Co. Branch.*—Miss Harriet  
and, Treas., 8 Paradise Road,  
ipton. Hatfield, Aux., Len.  
Wide Awakes, 4; North Am-  
ix., Len. Off., 11.90; Northamp-  
wards Ch., Aux., 17.65; South-  
Aux. (to const. L. M. Mrs. S.  
eehon), 25; South Hadley, Mt.  
College, A Friend, 25; Worth-  
Aux., 7,

122 55

*Branch.*—Miss Mary E. Good-  
eas., South Sudbury. Marl-  
ix., 6; Milford, C. E. Soc., 10;  
Aux., 22.38, C. R., 10.25; Welle-  
.. 55.50,

104 13

*d Pilgrim Branch.*—Miss Abbie  
Treas., Lock Box 53, Wey-  
Brockton, Porter Ch., Jr. Aux.,  
mouth, South, Old South Ch.,

Aux., 5; Whitman, C. E. Soc., 3; Wol-  
laston, C. E. Soc., 15.70,

37 70

*North Middlesex Branch.*—Miss Julia S.  
Conant, Treas., Littleton Common.  
Fitchburg, Rollstone Ch., Aux., 5; Shir-  
ley, Aux., 25,

30 00

*Springfield Branch.*—Mrs. Mary H. Mitch-  
ell, Treas., 1078 Worthington St., Spring-  
field. Agawam, C. E. Soc., 10; Feeding  
Hills, Golden Rule M. C., 5.70; Holyoke,  
Second Ch., Agnes R. Allyn Mem. Fund,  
26, S. S. Intermed. Dept., 5; Long-  
meadow, C. R., 10.64; Ludlow Center,  
Aux., 8; Mitteneague, Aux. (with prev.  
contri. to const. L. M's Mrs. Edwin  
Smith and Mrs. Emily Flagg), 25, The  
Gleaners, 20; North Wilbraham, Aux.  
(to const. L. M. Mrs. Charles H. Gates),  
25; Palmer, Second Ch., Jr. C. E. Soc.,  
8.25; Springfield, First Ch., Aux. (25 of  
wh. to const. L. M. Mrs. A. H. Watson),  
257.57, Opportunity Seekers, 10, The  
Gleaners, 25, Hope Ch., Aux., 15.50, C.  
R., 4.50, South Ch., Aux., 29.05,

485 21

*Suffolk Branch.*—Miss Lucy K. Hawes,  
Treas., 27 River St., Cambridge. Au-  
burndale, Aux., 5; Boston, Berkeley  
Temple, Aux., Len. Off., 9, Mt. Vernon  
Ch., Aux., 35, Y. L. M. S., 35, Old South  
Ch., Aux., 250, Park St. Ch., Aux., 366,  
Jr. Aux., 30, Union Ch., Aux., 30; Brook-  
line, Leyden Ch., Beacon Lights, 2;  
Cambridge, Pilgrim Ch., 2.60, C. R.,  
12.66; Charlestown, First Ch., Aux., 5;  
Chelsea, First Ch., Aux., 40; Dedham,  
Aux. (of wh. Len. Off., 52.62), 171.49, A  
gift, 15; Dorchester, Central Ch., Aux.,  
Len. Off., 6.56, Village Ch., Young Peo-  
ple's Miss. Soc., 8; Everett, Mystic Side  
Ch., Add'l Len. Off., 1.40; Foxboro, Aux.,  
35; Franklin, C. E. Soc., 20; Jamaica  
Plain, Central Ch., Aux., 80; Newton  
Centre, First Ch., 6.50; Norwood, W. F.  
M. S., 46.50; Roxbury, Eliot Ch., Aux.  
(to const. L. M. Mrs. George P. Wilder),  
25, Walnut Ave. Ch., Aux., 17.50; South  
Boston, Phillips Ch., Aux. (25 of wh. to  
const. L. M. Mrs. Filena H. Colby),  
125.90, Y. L. M. S., 80, Village Branch,  
Mothers' Meeting, 5; West Roxbury,  
Anatolia Club, 40,

1,506 10

6 66

*Sicampscott.*—Prim. Dept. S. S., 6.66,

*Worcester Co. Branch.*—Mrs. Theodore H.  
Nye, Treas., 15 Berkshire St., Worcester.  
Glibertville, Aux., 55; Lancaster, Y. L.  
M. S., 30; Rockdale, Aux., 49.77; Spen-  
cer, Aux., 33.80, Young Women's Miss.  
Club, 11.50; Sturbridge, 20; Templeton,  
Aux., 5; Ware, Aux. (25 of wh. to const.  
L. M's Mrs. D. C. Marsh, Mrs. G. F. A.  
Spencer, Mrs. Franklin Eaton, Miss  
Clara Eaton, Miss Ellen Davis), 132.17;  
Westboro, Aux., 26.80; Whitinsville,  
Aux., 867.20; Winchendon, C. E. Soc.,  
5; Worcester, Park Ch., Aux., 6.93, Ex-  
tra-Cent-a-Day Band, 9.72, Pilgrim Ch.,  
Aux. (75 of wh. to const. L. M's Mrs.  
Lucy C. Bemis, Mrs. Clara E. Covell,  
Miss Maud F. Steele), 82.16, C. E. Soc.,  
10, Little Light Bearers, 18.14,

1,363 19

Total, 4,288 48

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C.  
Learned, Treas., 255 Hempstead St.,

New London, Danielson, Aux., 11.73, Dayville, C. E. Soc., 1; East Woodstock, Aux., 12; New London, First Ch., Aux., 20.95; Pomfret, Aux., 15; Thompson, Aux., 16.

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Berlin, Aux., 40, Golden Ridge M. C., 5; Enfield, Aux., 70; Hartford, Fourth Ch., Aux., 14.61, Wethersfield Ave. Ch., S. S. and Prim. S. S., 13.50; New Britain, South Ch., Aux., 44.99; Rockville, Aux., 20; Simsbury, C. E. Soc., 5; Southington, Aux., 31.56; Suffield, Ladies' F. M. S., 11.50.

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, C. E. Soc., 31.25; Bethlehem, S. S., 5; Boardman, C. E. Soc., 5.63; Brookfield Centre, S. S., 5.50; Centrebrook, C. E. Soc., 8; Cobalt and Middle Haddam, C. R., 64 cts.; Cromwell, Eaton Circle, 10; Derby, First Ch., C. E. Soc., 42; East Haven, C. R., 14, B. R., 30, W. G., 35; East Litchfield, C. E. Soc., 5; Essex, M. W., 10, C. E. Soc., 12; Haddam, C. E. Soc., 8; Hadlyme, C. E. Soc., 5; Harwinton, C. E. Soc., 5; Higganum, C. E. Soc., 10; Ivoryton, M. H., 5, Dau. of Cov., 8, C. E. Soc., 13.50, Jr. C. E. Soc., 3.85; Kent, C. R., 4.05, C. E. Soc., 10; Killingworth, C. E. Soc., 5; Marlboro, C. E. Soc., 9.25; Meriden, Centre Ch., L. C., 10, C. R., 8, Sunbeams, 10, First Ch., C. G., 40; Middlefield, C. E. Soc., 9.32, Jr. C. E. Soc., 5; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., C. R., 10, C. E. Soc., 25, South Ch., G. W., 30, Third Ch., B. R., 9; Millington, C. E. Soc., 2; Mount Carmel, C. E. Soc., 5; New Haven, Center Ch., Aux., 136.25, Y. L., 165, Jr. M. C., 83, C. E. Soc., 5.28, S. S., 20, Ch. of the Redeemer, Y. L., 80, B. B., 50, S. S., 20, Dwight Place Ch., Y. L. Guild, 25, Grand Ave. Ch., Y. L., 86, L. W., 37.17, Helpers, 28, Pilgrim Ch., Sunshine C., 20, Plymouth Ch., L. B., 16, C. R., 16, Prim. S. S., 5, United Ch., S. S., 30, C. E. Soc., 100, Welcome Hall, L. B., 7.50; New Milford, Y. L., 66.59; New Preston, C. E. Soc., 3; Norfolk, M. B., 15; North Braford, C. E. Soc., 10; North Kent, C. E. Soc., 4; Norwalk, Hillside School, King's Dau., 16; Portland, Juniors and Builders, 30, C. R., 14.12; Shelton, Prim. S. S., 2.20; Stamford, First Ch., Y. L., 40; Stratford, C. E. Soc., 15; Thomaston, C. E. Soc., 10.50; Westbrook, C. E. Soc., 12.50; Westville, C. E. Soc., 10; Whitneyville, C. E. Soc., 8.50; Wilton, H. H., 5; Winchester, C. E. Soc., 10; Winsted, First Ch., Dau. of Cov., 6.50, C. E. Soc., 8; Woodbridge, Dau. of Cov., 10, G. R. Band, 8, C. E. Soc., 10, C. R., 4; Woodbury, V. G., 30.

1,748 20

Total, 2,081 04

## NEW YORK.

**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Aquebogue, Aux., 2; Bridge-water, C. E. Soc., 25; Brooklyn, Central Ch. Aux. (with prev. contri. to const. L. M.'s Mrs. Samuel Parks Cadman,

Mrs. Frank S. Jones, Mrs. E. Henry Duncan, Mrs. Geo. A. Low, Mrs. D. G. Wild, Mrs. Celia D. Hoole, Mrs. Charles D. Baker, Mrs. John L. Bliss, Mrs. Lewis D. Nash, Mrs. Byron Horton, Mrs. Ida V. H. Townsend, Miss Florence M. Kempf, Mrs. Frederic M. Turner, Philon Circle, King's Guild, 20, Parkville Ch., 3.82, Puritan Ch. S. S., 12.50, South Ch. Aux., 100, United Ch. Jr. C. E. Soc., 5; Buffalo, First Ch. Aux., 40, First Circle King's Guild, 5; Canandaigua, Aux., 65; Clifton Springs, Friends, 35; Deansboro, Dau. of Cov., 8; Elmira, Park Ch. Aux., 25; Jamesport, 1; Jamestown, Aux., 100; Newark Valley, Dau. of Cov., 1.75; New York, Bedford Park Ch. C. R., 7.23, Bethany Ch. C. E. Soc., 22, Broadway Tabernacle, Light Bearers, 15.61, C. R., 4.56, Christ Ch. Prim. Class, 3.20, Jr. C. E. Soc., 5; North Collins, Aux., 5; Nyack, Aux., 8; Orient, Friends, 17; Poughkeepsie, Aux. (25 of wh. to const.; L. M. Mrs. Charles L. Knapp), 48; Vassar College Y. W. C. A., 385; Riverhead; First Ch. Aux. (50 of wh. to const. L. M.'s Mrs. C. W. Hallock and Mrs. Mary P. C. Buckley), 60; Rocky Point, Mrs. M. S. Hallock, 15; Warsaw, Earnest Workers, 11.50; White Plains, C. R., 5.50. Less expenses, 105.61

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J., D. C. Washington, First Ch. Aux., 90.40, Lincoln Temple, C. E. Soc., 5, Mt. Pleasant Ch. Aux. (of wh. Len. Off. 7.70), 28.25; N. J. Bound Brook, Aux., 30, Pilgrim Workers, Jr. Aux., 50; East Orange, First Ch. Aux., 18.22, Glen Ridge, Aux., 25; Newark, Belleville Ave. Ch. Aux., 6, Y. W. Aux., 16.32; Orange Valley, C. E. Soc., 25; Passaic, First Ch. C. R., 3.60; Upper Montclair, Aux., 55.

## TURKEY.

**Harpoat.**—Western Ch. Woman's Miss' Soc., 6.12,

61

Donations,	7.97 1
Specials,	70 1
Total,	6,018 1

## MRS. JANE PALMER MEMORIAL FUND.

**New York State Branch.**—Contributed through the Brooklyn, Tompkins Ave. Ch. Aux., by friends both within and outside the society. The interest to be used for Village Schools in India, until such time as may seem wise to make a permanent memorial,

37 1

## TOTAL FROM OCT. 18, 1905 TO JULY 18, 1906

Donations,	88,594 8
Specials,	2,957 2
Legacies,	26,438 3
Total,	\$118,000 3



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## Stories from India

### WORK OF THE BIBLE WOMEN IN ARUPPUKOTTAI

WE have fourteen women at work in the Aruppu-kottai station, and some of them have had a hard time this year. Again and again their work has been stopped in some street or house, and they have been forbidden to teach there again, because some pupil has shown signs of conversion, or at least a desire for the things of Christ. In these cases both teacher and pupil would send in requests for prayer, and in answer many a door has been reopened to the gospel.

To the east of Sokalingapuram, where the weaver castes live, there was a large district that seemed wholly untouched by the Bible woman's work, so at the beginning of the year one of our best Bible women was sent there to start work. For the first few months she had many a cry over it, and begged to be allowed to work elsewhere, but by degrees she won her way into a few houses, and women were allowed to study on condition that she did not bring the missionary to their houses, for, they said, "If she comes she will draw some of our women away." They have very strange thoughts about us still, and think we may use mesmerism in order to get converts. After a time they grew more friendly, and in November I was invited to one house where they gave me a warm welcome, and I spent a happy afternoon among them. Six women gathered to recite, and the way they recited showed me that the Bible woman had been faithful, and made the most of her opportunity. The gospel story was real to them, and they were eager

to learn more. Several of the husbands were present, and, interested, they begged for books, and are now reading the New Testament themselves. "Meenaminal," a widow thirty years of age, used to spend most of her time wandering from one shrine to another, and in reading the Hindu sacred book. When at home she would waste her time in idle gossip from house to house, and all the time living a life of sin. She is so changed now that it is a matter of remark among her Hindu neighbors. She is reading the Bible, and we hope the light will soon break into her heart. "Sunthoshan" is another young widow, who, according to their caste custom, was married when a little child, only five years old; within three months the young husband died, so she was counted a widow, and wears the widow's plain, white-cloth—no color is allowed. She is now seventeen years old, and for rather over a year has studied with a Bible woman. The truth has taken root in her heart, and she expects to be baptized soon. Her mother is dead, and her father is a very feeble old man. He seems to have grasped something of the truth, and says to the Bible woman, "I have given my daughter up to Christ, and want her trained to be a Bible woman like you; only let her stay with me while I live." There is some talk of his being baptized, too, but we fear he is not ready to stand the persecution that will probably come.

In Kolangkulam we have one convert this year as a result of Bible woman's work. Then in answer to her prayers and ours her husband came out, and both are now members of the church.

In Paliampetty three old women who live together are much interested in Christianity, and if our Bible woman fails to visit them for a day or two they will send for her to tell them more. How we shall rejoice if they are won for Christ, but it is not easy for old people to leave lifelong customs, and they seldom come out. Two other high-caste women are asking for baptism. Both are Christians, but in each case the husband is opposed, and there would be great persecution should they unite with the church. So they hold back for a time.

Just one incident concerning an ordinary Christian woman, "Yellaminal." Her daughter is a Bible woman, but she is a native midwife. As she is known for miles around as a praying woman even Hindus will send for her when in trouble. Last Sunday she was called to see a baby about seventeen days old, but it had never opened its eyes, and they feared it had been born blind. Yellaminal and her daughter prayed about it, and anointed the child's eyes with oil, then returning in the evening, they prayed again, and the little thing opened its eyes. This made a great impression on the family and neighbors.

## THE GIRLS SCHOOL AT ARUPPUKOTTAI

It is always a pleasure to visit our Hindu girls' school,—the children are so bright and happy, though very cramped as regards room. We ascend a flight of steep, narrow stone steps and find three small rooms, and a piece of flat roof over our boys' school, and with just a shed downstairs to cook in. This is all the accommodation there is for the teacher, his wife, four children, and wife's sister (who is assistant teacher) to live in and hold classes for sixty-nine children. It will be a happy day when we can get a better and larger building. The teachers are very earnest Christians and the children are well taught, especially in Scripture, of which they have more than a head knowledge, as the following will show.

Some of the big girls who have passed out of the school still attend Sunday school and Christian Endeavor meeting when possible. One of these girls is evidently a witness for Christ in her home, for her grandmother (with whom she lives) is now interested in the gospel. She visits the teacher, and asks to hear more about the Bible, which her granddaughter reads and talks about. "Sinnaminal" is a little girl, who delights to bring some offering to the Lord. So when she has no pocket money she will collect sticks, etc., to sell as firewood, or in some other such way earn money to give. Lutchmi is a dear little child of seven years. She has taken in the fact that it is wrong to quarrel and fight; so one day when she found her mother quarrelling with another woman she tried to stop them, telling her mother it was wrong. The mother herself came and told the teacher about it, and at the same time asked why her little girl always said something about Jesus when she got up in the morning. We thought that a splendid testimony to the fact that that small child prays aloud every day in her heathen home.

"Selli" is a bright girl of eight or nine years; but just full of mischief. She has caused her teacher some tears in the past, for she was constantly quarrelling and even fighting in school. Now the change is so marked that even her parents say ours must be a good school to bring about such a change. However, we want to see a change of heart, too. When that takes place the parents are not so pleased; indeed, we have lost several nice children recently, simply because they had learned to love the Saviour and spoke of him at home. Some of the parents say: "If our children attend the school, they will become Christians. It may be the true way, but we do not want them to leave the religion of their fathers." It seems terrible that so many of the people in Aruppukottai are convinced of the truth, but they will not yield; they are bound by caste as with iron bands. Their caste rules and customs are law to them.

## A LETTER FROM OUR NEW MISSIONARY

PANG CHUANG, CHINA May 9, 1906.

This has been a very happy, though a very busy winter. When Miss Lyons, the other new young woman who is getting ready for the opening of Lin Ching, and I reached Pang Chuang, we found a teacher already provided, and two days after our arrival the lessons in Chinese began, and have continued with only an eight days' intermission, just before the Chinese New Year, when with the Misses Wyckoff we made a trip to Lin Ching.

My progress in Chinese has not been rapid, but has been all perhaps that I had any reason to expect. In six months of study I shall have completed about half of the prescribed work of the first "year," which for those coming earlier than we did is a "year" of eight or ten months. During the next six months I hope and expect to make much better progress. My study and recitation takes five to seven hours a day, and leaves me in a state of mental weariness that is not conducive to bright letter writing. Hereafter, however, I will try to realize that writing letters is really a part of my work as truly as the studying, and if sometimes necessary, will let the studying come second. We have a very good teacher, one of our Tung Chou graduates. He is an earnest Christian young man, and very much interested in his work.

Mrs. Peck is indeed as charming in her own home in Tientsin as when we knew her in America, and she is doing a beautiful work there in the union church and socially among the women of the foreign community. The other missionary friends rejoice to see something of her and to have her help and sympathy. She will probably be at Pei Te He this summer, and I am looking forward with great pleasure to knowing her better.

In less than two weeks we are expecting Miss Mary Porter and her brother. You doubtless know something of their journeyings,—their visit in Honolulu, trip to Manila, visit to our mission in Foochow, their stay in Japan with all its pretty attractiveness. They are to visit at Pao Ting Fu on their way here, and make their visits to our more northern stations later.

We leave for the north about the first of June. On the way to mission meeting at Tung Chou we will visit Peking, and after mission meeting we go to Pei Te He for the summer. "We" does not mean all the members of the station, but does include the new members usually, for they are of so little use if they do stay at the station. Miss Lyons and I take our teacher with us, and expect to accomplish much during the summer months at the seashore.

SUSAN B. TALLMAN.

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## A Brief Glimpse of a Hindu Festival

BY MISS MARY E. MOULTON OF AHMEDNAGAR

MONDAY there was to be a big pilgrimage at Dongargan, eleven miles out. All my schools were to be closed for the day, and the masters thereof, together with the pastors, preachers, and Bible women, were to go to Dongargan to preach. Over ten thousand people were expected to be there. There had been some question about the advisability of any Bible women going, so I decided to go and see what the preachers were doing and whether I should take the women another year. A Miss Goodfellow, of the Canadian Presbyterian Mission, was visiting here in Nagar, and I invited her to go with me. It was a beautiful morning, fresh, and bright, and cool. It is our rainy season, and though our rain has been much less than the average, just now we are having our latter rains, and the grass, which had become brown and burnt, now is green again.

At length we reached Dongargan. Here the crowds had already begun to gather. Shopkeepers were busy displaying their wares. Beggars, the lame, the halt, and the blind all were engaged in asking and receiving, for charity given on a holy day or on a pilgrimage multiplies the merit stored up for the giver. The chief reason of this pilgrimage is to bathe in the springs of the place, especially one named after Seetabai. We went down there and watched and then went through the crowd. The people had come from all the surrounding villages, and even from some far away.

They were all engrossed in their bathing, and it was evident that they had no desire to think of anything else. After returning to the bungalow, and getting our lunch, it looked so much like rain that we decided to go back to Ahmednagar at once. Up near where the tonga awaited us were our men preaching under a tree, and though from one to four the crowd changed constantly, still it was orderly and one that listened quietly.

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## A Letter to Christian Endeavorers

February 7, 1906.

MANY things have happened in our small circle here since I last wrote to you. The latest thing of immediate concern is my removal to Bailundu, for how long I cannot tell, but I hope to return to Chilesso in the dry season.

It became necessary for Mrs. Woodside, on account of her health, to make preparations to return to America as soon as possible. Mr. and Mrs. Moffatt, of Cisamba, are leaving also, as both have been suffering from fever. Miss Stimson, whose furlough was due last year, goes with them. The Neipps, who have hoped to make Chilesso their home, found an opportunity at once to go there, as Mr. Woodside was asked to help the Cisamba Station until someone comes to their relief. It was thought the school work of Bailundu would be too much for Miss Campbell alone, so I was asked to come down. I cannot tell how hard it was at first to leave my work at Chilesso, which was in a much more satisfactory condition this year than last. I was afraid, too, that Mr. and Mrs. Neipp could not carry on all the school work besides the other necessary work of the station, but at last I was able to leave the responsibility with the Lord, and am trusting him to sustain me and give me the needed wisdom for the work here, which is different in some respects from my work at Chilesso. For one thing there are no regular helpers in our school here, and the whole responsibility rests upon Miss Campbell and myself. She has the girls' school and I the boys'. There are young boys to help us in kindergarten in the morning. The afternoon school for boys begins at two o'clock. At four I have an advanced class of boys in the Harmony of the Gospels for an hour three days a week. The other two days at the same hour I have the old women who cannot learn to read. They have good memories for committing things, so they learn catechism, hymns and Bible verses. I try to sing with them too, but they seem to think their part is to listen. However, I enjoy them. I also have them in Sunday school.

I had a pleasant journey of four days coming here. Station boys carried

me and my loads. The first day we crossed the Kutatu River in a small boat and reached a village where one of our young boys has been teaching. His own relatives are here, and that is why he was teaching instead of remaining on the station. I found some promising pupils, the most encouraging a middle-aged chief. They intend moving the Christians to a more favorable place, as the rum traders are so near, and part of the village is not in sympathy with the school. As we reached the village about three o'clock I had some time to hear different ones read besides the boys who came with me. I had brought books along with me. Meantime two of the boys were cleaning a house for me, putting fresh grass on the bed before they undid the blankets. After supper we had a good meeting in the onjango, a central place roofed in, but the sides left open. The next day we reached another school about noon; those carrying the loads, except two, a young boy carrying the food and extra things, and the one with the bedding. They kept right along with the tepoia every day. At this school at Nandavala I was kept busy all afternoon. A number of young men belonging to the school, but living about twenty minutes away in another village, came as soon as they heard we had come. They read well and seemed very promising, especially one who, I think, will be a good leader for them. The teacher himself was not very promising, but the Lord has used him to begin a good work. My carriers bought lots of beans here for the rest of their journey going and returning. I occupied the small room at the end of the schoolhouse. We had a good meeting that evening. Most of those with me were Christians, and seemed glad to speak encouraging words to the people trying to live Christian lives in the midst of village temptations and surroundings. I myself did not find it hard to speak at these meetings, and was glad of an opportunity to see the work and help by a few suggestions.

The next morning, after two hours, we reached Epanda, where Bailundu Station has a large school of several years' standing. We stopped here for half an hour and received a cordial welcome from the two teachers, Ngulu and Katito. We had met crowds of women going to their fields before we reached the village. That afternoon we stayed at a village where there is no school, and the people are not very friendly to the "Words," but they treated us well. I took a book and went some distance to an old village site where there are beautiful large shade trees, and spent a restful time. When I came back to the village my boys were waiting to read. One of my helpers was along so he helped with those in the primers. There were eleven carriers in all, six for the tepoia. There was a good spirit among them for which I was very thankful. We had a meeting that last evening, too, and a good many came from curiosity. I hope the seed sown will take root.

Saturday about eight o'clock we reached Bailundu where I received a warm welcome from the missionaries and natives. Mr. and Mrs. Neipp tried to tell me about the work they were leaving for me, but they were busy with their preparations for going on their journey to Ochileso on Monday. It was a long time Monday morning before they got their loads off. They had sent a number up the week before. We met them on the path. But there were still many things left, and as the native load is sixty pounds it takes a good many loads to move all one's household furniture. I left mine packed at Ochileso, thinking to go back in a few months, but I have had to send for a few things which Miss Campbell needs in her housekeeping. Mr. Stover also boards here.

The Neipps finally got off at half past ten with their "circus," as they said their caravan resembled. They had my carriers, some Bailundu boys and villagers from several places. We have heard from them since they arrived. There was no rain until after they reached Ochileso. I had been fortunate in that respect, too, having had rain only one night, none in the day time except a sprinkle the day we came here. Mrs. Woodside said the people gave the Neipps a good welcome. Mr. Woodside had suggested their cleaning up their places which were getting overgrown with grass and weeds, and they did, also filling up holes that remained from last year's building.

Mrs. Wellman is here now, too, coming back with Mr. Fay who went on a visit to the new place to help them decide on a site for building. She will remain with her two children through the rest of the wet season. They are having good times with Charley and Miriam Fay, and Mrs. Wellman is teaching them every day, and I for a little while Sunday afternoons, while Mrs. Fay takes the woman's meeting.

While at Ochileso I was having two Endeavor meetings a week, one for the young girls on Tuesday evening, and one for the young boys on Thursday evening. I miss these, and I fear there will be no one now to have them at Ochileso. Will you not please help us pray for more missionaries? The American Board has said they could not send anyone this year, but this would not prevent their being sent if their salary came from other sources. The W. B. M. I. would gladly send us someone I know, if she could be found. I am praying for two young women to come to us this year. It seems to me it would relieve the situation here at Bailundu and at Ochileso. The W. B. M. also feels that it ought to send us someone in Miss Bower's place, who left the mission almost three years ago. Last year three left the mission. This year four are leaving. Mrs. Wellman returned last year. I know of your interest and sympathy both from letters I have received from



some of you and from Mrs. Wellman. It makes me glad to be called your missionary, and I want to be faithful.

With kind wishes for the spiritual growth of all your societies, and thanking you for all you are doing to help the work here, I am,

Your friend,

EMMA REDICK.

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Extract from letter from Miss E. M. Chambers, Aintab, Turkey, May 18, 1906:—

I HOPE someone can be found for Kessab, for while I am not afraid to go alone, and expect to go if no one comes, I think it will be much better for the work and for me personally to have someone with me. But I am willing to wait until the right one is found.

Our work here moves on rather heavily since the fire, like swimming against a strong current, but it does move. The building we are now in, the only place that would accommodate us, is rather unsanitary, and that, together with the nervous strain and losses of belongings has told on the health of many of the girls, so that the greater part of the time someone is ailing, and what with caring for sick ones, getting the naked ones clothed, and trying to teach without sufficient text-books, we are more than busy, but there is only about five weeks more and then we may rest on our laurels, and wait for our new building which it is hoped may be so it can be occupied by the time we open school in the autumn.

I plan to go to Kessab as soon as may be after the close of school here, as I want to get things in hand for next year's work before time to begin it. Five of our graduates this year are from Kessab, and will be our teachers next year. It seems nice to have our own girls, does it not? I have had them here for two years, so know them well. Just now the girls seem to be many of them greatly awakened and earnestly seeking the way of salvation. We are so glad for this, and I am sure you will pray with me that it may continue, and that especially of the ones who go out to return no more, the seniors, all may know him as their own personal Saviour who died for them.

Work in Aruppukottai, Madura District, South India, by Miss Quickenden:—

WE have had a very bright and happy year as regards converts—here and there one all over our station: a farmer and his family, a merchant and his wife and son in one village; in another village several families, among whom is one bright boy named Krisnam. He came to the boarding school last year, but only stayed one term, then did not return, and I did not think that he had gained much. However, the seed was sown, and

the catechist in his village has reaped the reward, for, though his father still remains a Hindu, he is a very bright, true Christian, and only fourteen years old. He was so eager that his little sister should come to school that when I went to the village last week I succeeded in getting the father's consent and brought her back with me.

In our boarding school there has been quite a revival; several boys and girls have been converted, and many others greatly changed. Three boys and seven girls are to unite with the church next month, and sixteen children joined the Christian Endeavor Society this week as active members, and all seem so happy.

Among our helpers, too, there is new life, especially noticeable in our Aruppukottai native helpers. Another Hindu woman was baptized and received into the church last Sunday, the result of Nachrammal's (Bible woman) work, and I think Sunnammal (Bible woman) had a good deal to do with the coming of the two families mentioned.

Last week I went to visit the Bible women in Pommai-kottai-karisakulam, Neeravi and Perunali. Those villages are seven, seventeen and twenty miles from Aruppukottai, so it took five days to visit the three places. I slept one night in each place, getting my meals where I could, sometimes by the roadside. In Pommakottai and Neeravi it was harvest time, and the women are mostly very poor so that they work in the fields all day, and it is only at night, after they come home tired and have cooked and eaten their evening meal, that they have time to sit down and listen to us or come to a meeting, but often the Bible woman will follow them to the fields and try to teach them something while they work. Just now, owing to the lack of rain, many are suffering, and they say that some of the people are digging up the ant-hills in the grain fields in order to get the grain that the ants have stored up, which they cook and eat. They told me they sometimes get nearly a quart measure from one ant-hill.

In Perunalai, where our new Bible woman, Mariammal, is at work, we have a different class of women. They are mostly from the wealthy classes, who do not allow their women and young girls to go out; so they are shut off from all chance of hearing the gospel unless a Bible woman succeeds in winning her way into the house. This Mariammal has done, and I went with her to see some eight or ten bright young girls and women of fourteen to twenty, and a few older ones whom she was teaching. She is doing a very good work, and I was much pleased with her work.

I should like you to pray specially for the Bible women's work in and near Aruppukottai, for having had two converts baptized recently—one in December and one last Sunday—there is some persecution. Valli is the

last convert. Now she has taken the name of "peace"; Samathanam, in Tamil. The Bible women are forbidden to go to her house now by the relations. They say several young men are ready to beat anyone who comes, but Samathanam is very brave herself; she came to church again yesterday, and she insists on being allowed to, though her friends object.

This evening a boy of fourteen came and begged to be taken into the boarding school. He has heard the truth through Paripuranam, Bible woman, who teaches his sister, and he says he wants to be: Christian, but, alas! we had to send him home, for we could not take him without his father's consent.

Last month Mr. Perkins, Dr. Harriet Parker and I went out for another ten days' itinerary, and we had a real good time. We had five camps, a half a day to a day's journey apart. We started out on the 23d of January, reached Mandapasalai at noon. A few people were there before us, and while our breakfast was being prepared and we were unpacking our few necessary articles—as cot, chair, etc.—the crowd gathered, and within an hour of arrival we had eaten and set to work. First we had a very good meeting with the people, then Dr. Parker began seeing patients, and our hands were full; but our native helpers kept up the singing and preaching at a little distance until dark, when we stopped work, but only to begin again as soon as we were up in the morning, and oh! what crowds came. We had arranged move on to the next camp at noon, but could not, and at 2 p. m., when we were obliged to stop in order to reach the next place that night, we had to leave with heavy hearts, for there were more than one hundred people unattended to, who had gathered while we were eating and packing up to go, and on the road we met two carts full of people coming to us; but, happily, we persuaded them to follow us next day. Dr. Parker saw and we did our best for 284 sick people in that first village. In Perunali the crowd was not so unmanageable, and the people much more attentive to the preaching. We were there one whole day and Dr. Parker treated 194 patients. In Sevalpatti another 136 obtained her help; and then being Saturday evening we went on eight miles to a hut on the seashore, where Dr. Parker and I thought we would spend a quiet Sunday. But even there a few people found us, and on Monday we started off on an eighteen miles' journey across country to Sengotampetti, a village where, as far as Mr. Perkins knew, no white doctor had ever been. Here we had the hardest day of all. From early morning to 9 p. m. an eager crowd pressed one upon the other. When we stopped for the night the number seen was 280, or more, and in the morning while the men were taking down the tent to move on you might have seen Dr. Parker, her dispenser, Koilpillai, and

myself, all sitting round the medicine boxes under a big banyan tree, try to do something for 30 or 40 people who hemmed us in on all sides clamoring for medicine, and in all, the names taken amounted to 335 in that alone. Our next and last camp was in an ideal place among a group of trees, which gave shade to us and the people, and all day long we looked round and saw little groups of people gathered round a catechist seated round a Bible woman who had a Bible picture spread out beside her on the ground. Mr. Perkins had his monthly meeting for the catechists in his tent near by, so a number of workers were present and each took part in the singing and preaching. Two hundred and fifty-two patients were seen, and at 7 P. M. we had finished, so walked across the fields for a quarter of a mile to a new church in Poonalaipetti, where Mr. F. conducted a communion service. We enjoyed it, and it was such a fine finish to our tour. With a few odd people here and there counted in, Parker treated 1,222 patients on that tour; and that they appreciated the service she did for them is seen by the fact that when I went through some villages near where we camped last week the people asked if I had not brought medicine, and "When will the doctor come again?" and some special benefit received.

## Woman's Board of the Interior

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RECEIPTS FROM JUNE 10 TO JULY 10, 1906

COLORADO . . . . .	108 55	NEW MEXICO . . . . .	
ILLINOIS . . . . .	2,063 37	TURKEY . . . . .	
INDIANA . . . . .	41 30	MISCELLANEOUS . . . . .	
IOWA . . . . .	445 05		
KANSAS . . . . .	152 90	Receipts for the month . . . .	
MICHIGAN . . . . .	308 85	Previously acknowledged . . . .	
MISSOURI . . . . .	793 81		
MONTANA . . . . .	15 40	Total since October, 1905 . . . . \$	
NEBRASKA . . . . .	51 30		
OHIO . . . . .	1,216 25	ADDITIONAL DONATIONS FOR SPECIAL	
SOUTH DAKOTA . . . . .	18 20		
WISCONSIN . . . . .	292 51	Receipts for the month . . . .	
WYOMING . . . . .	4 00	Previously acknowledged . . . .	
MAINE . . . . .	6 35		
MASSACHUSETTS . . . . .	613 50	Total since October, 1905 . . . .	

MISS FLORA STAER, Ass't T

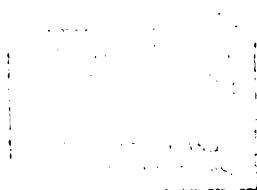
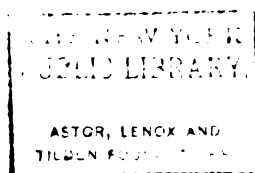
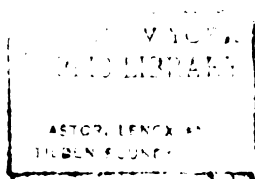
## Annual Meeting of W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Maine, Wednesday and Thursday, November 14 and 15, 1906. A meeting for delegates will be held on Tuesday, the 13th.

The ladies of Portland will be happy to entertain delegates appointed by Branches and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names, stating what they represent, to Miss Jean L. Crie, 79 State Street, Portland, before October 8. Any wishing to secure accommodations at their own expense may also apply to Miss Crie.

The usual reduction in railroad rates on the certificate plan has been secured.







ORPHANS AT MONASTIR. (See page 437.)



SCHOOL GIRLS IN MONASTIR. (See page 436.)



# Life and Light

VOL. XXXVI

OCTOBER, 1906

No. 10

## MISSIONARY PERSONALS.

Miss Adelaide S. Dwight, who has been teaching in our school at Talas, has been obliged to return to this country for a season on account of ill health. Miss Agnes M. Lord, who has had the care of American School for Girls at Erzroom, in Eastern Turkey, has resigned her position and returned to America. Miss Caroline E. Frost, a teacher at Umzumbe, has come home for her well earned furlough. Miss Frances E. Griswold, of Maebashi, is returning to her work after a year of rest in America.

## OUR ANNUAL MEETING.

The women of the Portland churches will make us welcome with the warmest of hospitality, and the meetings will be full of interest. The one topic chosen to run through all the sessions is Prayer and the Kingdom, and we hope that a new impulse will come from the discussion of the great theme. Missionaries from Africa, India, China, Japan, Turkey and perhaps other countries plan to give us their help, and a social evening will bring the delegates nearer together. Do not miss this meeting if the choice of going or staying is before you.

## NEW LITERATURE.

We are just issuing a story of the tour of a woman doctor in Southern India. Our beloved Dr. Parker, who has charge of the hospital for women and children in Madura, tells us of her recent visit to some of the villages in the vicinity, and her pictures of the need she found and the welcome she met give a new idea of her Christ-like mission. Price, 3 cents. The *Historical Sketch of the Woman's Board* issued in 1895 has been carefully revised, in part rewritten, and brought to date, including lists of missionaries and assistants. Price, 5 cents. The Prayer Calendar for 1907, now for the first time issued jointly by the Woman's Board and the Board of the Interior, is ready. It contains the names of all the women sent as missionaries by the American Board, with carefully selected quotations, much information, and many telling illustrations. The one insistent request of all our missionaries is, Pray for

us. With this calendar we may be sure to remember every one in turn, and may know that we join our petitions with those of thousands of other women the world around, asking for the same blessing. It is a pretty calendar, too. Have you not some friend who does not yet know the joy of the world-wide interest, who would follow on day by day in these supplications were you to put this in her hand? We may put it in our list of gifts for birthdays or Christmas. Price, 25 cents; sent by mail, 30 cents. Miss Hartshorn will send any of the above on receipt of price. A new responsive service for thank-offering meetings is just ready. Price, 75 cents per hundred.

All who lead in the study of *Christus Redemptor* will want the little manual, *How to Use the Text-book*, with outline of lectures, by Mrs. Montgomery. Price, 10 cents.

IN MEMORIAM. Though not one of our commissioned missionaries, yet the service of Miss Edith MacDougal has been so timely and effective that we must pay a word of tribute at her death. Miss Hammond's ill health had driven her from the school at Chihuahua, and Miss Long was sorely overburdened when Miss MacDougal came to her help. Full of enthusiasm and sympathy, tactful with the children, and most winsome to the older pupils, she soon managed to take much of the school care. So faithful was her work that Mrs. Eaton says of the examination of her classes: "I could hardly believe my eyes and ears—those children who a year before could speak no English and knew nothing of figures, were now doing difficult exercises swiftly and accurately. She had done wonders." But a disease from which she had suffered previously laid a renewed hold upon her, and soon it was plain that her work in school was over. Her sister came to take her to her California home, but while resting at El Paso the door to the mansion prepared was opened, the many miles across the desert were spared her, and she found her rest. But those girls at Chihuahua will be better women for the brief touch of that noble teacher.

UNSETTLED CONDITIONS IN SOUTH AFRICA. In all the stir and ferment of the nations that comes with an enkindled consciousness of race to be loved and rights to be fought for, South Africa is feeling the new life in a trying way. Africa for the Africans is their thought and their claim—who can blame them? But shrewd and enterprising Anglo-Saxons have said, No, Africa for Britain, for the Empire, and all her treasures for our pockets. To the natives they would give only heathenism and slavery. So the British government, in protecting its subjects and their commercial interests in a country where they are at best but intruders, lays a heavy hand on the native peoples, and tries to thwart the work of the missionaries who

would lift them to a better life. Schools are diminished or scattered, churches are closed, and many vexing and hindering restrictions are laid upon the workers both foreign and native. Blood has already been shed, in the effort to rule with an iron hand, and troublous times may be coming. Our missionaries there need special sympathy and prayerful remembrance, that they may have tact and patience and strength to meet their need. And may Jehovah, in whose hand is the king's heart like a watercourse, turn the heart of those who decide the policy of the government so that justice may be done, and the progress of the Kingdom be hastened.

**THE WORD FROM THE TREASURER.** At first sight the news is startling—\$3,106.14 received between July 18 and August 18, against \$9,818.46 in the corresponding month of last year. We learn, however, that in that month in 1905 a little more than \$4,000 came in designated by the donors for two much-needed buildings. So that really the loss is \$2,692.32 instead of more than twice that sum. The net gain for the ten months, however, is only \$2,224.16 and we need to be very diligent and very generous to bring in the \$120,000 before October 18. When you are reading this the days are growing few. Let every treasurer send in all her holdings and every giver add, as she is able, to her joy in helping the work of the Master.

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## The Need in Macedonia

BY MISS RADA E. PAVLEVA

**D**O missions pay? Does it pay to give money, support missionaries, deny ourselves, give up our homes and friends to go to benighted lands with the light of life? Did it pay for Christ to leave all and give his life for us? Oh, friends, I wish I could take you with me to Macedonia as I sail in a month for my work there; I would show you homes of different nationalities, nominally Christians, but practically still in spiritual darkness. Just now you would find so much sorrow and unhappiness; then come to our little mission school at Monastir, where you will meet our girls, many coming from the above mentioned homes. You will find in their faces the joy and peace which comes only as a reflection from within, and you will ask what makes them different. When you learn that the difference is the result of the money you have spent to send your people across, that it is because of the love you have for those who are in darkness, you would know, you would be more than assured, that missions pay, because to save one soul is worth more than the whole world.

But it is not only one soul that has been saved (in our school) in Macedonia; I can count many who have gone out of our school with the giving word, to lead others, to tell them of joy and hope beyond the



RADA PAVLEVA

A teacher in the Monastir School. Macedonian costume.

As I write, I recall the time I attended a funeral, and trying to comfort the bereaved mother by telling of the love and mercy of God, a looking up in surprise said, "God loving and merciful? Is an angry God sitting with a big in his hand over a hot boiling ready to put into it the sin Friends, does it pay to bring to as these the knowledge of the hood of God? Do you know would mean to you to lose your ones and have not the comfort hope which come to us through There are only a very few who any conception of Christ as a Saviour, and that salvation is gift of God to all.

How often I have had the given me when I have asked, I know why Christ came to this "Oh, he came to divide the realm or, "We do not know; that work of our priests to know."

What does your mission school girls at Monastir do for such ignorance? This: it gives out the common school education above all, and first of all, we see everyone has a Bible, which with the desire to know the truth

never yet failed to recompense the reader. And our girls learn their Bibles; and Christ's teachings, as always when taken in the changes the life, which change is reflected. This change and reflection tells when they go to their homes in the small towns and villages of Macedonia, as teachers, Bible readers, or wives. I recall one of the mar

girls who have left us, one who is still engaged in the good work, who came to us when quite advanced in years, but she did not get discouraged although she had to begin with the primer. She stuck to her lessons until she completed the course, after which she was sent as a Bible worker near her own village, where she worked faithfully for seven years, and as a result thirty women have found Christ.



GIRLS' SCHOOL AT MONASTIR

I ask again, dear friends of America, does it pay to have missions? It more than pays, and the more you do this kind of work for us, the more God will bless you in your own soul and in your own land. God bless you for what you have done for us in the past, and may he encourage and strengthen your hands for the future.

## The Orphanage in Monastir, European Turkey

BY MISS EDITH V. CURRIER

(See frontispiece)

WHILE spending a year at the girls' school in Monastir, substituting for Miss Matthews during her furlough in America, it was my privilege and pleasure to give two afternoons of the week to the little orphans in the orphanage, teaching them to sew. Let me tell you how these little orphans came there. Three years ago, after the

terrible massacres, they were gathered in from the different villages that had been burned. There was neither food nor shelter for them, but a quick response came from both England and America at the cry for help. An English gentleman gave money to provide a permanent home where some forty of these little ones are being cared for, or I might better say, "must be cared for," for there is no special fund to carry on the expenses of this home, except by personal donation. They must be clothed, fed, and educated. All this is done according to the means at hand, which are limited, yet the children deeply appreciate the kindness.

I remember one afternoon in church, during a season of earnest prayer, over twenty of these little ones took part, as though their hearts overflowed with gratitude for the blessings they had received during that bitter winter. They were simple prayers, something like this: "We thank thee, our Father, for food, shelter and a warm place to live." I wish you could see what a change a few months will make in their appearance and manners; how soon their little hearts respond to the story of Jesus and his love for them. Often, of a summer evening, I would hear them from my window, singing in their native language, "Jesus loves me, this I know," and many other familiar childish hymns. I do not think my heart was ever more gladdened by sight of children's joy than at that Christmas season, when the tree used in the school for our girls was retrimmed the following night for the little orphans. They had never seen such a sight before—a tree covered with toys, candies, dolls, and all lighted with pretty candles. I cannot describe the joy and wonderment in their faces. Some ladies in Buffalo had sent a dozen dolls with real hair, eyes that closed, hands and feet that moved, prettily dressed—was there ever anything more wonderful? But what a difficult matter for us to decide—only twelve dolls and twenty-six girls. The smallest children must have them, except one, a little sweet, patient, lame girl. As the dolls were taken from the tree, how each one listened to hear if her name would be called. How their eyes danced with joy as they received them, hugging them with a "little mother" love.

Several weeks after the holidays a new girl was brought in. She was soon taken with a slow fever and confined to her bed for some time. One day she said, "I wish I had one of those pretty dollies." Her wish was repeated to little Menka, who was the happy owner of a blue-eyed dolly that she treasured with the greatest care. She came to one of the teachers and said, "Please may I give my doll to the sick girl?" Do you think it meant a sacrifice? Yes, but little Menka had already learned one of the sweetest lessons of life—that it is more blessed to give than receive.

I think the thing that drew me most to these little ones was the great heart

hunger for a mother's love. Metsa, a black-eyed tot of four years, was a peculiar child. Some said she was moody, a stubborn child, and so it would appear, for at times, without any apparent cause, she would burst into a torrent of tears, throwing herself on the floor and sobbing till she was exhausted. One day, during my hour with the children, she was taken with one of her "spells." The teacher took her out in the hall, where she cried and sobbed till I could stand it no longer. Going out, I found her on the floor. I could not speak to her in her own language, but took her up in my arms, kissing her little forehead as I wiped the tears away, quietly rocking and patting her. She stopped her crying as abruptly as she had begun. In a few minutes I led her back to the schoolroom. That ended it. I never had any more trouble with her. Sometimes I would see her pull the thread out of her needle that she might come to me to thread it again for her, and if I passed through the grounds at any time she would run in my path that I might pat her cheek. I only tell this little incident that the "mother hearts" may be touched as they think of these little ones hungry for a mother's love, remembering his word, "Inasmuch as ye do it unto the least of these little ones, ye do it unto Me."

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## Pictures from Diong-loh

BY MISS HARRIET L. OSBORNE

THE dear women who are interested in the Abbie Child School will be glad to know that our school, and yours, is booming this term. The leaven of those twenty-five-cent dolls which went abroad through the land when the children returned home just after Christmas time developed marvelously, and turned many feet toward this source of education and things beautiful. Our numbers have almost doubled, and I have had the pleasure of ordering new beds and bed coverings. Where we had twenty-five sleeping last term, we now stow away forty-one, and this number with the assistants makes forty-six persons occupying seven bedrooms. Miss Worthley and I certainly should have a moving day soon. We are in part of the school building you know, and if the numbers increase next term, as we believe they will, we will not have space to put the children, unless indeed we fill up our halls.

Then, too, the subject of the education of girls has taken a splendid start through the district, as we knew it would when the people found that the girls who came last term lived and returned home unharmed. The wonderful stories these girls told of the new and interesting things learned were

likewise good to convert doubting hearts. Then, too, our nice foreign building perched on this slightly hill attracts more than typhoons. Large numbers of visitors from the stream of travel on either side of us report to the country for miles around the work that is being done for Chinese girls here. Many parents have begun to prepare their minds and their daughters' clothing, so that we have reason to expect a larger family next term.

Last Monday we found our dear head teacher in spasms. I had never been near a spasm before. How we deplore our lack of medical knowledge. One needs to be *multum in parvo* here—teacher, surgeon, dentist, architect, boss carpenter, lawyer, encyclopedia, and most of all, saint. Well, we had not much skill, but we did have plenty of hot water, common sense, and an upper shelf of simple remedies, and these were taxed to the utmost before we succeeded in restoring her to consciousness. Five times, with increasing difficulty, this experience was repeated in the three days and seemingly forty nights before a doctor could be sent for and reach us from Foochow. During all this time she was in a stupor, and we had no proper medicines and no help. Had not our simple remedies and the Father's help kept her here, we should have lost our mainstay, our best worker, and the people an earnest leader.

But all through this district men, women and little children, who have no help at all, are dying. Last month one of our most valued Bible women, Ging-bo-so, an enthusiastic teacher of a fine class of women, was sacrificed because just a little intelligent help did not reach her. The loving hearts that gathered about her could only watch her die, because they did not know what to do. Physicians' shingles overlap one another at home. I saw five on one short block of six houses before I came away. We have five hundred thousand waiting for just one of them. Why won't she come? Perhaps she does not realize how much we need her. Perhaps she is afraid of the Boxers in the American papers. We are not troubled by them here in China, except as we learn how they worry and distress our loved ones at home. The trouble seems as far from us as it does from you. Of course it is not, and of course it may be nearer at any time "the powers that be" so order, but certainly we see no indications of trouble.

Miss Worthley and Mrs. Hubbard have just made a ten days' campaign through the roughest part of our field. The villages are out along the coast, and the men are pirates by birth and election. They are notoriously lawless and wicked. If a traveler has anything on his back or in his pack worth taking, he never reaches his destination; there is simply one more heap in the wind woven sand. Only a few days before their visit to one of these places a baby boy was snatched from its mother's arms as she sat with



him in the cool dusk on her own doorstone, and then was beaten within hearing distance that the child's screams might force a larger ransom from the grief stricken mother. This is Kong-cheng; it is but a sample of the coast town. And yet in every place these two unprotected foreign "teacher aunts" met with the utmost kindness and courtesy; everywhere crowds flocked to hear them, especially the women and children, and these they particularly wanted to reach.

You picture these women filing quietly into the chapel or meeting place, and sitting down in straight, orderly rows, perhaps. That is just what they do not do. To sit would seem to be committing one's self to acquiescence. They crowd and stand, each woman with one or two noisy babies; they talk aloud, discuss the dress, age and future prospects of the strange visitors; if any question does not find ready solution, they shout it to the ladies concerned. What a hubbub they make. Singing always causes a hush. That is so funny, because so different from their own falsetto tones. Then in the few moments a plain, straight talk is given, until curiosity awakens and gets to work again. Some days Miss Worthley and Mrs. Hubbard spoke as many as seven times, and you can scarcely conceive the strain on one's mind, tact, wit, nerves, very life. But oh, it is blessed work, and one who has done it would never be content not to do it.

If you could live one day and spend one night in any one of our heathen villages you would realize what is meant by "heathen darkness." You would think Du-gio a place for lost souls if you judged from the people's faces, they are so utterly hopeless! Three or four thousand people and one Christian—our little teacher. She has gathered a class of four, who come to her poor, dirty room every afternoon, and in their slow, plodding way are spelling out the words of the primers that lead up to the reading of the Word of life. When I wrote "dirty room," I knew you would, naturally, immediately say, "Why don't you begin with the gospel of soap and sand?" The why's are too much for us! Saturday Miss Worthley said, "Let's get this room clean," and we looked about with an eye to accomplishment, and then just said, "Oh, dear, isn't it awful!" We should have to make it over, to put in a board floor instead of beaten mud with its accumulations of fifty or sixty years; to replaster the wall and mend those broken places filled now with neighbors' noses and eyes; to do away with the sliding board that makes the window, the native mud stove, that fills the room with smoke from the dried ferns burned as fuel; to move the pigpen from its too friendly quarters, and the neighbors' chickens from the doorstep. Then we would buy water at so much a bucketful, and pay a man to carry it. And by that time the heathen men of the village (and there are no others) would con-

clude that this Christian widow was rolling in wealth, and would begin a series of petty and painful persecutions to extort this money from her. And this room is not unlike a number of others where our classes are held.

We go out into the court and sing, "Jesus loves me," and this gathers the crowd at once. While they are getting used to us we explain the hymn to them. There were old people; hard, tired, cross, old people, in the lines of whose faces you read that life has been a long, hard fight. Now they are fighting with aches and pains and misery, trying hard to keep hold of it because they are afraid to let it go. Some of the old women repeat our prayer, "Lord Jesus, forgive my sins," diligently as if they expected it to give them sure passport to that happy place of which we tell them.

There are the middle aged and young. The men repeat our words with seeming honesty, and we see them nudging their neighbors as if they were cheating us. That's the way some of our own civilized people would do, perhaps, if two outlandish persons should suddenly drop down into their midst and attempt to teach a doctrine they knew could never be true. Our people, more's the pity, would do more than laugh, while these heathen are very courteous, and treat us with the utmost kindness.

Some of the young women seem interested. One young thing with pain in her face, and a miserably sick baby in her arms said, "Will He surely hear if we pray to him?" And the yearning told us what her heart craved; it was that her baby boy might be cured of his disease—an awful growth which must soon cause his death. Yes, we could assure her that God does hear, but we could not tell her that there was for her little one no hope. When they know absolutely nothing about God, it is not an easy matter to make them understand how an all-powerful Being, who loves his people, can so afflict them. That would take many lessons. We so long to go again to Du-gio and do or say something to bring comfort to the poor mother's heart, but we have much to do, and the June weather has become so warm we dare not go out in the sun for fear of sunstroke; we wait for the occasional cloudy, cooler day when it will be safe to go. We must pray that our little Bible woman may be led to help her.

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"A LETTER from Paotingfu reports that the writer, noticing a commotion in the street, followed a crowd to the brink of a canal into which he saw officials by order of the Viceroy, dump the idols of several temples required for schoolhouses. The people manifested curiosity but no resentment, accepting it as a step in social evolution."—*Peking, April 24, 1906.*

## "Fast Mail" in Turkey

BY MISS GISELL M. MCLAREN

MONDAY evening, April 23, we, Dr. Ussher, Schwester Clara and I, began our voyage by boat across Lake Van to our out-station, Argish, hoping to reach it Wednesday noon. At the front of our boat was a cabin about four feet high, so damp and filthy that not even a heavy rain could induce us to enter it. At the other end, about four feet was occupied by a sort of after-cabin or store-room on which the steersman stood. The center of the boat was filled up with boxes, bales and bags of grain, leaving a space of about 40 x 95 inches free for passengers. Fortunately all but eight were content to occupy the cabin or the top of the freight. The free space was left to our party, three other women, a boy and a man. Before we could leave port, the captain had to go for government permission. He soon returned for a passenger list, which he took to the police who had refused permission without it. Then we had to wait until the police came to see if the list was true, and then came another wait for wind, and about ten o'clock the anchor was hauled up, the sail raised, and away we went. Our three beds—quilts sewed up like bags, open at one end and part way down one side—were laid down side by side, lapping over each other, and we lay down to rest. Along the side of the boat at my back were a lot of young trees which added greatly to the comfort. At our feet the five others huddled, one crosswise of the boat. A straw matting was under our beds, but the boards under that were not of the softest nor yet smoothest. All night the three sailors kept calling to each other, and the men on the freight kept up a lively conversation. One Turk gave us great encouragement by telling of someone who had spent thirty days making, probably, the trip that we had set out to make. A sharp wind came up giving a pleasant motion to the boat, but the sailors got excited and one of the passengers begged them to make for the nearest land. In the morning the center of the boat presented an appearance not unlike the steerage of an ocean liner on a small scale. About every five minutes a new face appeared until it became evident that there were fifteen passengers of six nationalities,—American, German, Scotch, Armenian, Turk and Kurd. All day Tuesday we drifted about the lake. With the three sailors rowing, we were able to go forward only about one mile for every two that we went out of our way. Several of the passengers presented a most melancholy appearance as the motion of the boat did not agree with them. The sun was bright and warm, and the lake and surrounding scenery were beautiful.

Towards evening we reached the place where we were to tie up for the night, and it was a great relief to be able to stretch one's limbs on the shore. We ate our supper and breakfast on the beach beside a bonfire, and the next morning before we finished eating the sailors began calling "Hurry up, we must go." We gathered our things in a hurry and ran for the boat, but the need of such haste is still a mystery. There was no wind, so a long rope was fastened to the masthead, and the captain with some of the passengers walked along the shore towing the boat after them. Sometimes the banks were very steep and high, but the men scrambled up and down without much difficulty. Of course we made great progress and in about two hours we reached another harbor, where we were told that we should have to spend the rest of that day and perhaps the next. This was discouraging, but we made the best of a bad bargain. We found some very pure emery on the beach, and filling bags with this took some time. A party was formed to go the village, about three-quarters of an hour away, to get food. It is well that our supply had not given out entirely, for the villagers refused to sell us anything. Being accustomed to giving things after being cursed and beaten, they could not understand why they should give eggs and milk when asked in gentle tones and money offered. Finally we managed to get a quart of milk at a big price, and the next day a little more. Rain began rather early in the day and kept up, with occasional stops, until well along in the evening. Some of our companions went to the village for the night, and others took their possessions into the cabin of another boat and we made a tent from the steamer rug and the sail, and did not get very wet.

Just before dark we reached Argish in a pouring rain. The town is not on the lake shore, and our boatman insisted that he was taking us to the nearest port, but we found that he was not telling the truth for we had to walk one and one half hours instead of forty-five minutes. Some of the school children came out to meet us, for the teachers were in our party, and also some of the church members. We were entertained at the home of one of the brethren, and it was a great comfort to get into a clean room after three days in that dirty boat.

The weather was not good during our stay so we could not do much sight seeing. Many came to Dr. Ussher for bodily healing, and some few sought healing of soul and found it. We have six orphans there in homes, and we spent one afternoon in visiting them. Saturday the school children were gathered, and a few lessons given so that we might get a little idea of the school work. The teachers here (who also act as preachers) are two young men, graduates of the orphanage, and their wives, one of whom was an orphan and the other a boarder in our school, both graduates of last year.

Two of the church members had a quarrel (or rather one was mad at the other), and this had to be settled before communion could be held on Sunday. Sunday morning the little chapel was well filled. Dr. Ussher preached and administered communion to fourteen. At noon the small son of our host was baptized, and the chapel was again crowded and many turned away for lack of room. The brethren here want a new church and school, and they need it, and it was the hardest part of all the trip to have to tell them that we cannot help them this year. After church Dr. Ussher organized a Christian Endeavor Society among the young men, while I had a meeting with our orphan girls and a few others. Sunday evening we had a prayer meeting with some of the church members. Every evening our next door neighbor, a Turkish official, entertained us with his phonograph.

Monday morning we got up at three, for we were due at the boat about four. But the man who was to take our things down on his ox cart began to feed his oxen at starting time, and we finally reached the boat two hours late. Of course, as we were the chief passengers, no start was made until we were safely on board. Then, with the usual shouting and noise, the gang plank was pulled up, the sail hoisted, and we were off in about ten minutes. A good wind had been blowing while we were delayed, but this died down shortly and the sailors had to take to the oars again. About noon we reached our desired haven where we were to stay until the next morning. This is a large island on which is a very old monastery. The almond trees were in full bloom, and everything was fresh and green after the rain. We were most cordially received here, and more food than we could eat brought for us. After vesper service we took some pictures inside the church, which is a beautiful old place full of queer pictures. Then all the ecclesiastics put on their second best robes (they were afraid to take out their best lest the Kurds hear of them) and had their pictures taken. Some of the robes were beautiful, one being soft old rose colored satin, elaborately embroidered. One old priest had his first watch and he did not understand its working, and his questions about it were most childlike and amusing. Dr. Ussher began a spiritual conversation with some of the younger men, but an old bishop soon interrupted that. He was not going to have his pupils corrupted by conversation on spiritual things by one who denied the immaculate conception, and did not believe in transubstantiation.

About three the next morning we again set sail. The wind was not favorable, and about two hours before we reached our destination it began to rain, and kept up so steady a stream that our steamer rug tent soon soaked through and we had to use dishes to catch the water. It was past noon when we reached the next island at which we were to spend the night, and

the rain was coming down in torrents. We were met by a young man from the monastery, who took us into the teacher's room where there was a hot fire. They could not do enough for us here. A few years ago it was forbidden for a woman even to set foot on this island; since it was women who caused the death of John the Baptist, they are cursed. The monastery is called "Saint Garabed," which is one of his names. The monks are more enlightened now, and showed us into the most holy part of the church, and even into the room in which is the tomb of John the Baptist. His arm is said to be buried there.

Wednesday morning we started on the last stretch toward Van. The wind was again not favorable, and what can be done sometimes in one and a half hours took us six. We were away from Van from Monday evening, April 23, to Wednesday, May 2. We spent six days and five nights in making a trip which a boat independent of wind would have made in less than twelve hours.

Many villages on the lake shore might be reached with a small steamboat. We are trying now to get one, and hope that we may have assistance enough from friends outside so that we can have an engine for the boat which we are planning to build this summer. It is evident that much touring cannot be done on the Lake Van boats. Such a tour may do for once, and be considered good fun, but our work will not permit a repetition of it. Next time we go to Argish by boat we will use our own steam launch or else go on horseback by the road.

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## The Connecting Link

BY MISS ANSTICE ABBOTT



MISS ANSTICE ABBOTT

NARAYANRAO came out of the bungalow with a glow of purpose on his face. His finely chiseled features quivered slightly but in his eyes was a steadfast light. His head erect, he threw his long white scarf gracefully with a quick gesture over his left shoulder and walked through the gate into the street with a firm step.

He had come to a crisis in his life. What was beyond, who could tell? But now, come what would, his purpose was unchanging. There must be no more delay. To-night the matter must be settled, and she—ah!—

It was growing late dusk, but his wife's face came up clear before him. He recoiled a moment, almost stopped, and then with a little gasp went

slowly on with his head bent. He seemed to study the face before him. Her hair, how neat it was and shining in its blackness, the smooth, full forehead, the proud little nose, the sweet mouth, the beautiful brown eyes, limpid and tender. He could even see the pretty earrings he had just given her twinkling in her dainty ears. Such a bright, happy face altogether! Could he ever bear to see that loved face blanched with horror and even repulsion? Repulsion toward him? He shut his eyes and set his teeth with a groan. Then coming to himself, he drew up sharply and looked about to see if anyone had noticed him.

It was well that it was late and the street almost deserted; otherwise seeing him, men would have said: "What's the matter with Narayanrao? Looks as if he had been dismissed." But this would have been improbable, for Narayanrao was high in government service for a young man and drew a large salary.

Whatever the trouble, he no longer brooded over it or its result, but hastened to his home. Yes, there was the dear face just as he had seen it, a little in the shadow of the door, but with a smile of greeting. Crossing the court he stepped into the house and taking his wife's chin into his hand caressingly, he looked with tender anxiety into her loving eyes. Her eyelids dropped and she moved back quickly into the shadow, that he might not see a swelling tear roll down her cheek. She waited for his usual cheery word, but when she saw him turn away in silence to put by his coat and turban her heart gave a throb of anxiety.

Usually when he returned at evening the children were in the court, with joyous welcome and ready for a glad play. His wife always at the door, expecting a passing caress and a: "Dinner late, as usual?" or: "Rice burnt up, I suppose!" or something, which, accompanied by a comic frown, meant, translated, "The best dinner in the town is ready for me, I know." At any rate, the pretty housekeeper always took care that it should be so and she knew that her lord and master fully appreciated the comforts of his tidy home. But to-night the hour was unusually late, and the children had gone to bed on their mat in the next room. The mother recalling the anxiety in the father's eyes, and feeling the silence, made ready the meal with an unwonted dread in her heart.

Her husband, removing his upper garment, as was his wont, sat down on the floor before the well-filled board and his wife waited upon him. Not knowing what to make of his preoccupied face, not sad but strangely grave, she studied his every want. When, however, in returning with fresh water to refill his brass cup, she saw his hand resting on the rice, with a mouthful held listlessly in his fingers, she could bear the anxiety no longer, but going

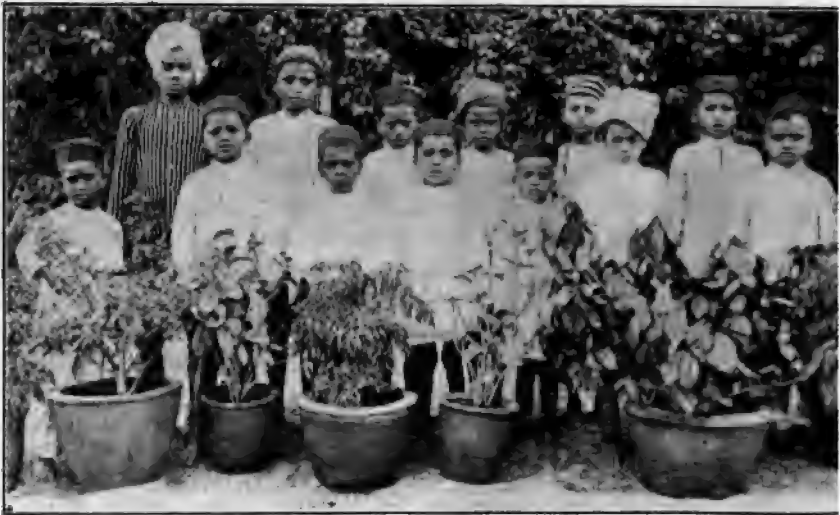
behind him, she said in a low and troubled voice : "Will not my lord tell his Yamuna what weighs upon him? Is he ill?"

Looking up quickly and with his usual smile, he answered : "No, not ill. I must have been thinking."

"Is it of trouble? Of some calamity?"

"No, no calamity." Then, as if to himself, "But what the result will be, God only knows."

As he fell to eating again, Yamunabai did not dare to question him further. She waited upon him with even more care than usual. Then, af



HINDU SCHOOLBOYS

he had finished his meal, she cleansed the brass dishes, taking a mouth here and there from what her husband had left on his plate, for she had heart to sit down and eat the food she had laid aside for herself. When she was so occupied, Narayanrao was restlessly moving about the little room. He put his upper garment on again as if to sit on the little veranda as was his custom, ready to chat with any neighbor who might come in, as if going himself to a neighbor's but he did not go out. He took a book from a shelf and put it back again; sat down to a table and arranged his writing materials, then pushed them aside; at last, he slyly took a book out of his coat pocket and began to read in it. As soon as it was quiet in the room, the father heard his little son singing very softly and sweetly, "Jesu



loves me, this I know." A baby voice tried to join him as he went on in the hymn, whereupon there were whisperings and smothered little giggles. Then a repetition. The chorus went better, for the baby sister could lisp, "Jesus loves me, Jesus loves me." The man listened intently and when his wife seemed to have finished her work, he called her to him and said: "What are the children singing? Where did they learn that?" In an instant the little voices were hushed. The children had thought their father had gone outside as usual, for their mother had told them not to sing when their father could hear them as it would disturb him. Her true fear was of angering him. So in a low voice and with dread in her heart, she answered: "Vishnu learned it at the mission school. You remember you told me I might send him there as the government school is too far away."

"Do they teach their religion to the children?"

"They teach them hymns and verses from their Scriptures."

"Who is this Jesus they are singing about!"

The wife looked up in quick surprise. Surely her husband must have heard of him somewhere; then drooping her head, she answered gravely:

"The Son of God," and trembled at her audacity.

"Where did you learn that?" he said.

As she did not answer at once, he went on, "The Bible women, as they call them, was it not? Those whom I forbade the house? Have they been here?"

"Oh, no, they have not been here; I have never disobeyed you in that."

She could say no more, but bowed her head under the expected wrath of her husband.

Narayanrao awoke at once to the realization of his own cowardice. He was making his trembling little wife confess while he was gaining time to strengthen his courage. So bravely but with an unsteady voice, he said: "Yamuna, what would you say if you knew that your husband believed in and loved this same Jesus?"

She started and came nearer to her husband. What did he mean? Was he in this cruel way drawing out of her a confession that he might denounce her? What had he heard? In the rapidity of these thoughts, she forgot that he was awaiting an answer, and he, guessing her thoughts, said gently: "Do not be afraid, my beloved Yamuna, but speak and tell me, for it is true."

*(To be continued)*

## Dedication of Chambers Hall, Bardezag, Turkey

BY MISS SOPHIA NEWNHAM

**A**LTHOUGH not one of your regular missionaries, I have for eight years worked under your most devoted representatives, Dr. and Mrs. Robert Chambers, at Bardezag, Turkey, in Asia. I esteem it a great privilege to have been initiated by them into this work, and to have been a daily witness to their faith and patience in toil under innumerable difficulties. Now that I have seen also a bit of visible reaping I hope you will find room in the pages of *LIFE AND LIGHT* for a few lines of description.

Of course there have been many cases of fruit before this, letters from young men who had left the school, telling how the seed there sown had sprung up and was being resown by them in fresh hearts and many communities; from the priest who, at his ordination in the Gregorian Church, read to his people Dr. Chambers' message of encouragement and advice, to the successful merchant in America, sending each year help for the work in the loved Armenian village. But this time, June 26, 1906, a solid stone building rose before our eyes on the side of the hill above the high school. Thither, on the eventful commencement day, sympathetic crowds wended their way up the avenue of embryo limes, past the entrance to the gymnasium in the basement into the spacious, cool hall, and awaited the opening ceremony, June 26, 1906.

Mrs. Chambers, a "mother in Israel" as she has been called, was there pinning the school colors on to the boys who were graduating, arranging pots of glorious lilies and other flowers on the platform, and generally seeing things straight. At last the school band struck up the Turkish march, and the audience rose to their feet as the procession entered, led by the beloved president and his loyal staff of teachers, English-Canadian and Armenian. After them came many old graduates, who had gathered to join in the triumph, and then the eleven young men—this year's graduating class.

As they reached their appointed places the whole assembly joined in singing the Doxology in Armenian. Dr. Der Stepanian, representing the Bardezag Alumni Society, read an interesting report of the work of the alumni in various lands, and the deep and loving loyalty felt by them all to the school which had so largely influenced their lives for good; a feeling which has found expression in the erection of this building designed to further the physical and spiritual culture of the pupils for many years to

home. A gilded key of the hall was presented to Dr. Chambers with the assertion that it had been unanimously decided to call the building Chambers Hall. The evident emotion with which this token of affectionate gratitude was received thrilled also through the entire audience, and Dr. Chambers' speech of acceptance was followed by a silence more eloquent than applause, broken by the singing of the school hymn. Then a short service of dedication was used, the responses being made by the school and chanting by the choir.

The usual program followed: speeches in four languages by the new graduates, fatherly advice to them from Dr. Chambers as he presented to each the long desired diploma, addresses of congratulation and advice by various visitors come from a distance to assist. There was a Turkish official sent by the governor of Ismid, a delegate from the monastery at Armash, a professor from Marsovan, besides priests Gregorian and Catholic from our own village, all heartily sympathizing in the joy of the event. The boys from the orphanage had mostly gone for their holidays a few days earlier, but their alumni also wished to help, and are subscribing generously to supply a Kitson lamp, as one expressed it, "for Dr. Chambers' new house." For it should be known that every single orphan looks up to him as to a father, and appreciates the individual love and care that never failed whilst they enjoyed the comforts of the home and that follows them even in their course in Turkey or other lands. Their jealousy of their rights of belonging to him as much as any high school boy is most amusing.

In the evening Mrs. Chambers gathered her big boys around her hospitable table and for one more sociable evening together, and by 3.30 A. M. we were all starting on our travels far and wide. If only you at home could realize the depth of the good work done in Bardezag gifts would flow in to meet the need. But telescopes are not as heart stirring as close-up views.

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## Nineteenth Century Miracles in the South Sea Islands

**B**IBLE students tell us that the miracles recorded in Scripture were wrought at three great epochs, times when men specially needed a new proof of the divine nearness and power. No one can read the story of the change of the South Sea Islanders from deepest heathenism to simple and heartfelt Christianity and not be convinced that here too were signs that the same Jehovah who wrought wonders by Moses and Elijah and who showed himself in Jesus of Nazareth was present with Williams and Geddie and Calvert and Paton.

One of the first and most successful of those prophet-missionaries through whom and for whom these wonders were wrought was John Williams. The child of a devotedly pious mother he was apprenticed in early youth to a "furnishing ironmonger," where he soon found the tools and processes of the workshop far more attractive than the finished articles which he was expected to sell. At every spare minute he was blowing at the forge or working at the bench and so he learned many a secret that helped greatly in later time of need. Converted in his eighteenth year, he began at once to teach in the Sunday school, to visit the sick and the poor in almshouses and to put his whole heart into Christian service. During the first year the fire of missionary zeal was kindled in his soul never to be extinguished.

He says: "My heart was frequently with the poor heathen and I asked God to banish the desire totally if not consistent with his holy mind and will. I examined my motives and found that a sense of the value of an immortal soul—the thousands that were passing from time to eternity with no knowledge of Christ and salvation,—and a conviction of the debt I owe to God for his goodness, were the considerations by which my desire was created." He was released from his indentures, was accepted by the London Missionary Society, and before he was twenty-one was married to a wisely chosen wife and on his way to the South Seas.

For twenty-two years he labored among the islanders, planting the gospel where no Christian had ever gone, filled with the joy of the Lord as he saw hundreds and thousands turning to the Jehovah who loved them, and then to him was given the martyr's crown. In the midst of all his strenuous and exciting life he took time to write the narrative of *Missionary Enterprises in the South Sea Islands*, a fascinating volume, full of stories worthy to be companions of those in the Acts of the Apostles. He tells these stories so modestly and so vividly that, as the book is out of print and rare, we condense two or three.

Two natives teachers from Raiatea having been at work for some months on Aitutaki, Mr. Williams went to inspect and reinforce the laborers. As his ship approached the island the canoes of the natives surrounded it and the people cried out, "Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki"; holding up their hats, the sign of Christians, and their spelling books to prove that they spoke the truth. The chief said that the places for idol worship were all burned and not one single professed idolater remained; they had built and plastered a large chapel nearly two hundred feet long and wanted only the presence of the missionary to dedicate it; the Sabbath was kept sacred and all the men, women and children attended worship; and family prayer was

general. Instead of unsightly gestures and lewd song, as at his first visit only a few months before, some were now spelling long words, others repeating portions of the catechism or prayers; one asking a blessing on his food and others singing hymns. Was not this a second Pentecost?

In another island, the gods suffered the beloved daughter of the chief to die, though he had brought them many costly offerings. So he abandoned them and burned their houses and was all ready to hear the missionary tell Jesus and his love. Again, one island refused to take the teachers and they sailed away. Soon after a fatal epidemic broke out, and the infant and the aged, the chieftain and the peasant, fell before it. The islanders ascribed this calamity to the "wrath of the God of the strangers," and when teachers came a second time they received them with every kindness.

When Mr. Williams went for the first time to the islands of Samoa, Fauea, a chief, accompanied him, and on the voyage he told the missionary that the people would be ready to hear and adopt the new doctrine. But the chief, Tamafainga, was fierce and cruel and would certainly oppose and greatly hinder; but when they reached the harbor and the canoes came to greet them, and Fauea asked where is Tamafainga, the people shouted sadly: "Oh, he is dead; he is dead! He was killed a few days ago." His successor was yet appointed so the path was open for the Christian teachers. Truly, the life as well as the heart of the king was in the hand of Jehovah.

So great was the passion of Mr. Williams for souls, that he says, "I am not content myself within the narrow limits of one little reef," and hearing of a beautiful island, Karotonga by name, he set out to find it. No one could tell him the way thither, and he traversed the ocean for several days with no success. Again he tried in vain. And on a third attempt their food and courage were almost gone before the joyful cry of land, land, told of success. The people were most degraded, but received the teachers, and a few years the missionary could lay this island, too, as a jewel at the feet of his Lord.

Mr. Williams showed amazing versatility—teaching, preaching, building houses, churches, ships, working iron, planting the ground; and he displayed much tact and knowledge of human nature, always paying great respect to the chiefs, and never trying to check any innocent amusement or stomach. He loved the natives as his Master loves us all, and says that his first address in every island was either from the text, "God so loved the world," or from "This is a faithful saying," etc.

The people of Erromanga had been enraged because repeatedly white men coming in ships had stolen their food and their women, and

John Williams fell a victim to their determination to allow no more white strangers to land. He gave his life day by day to the islanders, and that the end should come as it did was a worthy crown to years of service. His devoted wife, in all things a helpmeet, deserves to be enrolled with him in the list of those who counted not their lives dear unto themselves, of whom the world is not worthy. Their sacrifice puts to shame our luxurious, selfish lives. Shall we learn the lesson?

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## Missionary Letters

### NORTH CHINA

In the annual report of woman's work in Kalgan, Mrs. Sprague tells us:—

THE time for which we have long prayed seems to be coming to Kalgan; that in which homes should be opened to us and in which the inmates should not only be willing to receive us, but should also be eager to hear the gospel. During the past half year the change has seemed quite remarkable. Friendly greetings and urgent invitations to enter homes are extended to the ladies as they pass along the streets in going to and from the few places where regular work has been attempted. Some Mohammedan families have been particularly cordial and urgent in their invitations to come to their homes to explain the gospel. One Mohammedan teacher, who has assisted Mr. Roberts in law-suit cases, helped the ladies to explain the doctrine to the people gathered in his room one day. Two wealthy families living in the upper city have invited Mrs. — and "The Sisters" to their homes, with the express understanding that they would come not for feasting but to preach the doctrine. In the home of an English speaking official and in those of two or three teachers the missionary ladies are welcomed cordially and listened to attentively.

Hungering for the gospel. We read in the Tientsin report:—

Through the kindness of Miss Payne, who took charge of the four little Ewings for a week in October, Mrs. Ewing was able to make a country trip with her husband, accompanied by Mrs. Chang. The region visited was to the north of Tientsin, a few miles from the railroad station of Laofa. Calls were made in seven villages, the nights being spent in three different centers. Those who have lived for months at a time amid such scenes can well imagine the great joy and inspiration that this week gave to the missionary, but they know even better what it meant to the little groups of Christian women who had received no such visits for more than two years. "We have wanted you to come for so long." "We want to study." Can't

Mrs. Chang stay and teach us?" "Do teach us to sing." "Don't go away, stay with us all the week." "We don't know how to pray." "When will you come again?" Such were the entreaties of the Christian women. How glad, too, the heathen women were to listen. It was very noticeable that few asked personal questions, but instead inquired about the gospel because, as one said, it made her heart "huo ling" (alive.) If a station class could have been held fifteen or more women would gladly have come, but we must leave with only an expression of sympathy, for even Mrs. Chang could not be spared from her home any longer at that time.

In the report of the work at Pang Chuang Mrs. Arthur H. Smith shows us some of their methods and the material on which they are working:—

The small people in Lin Ch'ing are very fascinating, sharp, alert, keen-eyed, quick-witted city children who sometimes make one feel "so young, sir." Sometimes they seem to be all wits. It is surprising how well they pray. They have a lofty patronizing air towards anyone too shy or untaught to venture. They pray to a definite subject, and stop when through. The little son of the keeper of the opium shop said, Oh, Lord Jesus pull my papa out of the devil's hole."

But the very best thing about this whole six months at Lin Ch'ing is the "Golden Prayer Girdle," with which the Holy Spirit bound the distant, ignorant, unthinking members into one blessed whole—his dear body. Tours had to be very rapid, the ground to be covered so very great. One got acquainted with the leaders who followed us about from center to center to get fresh blessing at each point. Secondly, one discovered strategic points for Bible women and station classes. But the great thing accomplished was neither of these. At each little center there was fastened upon the wall to stay there, a prayer list in big characters. It was carefully explained, often being gone over twice, if they seemed slow of apprehension. They were all examined on it to see if they understood, and pledged themselves to pray constantly for these things. In an inspired moment the old helper had asked that everybody "at the hour of noon," whether in hamlet or city, in the field or on the threshing floor, in the shop or school, in the busy fair or on the road, should pause a moment and call down God's revival blessing on the church, and it was joyfully acquiesced in by scores of villages.

**STATION** In the half year six classes have been held, seventy-  
**CLASSES.** eight women and children availed themselves of the opportunity to study. One was at Yu Fang where two viragos were brought by the Lord to a new gentleness and humility. One used to hold her pretty young daughter-in-law by the hair with one hand and beat her with her other until tired, and then change hands and go on, and finally go to get her

husband to come and beat the son for not beating his wife himself and saving her the trouble! We sent for this daughter-in-law, and her mother-in-law apologized to her!

Another in a rage followed her bad son to a gambling den with a club in her hand. She prayed as she went, "Oh, Heavenly Grandfather, strike him dead on the way home, and if I am ever foolish enough to weep and cry over him again, scoop out my eyes." She is clothed and in her right mind now, and sat down with us at the table of the Lord. Mornings, at home, when she awakens, she and her daughter follow what was learned in station class, and all have a season of silent prayer before rising.

Another class was at Lin Ch'ing. There characters of several men and women to be prominent workers were established and consecrated. A young mothers' class at Lin Ch'ing was held later. These young mothers—the church of the future—were beautifully helped an hour daily by Ting Wan Ch'eng. He was at his best, and none will ever forget his graphic, illustrated lessons. Not one woman was in the habit of beginning her day with prayer, but prayer lives were begun and were deepened there, and one little woman who had prayers for the family three times a week began to have them daily. After an afternoon's faithful work over them, thirteen promised a definite amount to God.

Mrs. Aiken of Pao-ting-fu gives glimpses of her busy days:—

Every Saturday afternoon at four o'clock I ring a bell, and there come running from every direction, dirty, ragged, little tots—my "class in ethics" as one of our mission calls them! But really these children are my Juniors; the only Juniors in Pao-ting-fu. Each week every child repeats a verse of Scripture, and sing hymns, and pray, and many times I talk to them a few minutes. But they will not sit still and listen very long; not entirely unlike other children on the other side of the earth. They like to sing, "Jesus Loves Me" and "Where, Oh Where, are the Hebrew Children?" But even when singing such familiar hymns, they are off the key all through it and never think of such a queer thing as singing together, to say nothing of keeping with the piano. They are not "born singers" by any means.

This year my work in the station has changed somewhat. Where, as last year two classes in English fell to me, this year I take but one, and am going out each afternoon to homes of those who are shut in and teaching them or talking with them and trying to get them out to church. I take a Bible woman with me. There are so many deformed children and older ones, and so little peace in their homes. They live from hand to mouth



and in such little rooms and with so little to do with, it really seems wonderful that they manage to live on. Much of the sickness of the Chinese is due to their lack of proper food and of ventilation in their rooms. An oil tin serves as a stove and in this they burn the cheapest coal they can get. There is no pipe to let out the gas, so it all comes into the room. On this account they are troubled all the time with headache, eye troubles, colds and so on.

If any who read this letter have old books that you have read and care to pass on, we should prize them, I assure you. We miss libraries out here. Our native church is still without an instrument. I hope someone in our rich land will see fit to give toward this. I know that if anyone who has the money to give could hear the singing in Sunday service, he would put his hand into his pocket and take out money enough for an organ. The Chinese can open their mouths and sing after a fashion, but as for keeping together or on the key (ways in which the organ helps) they know almost nothing.

We who are here as missionaries now are occupying a very wonderful position. It ought to appeal to us more than it does as a privilege. We not only preach the gospel as those before us have done, but we are seeing the results of their labors too. I do wish you all could come over and see for yourselves what our life is here in the East.

The Chinese sometimes wonder why it is that we, who preach the joy of death, can be so saddened when our loved ones pass on and we are separated for a time in the flesh. Can we not have more faith, a deeper faith, that the God who has brought us here, who gave his Son for us, can still rule aright? Can we not look upon his work with joy and believing? I feel that here I am very lacking. Will you at home pray for us missionaries that we may set forth the glory of death, not the terror of it; that we may have the strength to tell these more neglected ones of the great family that He is all we need for now and forever.

#### SOUTH CHINA

A word in season :—

On the first of February, 1906, a new church was dedicated at San Ning City in South China. At the dedicatory exercises Mr. Chue Cheung Tsing, for many years a preacher at San Ning, said: "This church owes its primary origin to Mrs. Nelson. Twelve years ago she came here to visit the women of our district. One day we invited her to address the men. She told us that we did wrong in not providing places where the women could hear the gospel. She said: 'You must erect a church large enough for both men and women; that is what we do in the United States. It is

of the greatest importance that your women believe the gospel.' Her words came home to my heart, and I could not forget them. I determined to work for this church; and now we have it, and there is as much room for women as for men."

When Mrs. Nelson made this short plea she had only been in China about two years. She could not then express herself well, but she made the preacher understand and go to work.

#### CENTRAL TURKEY

So many times word comes of delay and discouragement in erecting buildings that we rejoice doubly in the good story that comes of the rebuilding of the school at Aintab, burned last winter. Mrs. Merrill says:—

The new building has gone up wonderfully fast. The arches of the third story windows are being placed and we hope the roof will soon be on. It is a very fine, commodious building. Mr. Sanders is giving all his time to it and working very hard. He is at work from 4.30 in the morning until 7.30 at night, stopping only for meals and for rest when the workmen stop. It has been quite wonderful how stone and lumber have come in as needed and how we have been favored in every way. The local government has been remarkably friendly. The woodwork has been begun on the first floor, and soon the plasterers will be at work, so that unless something unforeseen happens we shall be ready for the opening in the fall.

Two services a week are held for the masons and carpenters, at their afternoon rest hour. The talks have sometimes been on subjects of general interest, but of late on purely religious topics. There are about one hundred and fifty workmen altogether, and forty or fifty usually attend the service. There are both Christians and Mohammedans among the workmen. Next week they are to have a picnic as is the custom here when any large piece of work has been done, and these men have worked under pressure.

Miss Welpton, of Marash, has been visiting our workers in Aintab, and a letter from her tells a little of what she saw there:—

To tell of the prayer meeting in the Second Church last evening on a missionary subject; of the earnest, animated talk by the pastor about Gardiner and his band; of a meeting of the church missionary committee, at which a paper on Dr. Grenfel and his work was enthusiastically read and heard with interest—these lie outside the limits of my privilege in this letter.

This spirit of the "far look" and active interest in other lands is spreading here. In the hospital Miss Trowbridge tells me the women workers

took a mite box to collect what they could for China's women. The has been to give only as there were special causes for thanksgiving. women patients entered into the work, and all have interested others in ospital to drop a mite into the "Blessings Box" when there was some thing for which to be specially thankful. I copy from Miss Trowe's report the following items:—

The Bible woman praised God that through loss of property at the time : massacre, and through other trials, he had led her to know him, and taught her while she was teaching others. Another—our faithful erwoman—spoke with deep feeling as she told of God's goodness in



ON THE HOSPITAL DOORSTEP, AINTAB  
Turk, Koord, Greek, Armenian, Arab

ng her heart to his love, especially since coming to the hospital to . It has been the hardest and most unpleasant work, and yet she it cheerfully and praises the Lord. Our bright-faced, young helper, l, was rejoicing over the conversion of a wild brother, and that several neighbors had found a Saviour in answer to prayers offered at a little borhood meeting. • A poor and rather ignorant patient, who has been ng for a long time for treatment, told of the help that had come to her ar her painful trouble patiently and to overcome her quick temper at : through what she had heard at prayers while coming day after day." other woman for whom Miss Trowbridge feels particularly thankful peaks of in the following words; "The Lord led her out of darkness, ow she is a different woman, praising him for his love to her, for the

help and teaching she gets from a Bible class for Gregorian women, for strength given to bear unkindness and opposition from a hard husband, that God is now softening his heart apparently, and that she has been permitted to help others to know something of Jesus' love. She said, with her face shining, "It's not from me; it's all from Christ. Now she is plodding along at the primer, that she may spell out for herself the precious words that she has heard."

The meeting at which the box was opened was the regular weekly prayer meeting for the women workers and patients. Miss Trowbridge spoke to them about the need in other places, especially speaking of China, as that is where they wish their gift sent. She asks that it be used in some special way for a Bible woman or a ward woman in a hospital, something about which the women may know later. Foochow is the place specially mentioned by the women themselves.

It interested me much to watch the faces of these simple women and see them light up with intelligent understanding of conditions among Chinese women and quick remembering of things Miss Trowbridge has told them through the year.

From report of Adana Girls' School:—

Some of our girls really suffer from spiritual hunger after leaving the school. In the Gregorian community of this city it is not the custom for young ladies to attend church. To a girl who has lived in our family for a number of years, a blessing at table, family prayers, prayer meetings and preaching service on Sunday comes to be a part of her very existence. But the graduation day comes, and she returns to her home to be cut off from all of these helps except as we are able to supply the need somewhat by means of books or by occasionally persuading the parents to allow her to accompany us to church service. Though this old custom is yielding and is bound to go, yet the difficulty is that where there is real life the forms of their church service no longer satisfy. There is much of heart hunger where the new life is shut up in such a prison.

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A WOMAN missionary doctor says: "We have had many evidences in our work this year of how rapidly the anti-foot-binding sentiment is growing. Many have come to us voluntarily asking for medicine, as they wished to unbind their own or their daughter's feet. The majority have been among the better-class women. One Chinese lady, to whom when we first visited her, her tiny feet were a source of pride, lately unbound her feet and gave us her shoes and bandages. All our women helpers now have unbound feet.—*Selected.*

## Our Kindergarten at Mardin

BY MISS JOHANNA L. GRAF



MISS JOHANNA L. GRAF

I wish you could step into our school some afternoon. It is not at all an ideal school or kindergarten room; the style of architecture here makes such a thing impossible; but it is the best we have been able to find. You will enter the street door and pass under a low archway which leads into the tiny courtyard, perhaps 15 x 10 feet; to the left lives the owner of the house, a Catholic, and in another room opening out upon this court a poor family whose pale, sickly complexions show the need of the sun, which never finds its way to the damp home. You will take a short flight of stone steps and come to the paved roof of the store and kitchen of the homes just passed. This space is perhaps 18 x 14 and is our sole playground during wet weather or when the children are having their noon lunch. During fine weather we can use the large dirt roof and can have a splendid circle for games, but it is very muddy during the winter rainy season. We play indoors much during that time, but in summer also must take refuge from the glaring hot sun for our

are so thankful, so very thankful, for the help of your Board. For years I tried to keep up the kindergarten without appropriations from the Board, but I could employ only one teacher, and had to do without so many things and work so hard to prepare material which with money I have bought, that I was entirely discouraged. Now your generous help enables me to keep two paid teachers, both high school graduates, and graduates of the training class in the kindergarten, which but for your aid would also have been impossible to maintain. They receive together their salaries a month, or about \$6.60. I am hoping to build a sort of room on the roof so that we need not spend so many hours in the room. It is of course only a common dwelling house built T shaped. The head is on the north, and all the windows are in this side, and also the door, so that there is no way to air at all thoroughly. There is also no chimney so that we are obliged to put the stove by the door, over which there is a small opening to let out the pipe. The back part of the room is below the road and so is very damp, and the roof, so low and near the street on the south, is a constant temptation to the street boys who think it great fun to topepipe with sand and pebbles, and to sit on the roof and watch our circle games, or even to throw stones at the little ones running

about below. But for all that it is a very happy company you may look upon, sitting in a circle of pretty little chairs, and singing their little songs with as much cheer and pleasure as the more fortunate little people across the seas. You will see signs of great poverty in their dress, and in the pinched little faces at times, and yet it is not always the poorest who are most ragged. One careful little mother who is as poor as can be, does Bible woman's work half the day and housework for the missionaries half a day, earning the greater part of the support for her little family of four children, all of whom she keeps in school looking so neat and clean. But the one good little garment is kept for school and the tattered clothing donned at home, and the few raisins and parched peas are carefully hoarded to be taken to school so that the children may not be obliged to lunch on bread and water. "At home bread is sufficient, but at school I do not want them to be different from the rest," she says. The youngest is a demure little maid of five with beautiful black eyes and a little cherub face. The eldest sister, a girl of nine or ten, does most of the work before and after school, and is quite a little mother to the rest; she sits knitting while other little girls play.

As the children rise at the signal to go to the four tables you will note that they are most of them smiling and happy, some have even learned to skip about as Americans do, but as a rule there is a settled expression of care on even the baby faces that you meet with elsewhere. The three oldest classes deposit their tiny chairs at their respective tables, and then march about the room to take part in either a ring or dumb bell exercise for ten minutes. The babies march out to the playground to go through some simple motions, for they do not want to be left out of the "calisthenics," and yet they make havoc in the room with the rest. Then they all come in for a period with the gifts; then after half an hour we go to our games, which they much enjoy, and back again to the tables for the beloved "work." The sand is such a lasting source of pleasure. It had to be brought on the back of a mule two days' journey away, but it pays many times over what it cost. We put the sand out of doors on some oil cloth, and great is the joy when "sand time" arrives. What gardens, what mountains are planned in the bright sunshine, which, alas, will only too soon grow too hot for us to remain in it. It is especially for the sand play and for the afternoon nap of the babies that I am planning the shelter spoken of above. It is made of poles covered with bundles of tree branches, and is very cool and pleasant. Then the triangle sounds, and the fascinating sewing or weaving or folding must be put away. The circle is formed and we sing in English. "Now our evening work is ended." Then a Psalm is often repeated in English or Arabic, and "Our Father," or "A little tired child am I," sung as our evening prayer. In this we ask for the angels to guard us. A few

lays ago one of the third class boys was playing with his ball, which went into the courtyard below, and he in stooping to look after it fell overboard, too, on the paved rocks below. Our kind landlady brought him up, and on examination it was found that little Philip had not even a scratch, though he as well as everyone in the kindergarten had a terrible fright. The children were not slow in saying that the "angels had kept Philip," for it seemed verily a miracle that he should not be badly hurt.

To-day a man who had been instrumental in sending a neighbor's little son to kindergarten said: "They want to send a cousin now, because Murad already shows the effect of the kindergarten. He had been sent to the Catholic school for two years, and knew nothing and behaved worse." He has been with us but two weeks. So we do see improvement if we are but patient.

The two teachers and the two girls from the high school who are in training enjoy their work, and have been much helped by the study, as everyone is. It is new work, this training class, and takes much time and study. Everything must be adapted, for nothing here is as it was in Germany nor as in America, and every word must be translated to those younger girls. The half day is spent in the kindergarten, and half the day with the class and in preparation of work for the kindergarten. In the forenoon the older ones have lessons and the babies are "amused," for we cannot yet persuade mothers to send only half a day, so the poor little tots are there from eight to four P. M., bringing their luncheons. They all send our loving salaams.

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## OUR WORK AT HOME

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### *Our Daily Prayer in October*

THE field of the Western Turkey Mission, excepting that in Constantinople and immediate vicinity, lies in Asia Minor. It is grouped about six stations with 103 out-stations, and is carried on by 85 American missionaries, 9 of whom are women, with 404 native preachers, teachers and helpers. There are 43 churches, ten of them entirely self-supporting, enroll 4,612 members. The 153 schools are graded from the kindergarten to the theological seminary, and more than 8,000 pupils gather in them. We have two hospitals and three dispensaries, where more than 7,000 patients were treated last year.

Miss Patrick is president of the American College for Girls at Constantinople, and Miss Dodd, Miss Prime and Miss Griffiths are missionary teachers in this important institution. Miss Jenkins and Miss Paton are also members of the faculty, the latter being now in this country. During her forty-five years of her missionary life delicate health has kept Mrs.

Herrick from many active labors. But in all this time she has shown to native women, neighbors and acquaintances, by many friendly ministries and by a shining example the power of a Christian wife and mother. Mrs. Barnum's service of thirty-seven years has been spent in Harpoot, Van and Constantinople. Here, in the quarter called Gedik Pasha, in the heart of old Stamboul, the Turkish city, her home is a real saints' rest for many a weary missionary traveler. She visits the homes of the Protestants, aids in the weekly prayer meeting of the native women, and renders many ministries of charity. Mrs. Peet, wife of the treasurer of the mission, adds to home cares much work in day and Sunday schools. Mrs. Greene, who was for six years before coming to Turkey a missionary in Japan, makes a home school for about twelve children in connection with her own invalid son. These children come from English, Armenian, Catholic and Mohammedan homes; and beside ordinary school work they have been carefully trained in the Bible with hymns and prayers. They carry the good of their lessons to their homes, and the parents often testify their warm appreciation of the training they receive. Mrs. Greene also guides the Sunday school for those speaking English, which meets in her own home, and she directs the Dorcas Society and kindred benevolences.

Mrs. Marden, Miss Jones and Miss Barker carry on the growing and important work at Gedik Pasha, Mrs. Marden giving most of her strength to evangelistic work while the others work in the school. Many kinds of city missionary work, such as are carried on among the poor of our own cities, are under the care of these valiant workers; and while they see many blessed results, yet great opportunities must go unimproved for lack of helpers. The frontispiece of *LIFE AND LIGHT* for August, 1905, shows Miss Jones and Miss Barker with some of their pupils. The paragraph at the foot of page 290 in our July, 1906, number shows the need of Mohammedans for the gospel.

The girls' boarding school in Smyrna numbered last year about 235 girls and the Christian growth of many cheers the hearts of their teachers. Miss McCallum, Miss Pohl and Miss Jillson are teachers, and beside the routine of school work they aid the girls, the King's Daughter and Christian Endeavor Societies and the Sunday school. The kindergarten numbers nearly 150, and the little ones carry home many a lesson of Christian love and example. Miss Halsey is training kindergartners, who are greatly needed in many a village of the empire. An illustrated article in our magazine for October, 1905, tells something of her work. Mrs. McNaughton adds to home cares work for women and girls. Mrs. MacLachlan has been seriously ill, but the most recent word is of returning strength. Mrs. Caldwell assists in many emergencies. Miss Cushman, a nurse in the hospital, finds many openings to help the souls as well as the bodies of her patients. In November, 1905, we printed a sketch of one of her tours to outside villages. Mrs. Irwin, in addition to the home cares, is giving much time to language study. Miss Dwight, a teacher in the girls' boarding school, is now in this country. Miss Loughridge, the principal of the girls' boarding school, adds to her cares much directly personal Christian work with the girls and the oversight of a large Sunday school. Mrs. Wingate's time is mostly given



her little children. Mrs. Dodd prepares tracts and books for publication, looks out for distribution of tracts and for circulating libraries, sends out monthly letter full of helpful hints and cheer to mothers, and has a largely attended monthly prayer meeting for mothers, of which she tells us in the October, 1904, number. The school at Talas enrolls nearly one hundred pupils, and has really outgrown its accommodations, so that the teachers are cramped for room. Miss Orvis is one of the three American teachers.

# JUNIOR WORK

EVANGELISTIC
MEDICAL
EDUCATIONAL

## The Wonderland of the East

(Suggestions for Seven Programs on India, by H. B. C.)

References and further suggestions on these topics can be obtained by writing to : Secretary for Young People's Work, 704 Congregational House, Boston.

### I. A Land of Wonders.

The Celestial Wonderland; readings from Rev. xxi and xxii.

1. Wonderland Viewed from a Balloon. (A map talk.)
2. Rain and Shine in Wonderland.
3. Seasons of Starvation. (Causes, character, and effects of famines.)
4. Overland in Wonderland. (Oddities of travel.)

### II. Wonderland Won and Lost. (History of India.)

Changing Kingdoms: Dan. ii. 36-45.

1. Myths of Wonderland.
2. Princes and Palaces. (Mohammedan rule.)
3. Sepoy Mutiny.
4. The British in India.

### III. Brownies of Wonderland.

Christ and the Multitudes: Matt. xiv. 13-21.

1. Panorama of the People. (Population, races, characteristics, etc.)
2. The Classes and the Masses. (Caste and other social distinctions.)
3. Brothers of the Brownies. (Europeans and Americans in India.)

### IV. Womanhood in Wonderland.

Christ and Woman: John iv. 1-42.

1. Behind the Purdah. (Girl, wife, and mother.)
2. Widowhood.
3. Emancipation.

### V. Worship in Wonderland.

Heathen Idols and Jehovah: Ps. cxv.

1. Worship of Gautama and Mohammed. (Study of Buddhism and Islam.)
2. The Worship of Thirty Million Gods. (Study of Hinduism.)
3. Fakirs and Festivals.

## VI. The Gospel River in India.

The Missionary's Charge: Matt. x.

1. Pioneer Preachers.
2. A Shoemaker Missionary and the Serampore Triad. (Carey, Marshman and Ward.)
3. Influences of a Haystack Meeting.
4. The Mother of a Thousand Daughters. (Eliza Agnew of Ceylon.)

## VII. W. B. M. in Wonderland.

The Call to Service: Isa. vi.

1. Our Three Missions. (Marathi, Madura, and Ceylon).
2. Daily Life of a Missionary.
3. The Home Guard. (Need of offerings of prayer, money and life.)
4. The Call of Wonderland to Our Circle. (Personal responsibility.)

## Book Notices

*John Williams, The Martyr Missionary of Polynesia.* By Rev. James J. Ellis. Published by L. W. Partridge & Co., London.

The frontispiece illustration of this little volume represents the closing tragedy of this devoted missionary's life. He is in the water, and two savage natives stand over him with uplifted murderous clubs. In the background, in wild frenzy, other natives rush in. Here is the widest possible contrast of our humanity. The solitary white man, who has come with a message of love and salvation, falling under the cruel hatred of those he has come to save. John Williams was born towards the close of the 18th century, and was martyred in the 44th year of his age. Like many another missionary he had remarkable mechanical genius, as well as the intellectual equipment of a scholar and the consecration of a saint. As his biographer says, "One is at a loss whether to admire more the greatness or the persistent goodness of the Apostle of Polynesia."

The somewhat unique titles of the eight chapters give a hint of the contents: 1. "A word with many echoes"; 2. "A stranger with many friends"; 3. "A voyage with many discoveries"; 4. "A trouble with many blessings"; 5. "A sowing with many harvests"; 6. "A wanderer with many homes"; 7. "A champion with many trophies"; 8. "A Stephen with many a Paul."

In our United Study of the Islands, in 1907, this book is most timely.

*The Story of the L. M. S.* By C. Silvester Horne, M.A. Published by London Missionary Society, London.

This new edition of a book published in 1894 completes the twentieth thousand of the history of the famous Society which began the work of foreign missions towards the close of the 18th century. Chapters are given to their work all around the world, and the book is copiously illustrated and indexed.

**Contrasts in the Campaign.** Published by Church Missionary Society, London.

Various writers give the "Contrasts," the old life of pagan people and the change that comes through the gospel. It is an answer to the objections made to foreign missions on the ground that the religions of the heathen are good enough for them and that missionary work is both unnecessary and a failure. The writers are all Church of England clergymen.

**Raising the Average.** By Don O. Shelton. Published by Fleming H. Revell Co. Pp. 76.

This brochure is dedicated to "Francis E. Clark, who twenty-five years ago founded the United Society of Christian Endeavor, thereby leading multitudes of young people to raise the average of their life." One or two of these chapters appeared in the *Christian Endeavor World*. It is a book of inspiring uplift. G. H. C.

## In Memoriam

A HEAVY blow has fallen on the Essex South Branch of the Woman's Board in the sudden death of Miss Nannie Lovett Odell, who had been their treasurer since 1899. The home secretary of the Branch, Miss Emma H. Short, writes of her:—

"Trained from childhood by a mother of broad outlook over the world's missionary field to love our Branch and to work for its interests, she had shown grandly what vigorous young womanhood can accomplish for the kingdom of Christ. She had broken her alabaster box at the feet of her Saviour, and she knew no interest apart from him. When any department of her church or Sunday school sought her leadership, she responded promptly, as a servant of the Master. More than any other woman that he had ever known, said her pastor, Rev. E. H. Byington, did she possess the gift of universal Christian comradeship. 'Amid summer blossoms telling their frail story of earth,' but with the strains of our Branch song, 'It is the Lord's appointment,' and with the triumph of the Shepherd Psalm, 'I shall dwell in the house of the Lord forever,' both lifting us to the comforting of the eternal love, we laid her to rest, to await the day of the resurrection."

## Woman's Board of Missions

Receipts from July 18 to August 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

**Eastern Maine Branch.**—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor Union, Aux.,

4 00

### NEW HAMPSHIRE.

**New Hampshire Branch.**—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St.,

Concord. A Friend, "In memory of her mother, I. H. N., '48; Candia, Aux., 12.50; Farmington, Aux., 10.34; Greenland, Aux., 33.50; Mission Study Class, 15.50; Daisy Club, 1.50; Manchester, So. Main St. Ch., Aux., 50.52; Milford, Aux. (25 of wh. to const. L. M. Mrs. Jennie Lovejoy), 32.76; Mont Vernon, Aux., 20.50; Orford, Aux., 18; Northampton,

Aux., 58, A member, 16; Portsmouth, Rogers Mission Cir., 40; Salmon Falls, Aux. (25 of wh. to const. L. M. Mrs. Elizzie F. Pugsley), 28, C. E. Soc., 2; Tilton, Aux., 40; Wilton, C. E. Soc., 10, 437 12

## VERMONT.

*Wilmington.*—Miss Matilda P. Goulding 15 00  
*Vermont Branch.*—Mrs. C. H. Stevens, Treas., St. Johnsbury, Cabot, Aux., 12; Manchester, Nimble Finger Cir., 5; Richmond, Aux., 20; St. Johnsbury, South Ch., Aux., 23, 60 00

Total, 75 00

## MASSACHUSETTS.

A Friend, 2 00  
*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., Reading, Billerica, Aux., 26; Medford, Mystic Ch., Aux., Mrs. M. C. Hildreth, 10, C. R., add'l 30 cts.; Melrose Highlands, Cong. S. S., 10.78; North Reading, Mrs. J. H. Hoffman, 2, 49 08

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., East Orleans, Orleans, S. S., 10 00

*Berkshire Branch.*—Mrs. Charles E. West, Treas., 123 South St., Pittsfield, Housatonic, Aux., 9, C. R., 2; Richmond, Aux., 12.06; Stockbridge, Aux., 28. Less expenses, 2.60, 49 45

*Boston.*—A Friend, 10, Mrs. Mary Clement Leavitt, 5, 15 00

*Cambridge.*—Friends, through Mrs. E. C. Moore, 151, Miss Laura B. Chamberlain, 20, 171 00

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield, Orange, Aux., 4.50, Jr. C. E. Soc., 5; Shelburne, Jr. C. E. Soc., 4.25, 13 75

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Greenwich, Aux., 10.05; Haydenville (prev. contrl. to const. L. M. Mrs. Emeline Hills); Northampton, Edwards Ch., Aux., 25; Westhampton, Aux., 80, 115 05

*Middlesex Branch.*—Miss Mary E. Goodnow, Treas., South Sudbury, South Framingham, Grace Ch., C. R. Mite Boxes, 5.10; Wellesley, Aux., 6, Mrs. Durant, 100, 111 10

*Norfolk and Pilgrim Branch.*—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth, Braintree, First Ch., A member, 5; Brockton, Porter Ch., Aux., 15; Hanson, C. E. Soc., 2; Plympton, Aux., 7.25; Wollaston, Mission Study Club, 30, 59 25

*Suffolk Branch.*—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge, Friends, 100; Auburndale, Aux., 4.40; Boston, Central Ch., C. R., 25.74; Shawmut Ch., Aux., 300; Cambridge, Hope Ch., C. E. Soc., 12.25; Chelsea, Central Ch., C. R., 18; Dorchester, Second Ch., Aux. 82.03; Jamaica Plain, Central Ch., Aux., 10; Newton, Elliot Ch., Aux. (25 of wh. to const. L. M. Miss Marian Holbrook), 237; Newton Centre, Member Maria B. Furber, Miss's Soc., 2; Newton Highlands, Aux., 19.21; Norwood, First Cong. Ch., Aux., 30; Roxbury, Immanuel Ch., Aux., 35; Somerville, Highland Ch., Aux. (of wh. Lenten Off., 6.50, C. R., 4), 20.50; Waverley, Aux., 10, 876 13

*Worcester Co. Branch.*—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Grafton, Worthley M. B., 20, Y. L. Mission Class, 25; Petersham, A. D. M., 100; Southbridge, Aux. (of wh. Len. Off., 9.20), 30.63; Whitinsville, Extra-Centenary Band, 14.64, 190 15

Total, 1,662 07

## LEGACY.

*Worcester.*—Mrs. Harriet Wheeler Damon, by Frank H. Wiggins, Trustee, 16 67

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnfield, Treas., 99 Summit St., Pawtucket. Pawtucket, Park Pl. Ch., N.B., 5 40

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Norwich, Miss Edna Wibberly, 38; Stonington, Second Ch., Aux., A Friend, 10; West Woodstock, Aux., 10, 58 00

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Berlin, C. R., 9.37; Hockingham, Aux., 13.50; Ellington, Aux., 16; Farmington, Aux., 26.22; Glastonbury, Aux., 24.40, A Friend, 25; Hartford, First Ch., C. R., 15.06; West Hartford, Aux., 42.50, 391 94

Total, 449 94

## NEW YORK.

*New York.*—American Christian Hospital in Cesarea, 272 66

*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Lockport, Mrs. A. J. Hough, 25; New York, A Friend, 163, 189 00

Total, 461 66

## FLORIDA.

*Avon Park.*—S. Florida Ass'n of Miss' Workers, 4; Tampa, Miss'y Soc., 8.75, 12 75

## MICHIGAN.

*Boys.*—E. A. R., 25 00

## TURKEY.

*Antab.*—Hospital Thanksgiving Mite Box, 14.30; Harput, Euphrates College, Girls' Dept. C. E. Soc., 22, 36 30

Donations, 3,106 94  
Specials, 61 73  
Legacies, 16 67

Total, 3,185 34

## TOTAL FROM OCT. 18, 1905 TO AUG. 18, 1906.

Donations, 83,610 83  
Specials, 3,019 26  
Legacies, 26,452 97

Total, \$113,083 06

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# BOARD OF THE PACIFIC

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**President.**

MISS LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

MRS. C. W. FARNAM,  
Fruitvale, Cal.

**Treasurer.**

MISS MARY McCLEES,  
Adams Street, Oakland, Cal.

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## Letters from Orphan Girls

(Students in Euphrates College, Harpoot)

HARPOOT, May 9, 1906.

DEAR SOCIETY: This is the last opportunity in which I can write you a letter. I cannot express my grateful love to such good friends, who without knowing me by face have kept me in school.

Now I will tell you the story of my life very briefly. Before the massacre had very Christian parents who were rich at the same time. But my father was killed with my big brother. We were robbed of all, and my mother was left a widow with her four children. Nothing could comfort my mother but the Bible.

After two years in which we were like the body of a hen whose head being cut away is left to wander without knowing where, some thought struck my mother's mind. She thought it will be better to educate us in some school. So we came to Harpoot from Diarbekir. At that time we had no money to live or to study. But Dr. and Mrs. Barnum helped my mother like angels of heaven. They gave the money for our tuition, my mother's, my sister's and mine. Under hand they sent or gave money to my mother to use for other needs.

One year passed so. Then my mother found that our circumstances were very hard so she went to the German orphanage with my two brothers and one sister. At that time I was boarding by the help of Mrs. Barnum and Miss Daniels, who is a tender mother to all the girls.

Now my mother is no more in the orphanage by some causes. She has now the work of sewing machine in Malatia. I will graduate from my course after two months, and I will go wherever God sends me to work for his name.

I am going to ask God that he may keep thee and bless thee as you kept me and others. I have a heart full of gratitude. God taught us many things by making us sorry. There were people who looked on our sorrows very bitterly, some of them had pity on us. I blossomed in sorrows, but my prayer is that I may be fragrant in the grace of God.

Perhaps you would not like to read such a sad story, though I have tried to tell it very lightly. So I ask your pardon. Receive my thanks and my love.

Sincerely yours,

HERANOOSH SHUKLAYAN.

EUPHRATES COLLEGE, HARPOOT, May 3, 1906.

MY DEAR FRIEND: Though we are unknown to each other, but my heart is always near to you, so when my dear mother, Miss Daniels, said to me to write to you a thankful letter, I did not linger never, but I began to write a short letter and to show my love. My birthplace is in Arabkir. In Arabkir I have a mother, two little brothers and one little sister. I am 16 years old. I came to Harpoot five years ago. My father was killed. All these years I stay in the school far away from my mother except two and a half months in the summer I am going home and again I am coming back, but in the school I have also a mother, Miss Daniels, I love her as much as I love my mother. She cares for us in everything, and she wants to do what is best. She is going nearly every week to villages to teach them the love of Jesus Christ, about whom they had known nothing. She is very unselfish for us. Before this I was not a Christian girl; but in this winter I found my Saviour, and now I am very glad. Also in the city there had been a revival by the care of Mr. Franson. Now I believe that all men and women are ready to give their light to them who have not. In our school there are five American teachers whose names are: Miss Daniels, Miss Barnum, Miss Riggs, Miss Wilson and Miss Platt, also sixteen Armenian teachers which also work for us.

Let me remain your loving friend,

NUVART SARKISIAN.

HARPOOT, May 4, 1906.

MY DEAR BENEFACTOR: It is very difficult for me to find such words which can actually explain the deep feelings of my thankfulness. My heart is filled with gratitude and thanks, but they diminish on my tongue, because there are no words to explain them. Your pecuniary helps have been so abundant that often I think how I can reward such kindness as yours. I confess that I have nothing but my heart and life.

That money which you are sending for me and for other girls, be sure that it will change into the flame of the Holy Spirit, and will fall on the hearts of many people and will light immortal spirits with Christ's love. I am sure in God's strength that the money which is spent for me will produce the same fruit.

Dear benefactor, my purpose is not to become only a learned person and get honor from people, but my desire is to be filled with God's knowledge, by which I will be able to work in the Lord's vineyard.

This is the second time that I have come to school. At first when I came to school, I began in the Gurtaran (grammar school) and I continued until the highest Varjaran class (high school). When my father died I was obliged to teach so that I could help my mother, sisters and brother. When one of my sisters married and my mother, brother and sister went to the orphanage then I came again to school. Now I am in the Junior class. Next year I will graduate if God wishes. Please pray for me that I may be useful in the world and lead many sinners to Jesus.

Often we had heard from other places that there has been a great spiritual awakening come, but some of us did not believe it and they said, "It is false." But ere long God's spirit visited Harpoot and our school through Mr. Franson. This new year gave us many blessings, such things as had seemed impossible for us. Now we have seen everything and we are living under their effect. Many sinners' hard hearts softened and they fell into Jesus' arms, where they found perfect freedom from their sins. In our college many girls gave their lives to Jesus Christ and promised to live a new live for Jesus. Mr. Franson's sermons were very efficacious so that many men were awakened and felt that they were sinners and they needed the Lord's help. Though many events had happened before that in this place, they could not influence these people like Mr. Franson's visit. Now in our schools and among the people there are many girls, boys, women and men whose lives are preaching Jesus' love. This spiritual movement extended to almost all the villages and yet it is continuing.

I gave myself to Jesus in 1900, but yet there were many things which I did not understand, but "thank God" this year I understood them very well. Our school year by year progresses in every way. Our lady principal, Miss Daniels, works very hard to do everything in the right way. Her desire is to prepare spiritual girls, and to send them to those places where immortal spirits need God's words. She works and prays that God may make our school a real light by which many girls may light all the dark places. This year she often goes to the villages to tell Christ's love, which

she has in her heart. My desire in studying too is to be a true and spiritual cultivator in the Lord's vineyard.

This year we have a dear and hearty worker missionary, Miss Riggs. She works in our school very hard and faithfully. Miss Barnum works in our school and in the girls' orphanage very hard and faithfully. Those three dear lives have a strong, good effect on the girls' heart and life. Thank God for such consecrated Christian lives.

I will be very glad if you please sometimes to speak with me by your letters.

Your sincere daughter,

MARIAM ASADOORIAN.

## The Wide Diffusion of Islam

OF the estimated 200 millions of Mohammedans, 5 are in Europe, 60 in Africa, and 135 in Asia; 18 millions are under Turkish rule, 26 under other Moslem rulers, 32 under heathen rulers, and 124 under Christian rule or protection. Over 60 millions speak Indian languages—Urdu, Bengali, Pushtu, Gujerati, etc.; 45 Arabic, 28 Hausa and African languages, 20 Chinese, 15 Malayan, 13 Slavonic, 9 Persian, and 8 Turkish. Nearly every important city in the Moslem world of over 100,000 population is a center of missionary effort by printing press, hospital, school, or college.—*Missionary Review*.

## Do Hindu Christians Honor Their Calling?

THE Ceylonese converts compare favorably with Christians at home in many ways. A year ago the Tamil Christians in the north of Ceylon sent a birthday gift of 250 pounds to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a centenary offering to the Church Missionary Society 125 guineas. The boys of Kandy College maintain their own college mission, and send workers to outlying villages. The girls of a boarding school recently gave up meat and fish and lived on rice for a fortnight, in order to send £5 to the bishop of Calcutta toward the Indian Famine Fund. How did the blessing come to Uganda? Through George Pilkington reading a tract written by a Ceylon convert.—*Rev. J. W. Balding in the "Missionary Review."*



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## New Educational Movements

BY MRS. MOSES SMITH

AMONG the many interesting experiences in our short visit to China none were more significant than the number of times we came into touch with the new educational movements.

In Shanghai, as we were threading the narrow streets in search of a distinguished Confucian temple, we heard boys' voices rising above the din of the street and immediately divined that we were near a school.

At our request our guide, Mr. Doong, a Christian Chinese gentleman, led us into an inner court to the door of the schoolroom. Instantly every voice was hushed and every eye was fixed on the queer foreign ladies who had invaded their domain. Our guide, taking a book in his hand, exclaimed: "See! they have the new books and will be taught Western learning."

From time immemorial Chinese boys have studied only the classics, committing to memory long passages from the sages. One felt a little shock of cultivation over the fact that this generation of boys were to study geography and struggle with long division and fractions. We looked with new interest at the black heads with their smoothly braided queues.

By invitation of Dr. Sites, the acting president, we drove out to Nan Yang College. Our way was by the Bubbling Spring route, across a plain dotted with tumuli, the graves of generations. Here and there was a coffin set uncovered waiting for a Taoist priest to decide on a lucky day. At Tientsin we were told much of the college and the eagerness of Chinese young men to secure a modern education. At the opening in 1897, 700 applied,

only 140 could be received. The grounds were ample and the building the best for that purpose in China.

A large tablet to Confucius on the platform of the Assembly Hall made one wonder what the honored sage, who by his life had for twenty-five centuries moulded and controlled one fourth of the human race, thinks to-day of the new educational departure of his people. The Chinese have an axiom which runs in this way: "What Confucius teaches is true; what is contrary to his teaching is false. What he does not teach is unnecessary."

The most remarkable evidence of China's awakening which we saw in Shanghai was a girls' school, promoted by Chinese enterprise.

Chinese history dates from the 22d century B. C., but not until the dawn of the 20th century A. D. was a school for girls thought desirable. "Your daughter must marry; when she goes to live with her mother-in-law what possible benefit can you derive from the money spent on her education?" has been through all these centuries the all-sufficient reason for the ignorance and degradation of womanhood.

It was in Foochow, beautiful for situation on the rapid rolling Min, with the mountains round about, that we came into touch with the most revolutionary educational movement in the empire. From the 7th century B. C. to the present China has had a system of examinations for degrees which made the recipient eligible to government offices. Large halls were built for these examinations in important centers of the empire. The highest ambition of any Chinese man was to secure a degree. Now, the Emperor's edict had gone forth abolishing these time-honored tests.

Within an hour after we had been literally "set down" in our sedan chairs in the mission compound in Foochow, our hostess was taking us to see the old examination halls, remarking as we entered our chairs: "China is moving—we must hasten or the halls may be demolished before we see them." Her words proved to be truer than she knew, for when we reached the first degree halls they were already largely destroyed and the ground was being cleared for the erection of a primary and middle school. Disappointed that we had not come soon enough, we hastened to the halls of the second or higher degree. Here everything was still intact. A series of stalls from seven to eight feet high and four wide, with tiled roofs, enough to accommodate 10,000 candidates, stretched out over acres of land. We listened with eager interest to all that was told us of the history and methods of this hoary institution. The examinations were biennial and simply in the Chinese classics. The opening was picturesque if not dramatic. The great door was swung open at midnight. The procession of candidates, all in the blue coats of the scholars, entered by the light of gay lanterns. Seated in their stalls

with a writing board before them, amid a solemn silence the examiner proclaimed a text from one of the sacred books, and each one fell to writing a thesis on the given text. They had previously committed volumes to memory. They must now quote largely and correctly passages adapted to the text given. Any error in quotation or penmanship and all is lost. After eighteen hours they were dismissed by the great drum for six hours of rest. Three times at midnight with a feverish ambition and fear they entered the open gate to strive for the prize.

We passed from stall to stall, bare, brown, dismal, damp—and then from a vantage point looked down on the low roofs, recalling the pathos and tragedy in the history of men who literally spent all their substance and all their lives in a vain effort to secure the coveted honor.

The abolition of these hoary and senseless examinations will mark an era in Chinese history which historians will be glad to record.

It was a sturdy type of courage in Emperor Kuang Hsu that emboldened him by a stroke of the pen to strike out of the nation's life the venerable and honored institution which had so long been a ruling force in the affairs of the nation. Very soon this historic ground will be occupied by new buildings for the university already established.

Without doubt the present breaking up of fallow ground in China is largely the fruitage of Christian missions and brings to the Christian church a new and imperative responsibility. Foreign teachers are welcomed and now Christian men are seeking positions. Having prepared the ground, *now, now* is the time to cast in the seeds of truth.

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## Home Missionary Work of the Churches of Peking, China

BY MISS PAYNE

IN Peking this week has been held the annual church meeting of the Peking district and the pastors, helpers and representatives of our sixteen churches have been having some helpful, inspiring meetings. It was in this the home missionary society was organized a year ago and sent out its first home missionary with fear and trembling. The end of the year found all expenses paid and quite a sum to begin with next year.

Did you ever hear of another home missionary society like that? Their home missionary has given a year of faithful, fruitful service, endearing himself to the hearts of all. So encouraged were they, they are attempting larger things the coming year, inviting Mrs. Wang, their missionary's wife,

to organize a girls' school and send out a helper under Pastor Wang to open a church in a new place some fifteen miles away.

The work opened up in this place in a very interesting way. A fruit seller, in a village near Nan Meng, heard the gospel and believed. Six months of the year he spends peddling fruit in this village and six months at his home village, over twenty miles away, caring for his crops. When he returned home what was more natural than that he should tell his family and neighbors of the new light that had come into his life. They listened eagerly to all he could tell them of the truth and longed to know more. Hearing that Dr. Ament was in the district, fifteen or twenty miles away, they sent and begged him to come and preach to them. He could not go at that time, but a colporteur was sent, who came back reporting a wonderful interest in and hungering for the Truth. On Dr. Ament's next visit to that part of the country he, with Pastor Wang, went to see them. The way was a rough, disagreeable road. He found them most eager for his message and they offered to provide a preaching place and schoolroom, if he would send someone to preach and to teach them. It is to this place the Home Missionary Society sends its second man. It will mean they must raise four hundred and fifty or five hundred dollars (silver). No small amount is it for our little churches, struggling in the midst of heathenism. Not only have they given thus liberally to their home missionary society, but the reports show an increase in the amount raised for home expenses and the usual church contributions. Several of the little churches are working rapidly toward self-support.

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## A Missionary Tour

BY MISS CHARLOTTE WILLARD, MARSOVAN, TURKEY

EARLY in November, after we had gotten everything in the school in good working order, I left home for a tour to the east of us. I had seventeen delightful, busy days among Circassians, Turks, Greeks and Armenians. During the first five days Mr. White was with me, but from Haek our ways parted and I did not see an American again until I reached home. In all journeying I was accompanied by a Circassian guard whom we thoroughly trust. Wherever I went I felt at home because I was with former pupils of the school, or if not with them with people who were cordial and friendly. It happened that on this trip my experiences were very varied.

One Sunday I was in a town where we have no work and no friends and since there was no Protestant service there I attended the Gregorian church,

and after the service sat on the floor with the robed priest and his wife while he smoked and she cooked coffee as we talked of the need of a school for the children of the place. I had planned for a Sunday in that place in the hope that I could open a school there, which should be under our control and in which the pupils would pay a moderate tuition. The priest and others were much pleased with the idea, and entered into the plan with grateful enthusiasm. One man, who has three girls who are growing up without any school privileges, said, "It will be written in the book of heaven that you saved these children." I found good rooms for the school and the teacher, and everything looked promising. They said there was no more man who should be consulted before the matter was settled. That no man set himself against the plan, and the others apparently under his influence, dropped into silence. So I came away disappointed, but hope to yet some day be able to do something for those children.

One night on the road was spent in a little village—too small to have a harem, but as is true in all such villages having a "guest room" in the house of the chief man. This was a Turkish village, and I had an interesting time lodging in a room of the haremlik with its latticed windows. The visit which we had around the big open fire in the kitchen that night is one that shall not soon forget. The mother of the house sat on the floor, turning the crank of a crude contrivance by which she was winding big bobbins of woolen thread for her daughter-in-law's use in weaving carpets. The daughter-in-law sat near her with very becoming yellow yazma loosely hanging over her head, and perhaps absorbed with thoughts of her own beauty. The servant who was washing the copper dishes afterwards told us that her husband had married a second wife and had sent her from the house—an entirely lawful act according to their code. I proposed that the small son of the house, who was behind his mother on the sedir, should try reading in my book—a copy of the New Testament. His mother said,

"He is only beginning to learn; you read." I had with me one of our graduates and she did the reading, and the women listened with a measure of interest which was more than I had expected, and which was proved by the old woman's remark when she heard the second of the two "great commandments." She said: "We have a quarrel with our nearest neighbor. What will happen to us for this?" After a good long talk we left them, they saying that they would say their prayers and go to bed.

These two places which I have mentioned were stopping places on the way—not the places which I started out to visit. My letter will grow too long if I attempt to tell you of the strong church in Harek and of the work which the former pupils of our school are doing there, and of the two inter-

esting mountain out-stations which I reached by horse-back journey. The work of our girls, as I saw it, was strong and strengthens me for continued work here at the center.

Everything goes well with the work this year. The mission force is much strengthened by the coming of Mr. and Mrs. Elmer and Dr. Marden. Our school is full and good work is being done.

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## Williams Hospital, P'ang Chuang, China

BY MRS. EMMA B. TUCKER, M.D. AND MR. FRANCIS F. TUCKER, M.D.

THE ten months since the last chapter in the history of the Williams Hospital was written have been busy ones, though as far as the physicians were concerned much of the time their work was conducted at long range. Half of the period they were at Lin Ch'ing, attempting to find the needed opportunity for language study.

The timely arrival of Dr. Susan Tallman in December was a blessing to the medical phase of the Shantung work. Her preparation has been so varied and so fitting that it argues well for the Lin Ch'ing field. Her coming made it possible for the P'ang Chuang physicians to go to Lin Ch'ing, leaving the foreigners, happily augmented in numbers, in her professional care. During these months of residence at P'ang Chuang she has avoided other medical work with difficulty.

The health of the missionaries has been such as to permit their continued efforts, when perhaps in some cases they should have been discontinued for a time; but golden present opportunities for Christ are more alluring than a distant taste of bitter tablets is restraining. The October addition to our force, Miss Mary Helen Stanley, quite eclipsed other P'ang Chuang events of like nature since our last mission meeting.

Some of the members of the two stations touched upon in this report, urged on by the exigencies of building houses, by the feeling that the present opportunities were soon to take wings, by the seeming pressure of duties mammoth in size and number, have possibly mortgaged their future. The half dozen assorted samples of "new missionaries" (may their tribe increase) have perhaps not fully realized that acclimatization is a very real problem, and that the greater the care now the more sturdy will be their temples of the Holy Ghost later. The regular inhabitants of the compound, 125 in number, have had relative health, largely due to the care of those in charge of the schools.

By a system of detailed reports we have attempted to keep in touch with the P'ang Chuang medical work when away, and the fidelity with which hospital and dispensary duties have been performed, including the most

important phase of teaching and preaching to the patients, speaks well for the assistants and teachers in charge. The branch dispensary at Te Chou (hitherto carried on without appropriations) has more than proved its right to exist. The immense arsenal there, now nearly complete, means increased importance to the place, and possibly visits should be made oftener than twice a month. Till recently the arsenal has held aloof from the foreigner, but a recent accident or two has brought a number to the hospital and better relations are in order. It is urged that we have a like branch dispensary at the important city of Cheng Chia K'ou. This may be done if appropriations permit. All about us are requests which call for men and women medically trained. There are also a number, well prepared, who desire to pursue the medical courses offered in our Union Medical College in Peking. It is a pity that these two desires, for financial reasons, cannot offset one another, though \$40 will give the necessary aid for a student for one year. This year we have one representative (He Sheng Ch'ang) in the medical school, while six applied. Our head assistant (Chiang Yiu Shan) has given the usual good account of himself, and has become much more proficient professionally, as well as in matters of administration, to our great relief. Another assistant, because of combined carelessness and ignorance, was responsible for a life lost, which but emphasizes the need for more properly trained help. Perhaps the need is fully as great for a larger supply of preachers and teachers, for the one hundred who are often in the hospital present an opportunity which even the angels do not have. The four "preacher teachers" (two men and two women), so ably and beautifully supplemented by the Misses Wyckoff, have, however, done a great work. The help of Dr. and Mrs. Smith has been greatly missed. Where the ignorance is so dense, more teachers, on fire with love for souls, are sadly needed. To win these men, women and children, to plant the seed, and in many cases to gather the fruit, is the main reason the hospital exists. We look to the hospital, not to the dispensary patients for results, though daily preaching and explanation is the portion of the latter also.

The hospital would have had a difficult time to get along at all were it not for the appreciated and consecrated special gifts that have come during the year, including the income (\$90) from the "Tank Endowment"; and yet our total income is about one fourth of that of the average mission hospital in China of the same size. Our clientele is helping as never before; the receipts on the field for the year in fees ( $1\frac{1}{2}$  cents a visit) and gifts being \$208.50 Mexican currency. This is not much, but we are in a region of nearly two million of the earth's poorest. Our hospital is the only medical aid for them all except the minus quantity furnished by the native quack.

With pleasure it is noted that there has been a marked increase in the sale (at cost) of soap and condensed milk—about the only "medicines" the hospital sells. If this be contrary to treaty we request treaty revision. Our heavy tablet machine has paid for itself, and the output already is not only satisfactory, but the tablets cannot be imitated by the Chinese. Needless to say, the boycott disturbs us not at all; the aching tooth does not object to an American cure.

Despite the furor in several lands decrying patent medicines there is no such movement in China. There is "movement" enough, but all in the direction of increased advertising and sale of all sorts of noxious nostrums. Alas, that they should be advertised (and therefore endorsed) in some of the Christian papers of China as well as in other periodicals, and so bring true medicine into disrepute. A supply of good Chinese physicians will assist in eradicating this evil, which seems sure to become more severe. A small fifteen-grain bottle of dirty looking powder was offered the writer at Lin Ch'ing for a few cash. The vender guaranteed that my headache, my indigestion, my failing eyesight, my sore foot, and a number of other troubles I inquired about, would surely be cured—all for one cent from the same minute bottle. The hospital should have eight or ten times the present yard area if possible, and yet fall far short of its opportunities as a country hospital.

Limited space forbids mention of eyes God has opened in a double sense; of the noble boy who was here over a year, and then, having become a Christian, God took him; of his mother, who unbound her feet and opened her heart to the gospel; of the grateful woman whose foot has just been taken off because of disease resulting from the cruel foot-binding custom; of the grand array of fifteen nursing babes here at one time because of their mothers' ailments; of the beggars whose stomachs were lined, while they were cured quicker than they desired; of the former blind patient, who returns this summer to preach in the hospital after a year in the School for the Chinese Blind in Peking; of suffering and sorrow oft relieved. These are from the land of Sinim; they have life, and they have it more abundantly.

Next year will not only be the centennial of Protestant missions in China, but the quarter centennial of medical missions in P'ang Chuang. May it be even a grander year than those that have gone before. Every good gift and every perfect gift is from above and in the power of the King of Heaven.

## Woman's Board of the Interior

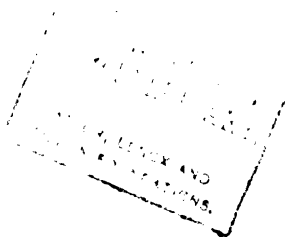
MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10 TO AUGUST 10, 1906

COLORADO . . . . .	120 50	MISCELLANEOUS . . . . .	225 00
ILLINOIS . . . . .	1,078 36	Receipts for the month . . . . .	\$3,636 33
INDIANA . . . . .	2 50	Previously acknowledged . . . . .	46,816 99
IOWA . . . . .	568 74	Total since October, 1905 . . . . .	\$50,453 22
KANSAS . . . . .	186 48		
MICHIGAN . . . . .	335 46		
MINNESOTA . . . . .	189 27		
MISSOURI . . . . .	266 16		
NEBRASKA . . . . .	107 72		
OHIO . . . . .	407 50		
SOUTH DAKOTA . . . . .	23 30		
WISCONSIN . . . . .	104 45		
NEW MEXICO . . . . .	2 96		
TURKEY . . . . .	17 84		
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month . . . . .	\$56 00
		Previously acknowledged . . . . .	798 44
		Total since October, 1905 . . . . .	\$854 44

MISS FLORA STARR, Ass't Treas.







# Life and Light

XXXVI

NOVEMBER, 1906

No. 11

## MISSIONARY PERSONALS.

Miss Esther B. Fowler, principal of the Woronoco Girls' Boarding School in Sholapur, in the Marathi Mission sailed October 6, returning from her furlough. With her went Miss B. Harding, the beloved teacher at the head of kindergarten work in *Spain*. She is accompanied by her mother, Mrs. Elizabeth D. Harding, though in delicate health, goes gladly back to the people to whom she *given* many years of missionary service. The daily noon prayer service *rooms* of the American Board *uwas* *nusually* interesting on Wednesday, *umber* 19. Dr. Barton, in behalf of the American Board, presented *missions* to Dr. William Cammack and Dr. Sarah L. (Seymour) Cammack, about to join the mission in West Central Africa. Dr. and Mrs. *mac*k sailed the next day, *en route* for their field. Each having a *medi-* *equipment*, they will have an added element of efficiency in their work.

## LIED

**FIRE.** Three times during the past year word has come to the Woman's Board of the burning of one of the buildings of one *ir* girls' schools. First of Barton Hall in the American College for *at* Constantinople, then of the seminary at Aintab, and now comes a *utch* from Umzumbe in South Africa, saying that the teachers' residence *urned*, adding "total loss." No farther particulars have reached us. *wonders* if the work of these girls' schools is so particularly effective *at* the kingdom of darkness that the great adversary has an especial *go* against them. The teachers who go through these very trying *stances* need special sympathy and prayer; and in some cases having *all* their material belongings they need substantial help.

**CENTENARY.**—Not only at the haystack was the Spirit of God at work *66* urging men to work and pray for the coming of the Kingdom *all* *world* around; in other places devout souls, both men and women, *he* same high impulse, and some banded themselves together. In *ny*, Vt., a little town under the shadow of Mt. Mansfield, a little group

of earnest women formed a society which has gone on without interruption through all the hundred years. Not long ago the present members celebrated the centennial anniversary with interesting and appropriate exercises. Friends from neighboring societies joined in the rejoicing, and some of the old records were brought to fresh remembrance. Miss Torrey, of Burlington, Foreign Secretary of the Vermont Branch, gave a brief survey of the religious condition of the world one hundred years ago, and told some of the changes that have come since then. Supper was served at the parish house, and varied exercises in the evening filled out the memorable occasion. How much of blessing may have gone forth from this century of prayer? How many of the present auxiliaries will continue faithful and growing for so long a time? How can we make sure that our own society shall show as good a record?

**A SAGACIOUS COMBINATION.** A recent letter from a missionary, giving some details of the work of the married women in his station, contains these words: "All know now the Source of all power both physical and spiritual, but not all know as well as it should be known the Prayer Calendar and *LIFE AND LIGHT*, which strikes one as a most sagacious combination in the work of 'moving the Hand which moves the world.' It would be no less than stealing for us not to confess to an unusual sense of nearness to God and of being upheld by divine strength in answer, most assuredly, to the prayers of friends both known and unknown, not because of our own personal worth, but because of the simple fact that we were in a critical place at a critical juncture, unworthy and unprepared for the heavy weight of the responsibility of the situation."

This missionary has been for several years in a position peculiarly perplexing and difficult, and his testimony to our helping together in prayer should inspire to more earnest intercession. All our missionaries need the wisdom and strength and cheer which come only from above, and which we can help to gain for them. In the monthly article *Our Daily Prayer*, *LIFE AND LIGHT* tries to bring you the latest word of their work and their needs.

**HELPS FOR STUDY OF CHRISTUS REDEMPTOR.** Most of the work in the islands of the Pacific has been done by British and German societies, and they have published few leaflets concerning it. The leaflet list on our side of the water is very brief, and our leaders must be willing to search in books for the information wanted. This search will be very fascinating and rewarding, but it will take time. Do not grudge to give time to it; we cannot expect to get all our knowledge predigested like the patent foods.

append a list of helpful brochures. Largest of all is *Great Voyages What Came of Them*, by Katharine R. Crowell; 25 cents in r, 30 cents in cloth. Published by the Willett Press, 5 West 20th st, New York.\* Three leaflets—*Triumphs of the Gospel among Fijian Tribes*, *Stories of Hawaiian Lepers*, and *How the Light Came to Manu*—all published at 2 cents each, 10 cents a dozen, by the Woman's Foreign Missionary Union of Friends in America, Carmel, Indiana. *Flying Boats on Ponape*, a story of the Hurricane, by Miss Beulah Logan. Published by the Woman's Board of Missions of the Interior, at 40 Dearborn st, Chicago; sent on receipt postage. *How the Children Helped*, and *Williams*, at 2 cents each. Published by the Women's Foreign Missionary Society of the M. E. Church, 36 Bromfield Street, Boston.

**THE REFERENCE LIBRARY.** Every study class and every auxiliary who are using *Christus Redemptor* should have the help of the Reference Library issued by the Central Committee on the United Study of Missions. Perhaps the class or society will tax themselves to buy it; perhaps individuals will buy each woman one; in some way everyone ought to read one of these illuminating volumes. It consists of eight standard volumes in uniform bindings, packed in case, for only five dollars. The lives of Paton, Chalmers, Patteson and Calvert, are thrilling stories of Christian heroism such as the world has rarely known, while Brown's *Era in the Philippines*, Brain's *Transformation of Hawaii*, Alexander's unsurpassed volume, *The Islands of the Pacific* and Banks' *Heroes of the South Seas*, form a comprehensive library for students. If your library cannot buy it, secure it for your Sunday school library, or get it into your town library as many are doing. This price is less than half that charged by booksellers.

## Samoans and Others in Samoa

BY MISS ALPHA W. BARLOW

**"APALANGI"**—"Breakers through the sky." Such is the name the Samoans still give to white men. It brings down to us vividly the impression of childish wonder and awe with which these islanders received the first pale-faced travelers who came to them on strange ships out of a great unknown beyond the Samoan horizon of their thought. This is said to have happened as long ago as 1721. At the end of eight illustrative post cards accompanies this book; price, 15 cents the book. Send directly to the different publishers for these leaflets.

any rate, the whaling ships and occasional slavers, in the palmy days of both trades, had already, before the middle of the nineteenth century, sprinkled these as well as the other South Sea Islands with "beach combers," those runaway sailors who were tempted by the luxurious laziness of native existence as they caught glimpses of it from the unspeakable old-time "fo'c'sle."

These runaways found the Samoans cordial in their welcome. Here were no cannibal horrors, and they lived on friendly terms with the natives, who



ISLAND VILLAGE AND PALMS

marveled at the wonderful things the white man could do and tell about. Such settlers were unencumbered with high moral and social ideals. They often married native wives, sometimes acquired land, and were quite content with the "charm of free savagery," and longed for no other contact with the outside world than the infrequent calls of passing ships like those they had left.

Often these passing ships made ill return for the hospitality of the islanders. Sometimes the captain would buy native goods, and when they were safely on board, would send back armed men to seize again forcibly the price that had been paid. Sometimes the crew would come ashore, steal food, and

carry off women, and when the natives resisted, fire upon the village. Such were the islanders' first lessons in white civilization.

It seems almost marvelous that there was any welcome left for the missionaries when they arrived in 1830. But the natives had been at least impressed with the superior powers of "papalangi," though these had so often wrought harm. Possibly to pagan minds the thought that supernatural powers should be hostile was too natural for them to harbor any surprise or will. At any rate, the story as we have it in *Christus Redemptor* is one of childlike cordiality to these new messengers from the greater world. Perhaps the race had outgrown its national religion, and like Augustan Rome, or Japan of to-day, was ready for a substitute. At any rate, the missionary was a higher type of civilization than they had touched before; and they came to regard him with "a queer mixture of affection, awe, and curiosity."

Not in vain, however, did the passing slavers and whalers go home with their stores of South Sea abundance. Visions of trade were inspired and realized. Firms of merchants sent agents to the islands "to buy copra at a low price in exchange for trade goods at a high price," and their ships came and went, bringing gaudy calicoes and cheap guns, and carrying the copra to Europe and America, where cocoanut oil was in demand, and prices were high. Not long after the missionaries, came the "German firm" to Samoa, where it soon obtained possession of most of the available land in the most fertile island, Upolu, and established the great plantations and stores and barracks that are still the head and front of business in Apia.

Other traders, to be sure, tried to gain a foothold, so that both England and America are represented in Samoan commerce; but the Germans had the under-grip. It became, as Stevenson says, "a game of 'beggar my neighbor' between a large merchant and some small ones." Let Stevenson give us the rest of the situation: "Close at their elbows, in all this contention, stands the native looking on. Like a child, his true analogue, he serves, apprehends, misapprehends, and is usually silent. He looks on at the rude career of the dollar hunt, and wonders. He sees these men rolling a luxury beyond the ambition of native kings; he hears them accused by one of the meanest trickery; he knows some of them to be guilty; and what is he to think? He is strongly conscious of his own position as a common milk cow; and what is he to do?"

When this stage of affairs is reached, of course there follow consuls—American, German, English—to protect the interests of their respective countrymen, and the islands have stepped out of the category of unknown lands.

While all this has been going on, chiefly in Upolu, a certain Captain Mead, of America, has raised the Stars and Stripes over Pago-Pago in Tutuila, and declared it "under the protection of the United States." I find no clear evidence that the captain was commissioned to do this, or that the island yearned for protection. But even in those days, there were Americans who took the position that "the flag must never be hauled down"—with the result that in the seventies of the last century, Samoa entered the political arena by signing a treaty with the United States, which gave them the right to a coaling station at Pago-Pago. Immediately, and of course, there followed treaties with Great Britain and Germany; and for the next twenty-five years poor Samoa found political relations an arena indeed, in which her part was no better than that of the poor bull, goaded to destruction by superior skill and cunning.

The wretched tale of that quarter of a century is briefly outlined in *Christus Redemptor*. To know something of its details for a part of that time, you must read Stevenson's *Footnote to History*, which tells with wonderful sympathetic insight and kindly breadth of judgment, the story of "this distracted archipelago of children sat upon by a clique of fools." At its end we must sadly echo the lament of one of Samoa's own native daughters: "Ane e! Talofa! My heart weeps at the trouble in Samoa and the wickedness of war." Stevenson did not live to see the conclusion of the story, when, no longer ago than 1899, the islands were "partitioned off" among the powers, 'to keep them from being troublesome.' Such has been the record of our boasted Anglo-Saxon superiority in Samoa. What has been its effect upon the native himself?

Barring the beach comber, perhaps the whites have been more consistent in setting the lesson of industry than any other. Here oftener than elsewhere has the example of other foreigners reinforced the efforts of the missionaries to train students in habits as well as methods of systematic, well-directed labor. Yet universal report says that the Samoan remains "lazy." Indeed, he looks with a condescending and somewhat scornful wonder at men who spend all their time and labor in growing food only to send it away and sell it. "A man at home who should turn all Yorkshire into one wheat field, and annually burn his harvest on the altar of Mumbo-Jumbo, might impress ourselves not much otherwise," for in Samoa no one could be rich if he tried. There would be sure to be "poor relations" to devour the surplus; and in Samoa there is nothing apologetic about the poor relation. He is a recognized factor in society. Stevenson tells of one of the native maids at Vailima whom the ladies of the house had fitted out with some small finery as well as with substantial protection against the



ool nights. Thus arrayed the woman went to make a visit to her relatives in the bush. She came back next day with no garment save a ragged blanket, having given away all to meet the demands of these beggars. Under such a system, "to work more is only to be more pillaged; to save is impossible." But Stevenson goes on to say, "The injustice of the system begins to be recognized even in Samoa." And it is chronicled that the native will work if taken away from the island, so that this communism ceases to fetter him.

This is only one point at which Samoan ideas are by nature, and inheritance, and all the weight of social habit, diametrically opposite to ours. And social habit the world around is slow to change. So there are many



SAMOAN VILLAGE

other respects in which the native remains as yet unaltered by precept or example.

He is primitive still in his love for war and in his war methods, though in some scenes he has appeared fully as noble as his white antagonist. He has learned to wield firearms, but with a childish delight in the commotion and incredible disregard of effectiveness, for which a woman at least would hardly brand him as more savage. No prohibition has yet availed to annihilate the traditional custom of taking heads as war trophies. With native brawndness of intellect a chief has appealed to precedent on that point: 'Is it not so, that when David killed Goliath he cut off his head and carried it before the king?'

To-day, as of old, the Samoan is content and comfortable in his native house, which someone has described as "a huge beehive on stilts." Still

to-day, in the open space around which the houses of a village are built, they dance the ancient siva, and listen to the "talking man," and follow their minute and curious ceremonies of courtesy. Yet even in the cast-iron rules of kava etiquette, white influence is felt. When kava is made, at least for white people in their presence, the root is pounded with sharp stones instead of being chewed by the village maiden and her train, according to the ancient recipe, before mixing in the many legged bowl with water brought in cocoanut shell cups. (See frontispiece.)

Many superstitions of the old religion still survive, though every Samoan is nominally Christian. We need not be surprised. Rather must we wonder that so much has been achieved in barely three quarters of a century by those few white men who alone have come to the islands not for what they can get out of them. Most remarkable is the testimony to the ever-present village church, to the large and regular attendance at its services, to the universal custom of evening prayers in the family. Think that eighty years ago, the language had never been reduced to writing, and then hear that, "excluding those who are so old that they had passed the learning age when school facilities were offered, it is safe to say that the Samoan who is unable to read, to write, and to cipher is singular in his ignorance." Read the story of the hurricane, and how, in a time of war, when the fury of the sea threatened with death the very foes whom the natives had expected to fight, it was their strong arms, trained from babyhood to swim the environing seas, that saved their enemies. And if it be true, as some observers would remind us, that much of Samoan Christianity is merely nominal, shall we not look nearer home for the same sad phenomenon, and soberly ask ourselves how much of that blame, in Samoa, lies with the example that Christian nations in the islands have set over against the teaching of the missionaries?

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## Light in Dark Places

BY MISS MARY L. DANIELS

Principal of Girls' Department in Euphrates College

**I**T is a great cause for joy that we have so many girls who are ready and willing to go out to teach. Every week a call comes from some city or village for a teacher. The cry is, "We wish a spiritual leader, one who will work for souls." At the same time girls come to me and say: "Please send me out to teach this year. I wish to tell the women of Christ's love."

our most consecrated teachers has just left us to give her life for  
of this land. From time to time she has gone out to the near-  
by to lead someone to the Lord. Wherever she has gone she  
the women. A year ago a young theological student asked for her  
she felt that the Lord was calling her to work for the "poor  
dying souls."

On the twentieth in the large schoolroom there was a simple ceremony.  
Anna was the sweetest bride that I have seen in Turkey. She  
wore a gray silk, with sweet peas  
in her hair and hands. Her face was  
like an angel as she knelt to con-  
secrate her life for the salvation of souls  
in this dark land. So the Lord has  
made her the sweetest and dearest teacher  
among us to win souls. May  
many others who shall say,  
"I, send me."

Two weeks ago Mr. Knapp invited  
to accompany him on a tour to a  
part of our field. The party  
consisted of Mr. Knapp, his son, one of  
his sons, her brother and myself.  
We were absent eleven days, and were  
back in six. During my twenty  
in Turkey this was the first time  
I visited this part of our field.  
I spent more or less time in six vil-  
lages. My heart went out to



ANNA

the women of the village where we  
were first night. They work all  
the day, are "dead tired" at night, have nothing to elevate them,  
and are washing on Sunday. One of our graduates lives there with her  
brother. They have a large farm and many harvesters, so her life is given  
for work, but I urged her to work for the souls of the women.  
On our wedding day we spent a few hours in a beautiful village. The houses  
were clean and white that I said as I entered one, "Why this is heaven!"  
The girls and some of the women came to see us. We spent the  
evening in the orlorn village, in which there was only one Protestant. There  
was no preacher since the massacre. Birds flew in and out of the  
for their own pleasure.

Thursday we rode through a gorge by a branch of the Euphrates. The scenery was grand. I was so tired that I dismounted, threw myself down on the sand by the roadside and went to sleep. That night we reached the beautiful city of Egin and received a royal welcome. We called at the homes of our pupils, led meetings, visited the school, went on a picnic, and were invited out to feasts. The people are hospitable and refined. The city suffered terribly at the time of the massacre. We were taken down into a garden and shown a trench under a wall where eight or nine men hid for three or four days. Everything was so calm and peaceful that it seemed impossible to realize the bloody scenes that had taken place near the spot where we were seated.



CROSSING A RIVER ON A RAFT OF GOATSKINS

There are only three or four Protestant brethren, but they carry on the work with almost no help from the missionaries. The wife of the principal man was one of our schoolgirls. She was delighted to see her old teacher, and begged me to be her guest for two weeks. Mr. Knapp planned a trip on the river for us, and instead of riding three hours by horse, we rode for two hours on a *kelek*. (A *kelek* is a raft made by inflating goat skins, over which boards and branches have been put.) We had a delightful ride for an hour, then we drew up by a fountain under some trees for breakfast.

After another hour's ride we mounted our horses and bade our kind friends good-by. That afternoon we stopped for a few hours at a little village. There I found a dear woman who graduated eighteen years ago. How the tears stood in her eyes as she talked with me; her hands were hard and soiled from the farm work, but her heart was aglow with love for Christ. She is a light in that dark place. I made a few calls and found sad women, who felt that the Lord sent me to them.

That night we reached Arabkir, where we were entertained very lovingly at the home of one of the teachers. It is a pleasure to remember how

thoughtfully they cared for us. We made many calls, and had entrance to Gregorian homes. We had a large meeting for women. How they urged us to stay longer, but work called us home. This city also suffered badly at the time of the massacre. All the best houses were destroyed, and 1,500 people were killed. The next night we spent at a summer house in a large garden; the shadows in the moonlight were quite bewitching.

Friday we reached home; and oh, what a welcome we did have! It did my heart more good than I can tell you to see so many of our girls and former pupils in their homes, and to see how hungry and eager the people are for more knowledge of Christ. I just hope that hereafter I can steal away now and then to go out and help our girls and women in their walk heavenward. Pray that the women of this land may find the satisfaction of their longings in Christ and his presence.

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## A Few Facts About the Baikwa

(The Plum Blossom School)

THIS is a Christian day school (with twenty-eight boarders), in the heart of the heathen city of Osaka, with 226 girls enrolled. It is carried on by some of the Kumiai Christians of Osaka. The trustees of the school are three of the pastors of Osaka with seven representative laymen and two of the early graduates of the school. Rev. T. Osada is principal, and gives



HOME OF THE TEACHERS IN THE BAIKWA

his time, what he can, to the school. This school is run by the Japanese, but they have the help and advice of the three missionary teachers connected with it. Miss Colby and Miss Case live in the W. B. M. house connected with the school. Miss Daniels lives about a mile away at the concession, and she has given about six hours a week to the school of English teaching for the past six years. She also has charge of a girls' Hero Band, and a Junior Christian Endeavor Society of the younger girls in the school. We have a good Christian Endeavor Society of about sixty girls from the three upper classes. Miss Colby teaches music, Bible and a little English, about eighteen hours I think. Miss Case teaches English, Bible and foreign cooking seventeen hours a week.

Our graduates number about one hundred and fifty, and are scattered all over the empire, some being in Korea and one in China, and two now in America studying. Others are wives of pastors, teachers and prominent men in church and city. Some, of course, I am sorry to say are not Christians, but they have gained much from the benefit of Christianity in the school. We have many girls from fine families, and our entrance into those families is always a pleasure. We have six Bible classes in the school all taught in Japanese, and all except the first class have some knowledge of Jesus Christ. The first class have been here only a little more than two terms, and cannot be said to have a very intelligent knowledge of Christianity, although they are regularly taught. They, the first class, came from entirely heathen families.

Nothing is compulsory in the school. As a matter of fact, they all attend morning exercises and Bible class, and a fair proportion attend Sunday school and church. Nearly all the three upper English classes are Christians and members of churches also. Scattered through the younger classes are quite a few Christians, although many are not allowed by their relatives to join the church. The regular Japanese and English course is five years only, and there is a graduate course of one year for those who cannot leave Osaka for other schools. The expenses of the school are met by some gifts from the Japanese and the tuitions of the pupils.

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Two different missionaries in Tien Tsin were recently approached by anxious fathers wanting their assistance in securing suitable husbands for two daughters. "What is the trouble?" was asked. "They have old style, small, bound feet, and are not acceptable to the young men."

## The Connecting Link

BY MISS ANSTICE ABBOTT

(*Concluded*)

NOR answer she sank down at his feet and began to weep bitterly.

The husband was greatly perplexed. While he had all the time feared his wife's sorrow and anger when she should learn that he had become a Christian, yet at the same time he had felt that something had changed her of late. It was long since he had heard her sharp little tongue in torrent of scornful abuse of a neighbor or a cheating trader, but it was only the day before that a neighbor had told him that the Bible women were going regularly to neighbor Radhabai's, and that it would be well for him to look after his wife as she was often there to hear the preaching. So, though it never entered his mind that his wife cared for those things, he had expected that she would not be heartbroken at the news he had to bring her. He bent down and touched her forehead gently: "Tell me, Yamuna, why do you weep; are you grieved because I have become a Christian?"

She controlled herself with a great effort and looked up into his face. Seeing tears in her husband's eyes, but a smile on his face, she clasped her hands together, and looking up beyond him, she ejaculated, "Jesus, I thank thee," and then followed another burst of tears.

Narayanrao's heart beat with this unexpected joy, and he in turn, with a trembling voice, gave thanks to God for this wonderful thing that had come to pass, that each, unknown to the other, had seen the beauty of the Saviour and had believed on him.

After a long silence they began to explain to each other how this had come about. As for Narayanrao, a tract put into his hands in the street had attracted his attention to Christ; then he had occasionally stopped to hear the street preaching of missionaries and native helpers. Then he had bought a New Testament and read it. One day in his office work he had to take a government paper to a missionary. This gentleman's bearing and uprightness so attracted him that this chance meeting led to many more, until the friendship ripened into Christian brotherhood. He would have confessed this long before had it not been for fear of estranging his much-loved wife. The whisper, the day before, that Yamunabai was listening to the Bible women, awakened in him the purpose to tell his wife of the new faith he had accepted. So this evening he had come to his house later than usual, having spent an hour with his friend, the missionary, in asking counsel and comfort, and in receiving strength and encouragement.

As for Yamunabai, when she saw that her husband's early hours, etc., made him neglect the worship of their gods, she was more assiduous than ever in all the religious duties of the day, as a loyal Brahmin wife should be. When the Bible women began to come into their little street, she heard them with curiosity until her husband had forbidden her to ask them into their court. Then she tossed her little head in fine scorn of the doings in Radhabai's house. But little Vishnu had to go to school, and the government school was too far away; what was to be done? A Christian school was near and many little Brahmin boys went there. "They learned well," it was said, and "really their manners were improved;" so after a deal of hesitation, Yamunabai asked the father what had better be done. He in his indifference said: "Send him to the mission school. It will do him no harm while he is so young." Vishnu went. He was only six years old, but a bright little boy.

He soon conquered the long Marathi alphabet, singly and in all its combinations, and his mother was proud of him. Then he began to hum about the house and his little voice was very sweet. The mother paid no attention to the words he sang, until he began to teach them to his baby sister. "Jesus" seemed to occur very often in the hymns and the baby learned to lisp the name in her attempts to join her dearly loved brother. "Jesus!" He was the one the Bible women were always telling about. "Jesus" and "love" seemed always to go together in the children's singing. She would slip around to Radhabai's the next time the Bible women came there and hear what they had to say; anything about love could not be very bad. So, at first, Yamunabai stood at Radhabai's door. She would not go in. The next time she did "just step in." "The old, old story" was so very sweet it had in time conquered her, until the proud little Brahmin woman sat with the other Brahmin women at the feet of those whom before they had reviled and called "the defiled women." Sitting there they heard of the love of Christ; how he suffered and died that they, the women of India, might be saved. The two took no note of time as they related their heart's history to each other. And Yamunabai, after she had finished her story, asked her husband when it was that he had first begun to think of these things.

"Nearly two years ago," he answered. "The day our Nana, our first-born, died. Coming back from the burning ground, a man on the street put a tract into my hand. I should have indignantly pushed it away, only that the large heading caught my eye—'He shall live again!' I took it, read it and re-read it many times. That was the beginning. For a year I have almost been persuaded to become a Christian. The fear of breaking up our



happy home has prevented me, and I do not know when I should have had the courage to make the decision and tell you of it. If Mahdaras had not auctioned me to look after you. But I thought if my wife listens to the Bible women, she will not be very angry with me, and I could not help a little hope that, possibly, she might sympathize with me."

"Ah, yes," said Yamunabai, "if I had not listened to the Bible women, how very different things would have been to-night. I should have been so horrified, so very angry with you, and I should have been heartbroken also to think that our happy home had ceased to be. The missionaries are wise to send women to teach us women about the Saviour, otherwise there would be nothing but quarrels and partings. The men would be saved, but we poor wives, how could we know of the love of Christ? But now the same Christ who meets you in the streets, and comes to our children in the schools, finds us in our own homes. Blessed be his name! The Bible women are such good, kind women, too. Oh, how happy I am to-night."

Narayanrao's face also shone with joy as reverently bending over the table with his hand on his wife's shoulder, he thanked the Lord for his wonderful salvation and asked him to bless the Bible women who had been the means of bringing them, the husband and wife, together at the feet of Christ.

And thus the little Brahmin home had its first consecration, by family prayer, to "the King eternal, immortal, invisible, the only wise God," the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

## The Zulu Woman: A Plea

BY MRS. LAURA MELLEN ROBINSON

**A**N English newspaper in Natal, South Africa, in a recent account of the Zulu rebel uprising against the government, makes this statement: "Bands of women have been passing from kraal to kraal inciting the men to fight. They have taken part in the plotting, and their fiendish suggestions were accountable for the awful treatment of the white man's body found on Tuesday at a rebel chief's kraal. The remorseless destruction of the kraals, and the scattering of their manhood and the loss of their cattle, will have a lasting effect on the minds of the native women, and they are less likely in future to incite a rebellion."

The Zulu woman is thus seen to be not without influence in her home. 'Tis she who intercedes with the ancestral spirits, and who teaches her child to slip its first request to these spirits for their favor and protection. 'Tis she who is versed in the superstitions of her people, and most frequently

practices its sorceries and incantations. She has the most intimate relations with the spirits of darkness, often submitting herself to their evil suggestions, and running to and fro as the emissary of the arch fiend himself, till mind becomes distorted and body often racked with pain.

Bring this woman under the influence of God's spirit, and what does she become? A power for good to her people that cannot be estimated. Now has come a special time in which to hold out the saving hand, which shall redeem her life and turn her influence into manifold channels of good for her people.—Stript of father, brother, husband, lover, kraals burned, cattle confiscated, the Zulu woman stands destitute to-day. What shall become of her? What of her children? Will she seek a livelihood in the employment of the Europeans in their towns, and become a prey to bad men (white and black) who live there? Will she rebuild her hut, till her gardens, as heretofore, feed and protect her children in her home? Such questions come to mind as one's heart goes out in pity and sorrow for these Zulu women, many whom I know, and whose children I have taught and love.

The government that has been forced to strike so mercilessly with one hand will stretch out the other to "take care of the wives and children of rebels who lost their lives." Their immediate physical needs will be met, but what of hearts sore and minds distraught? What of the train of dire temptations that follow in the wake of such disasters? If ever these women and children needed the reforming, enlightening influence of the gospel of Christ it is now. Nor will that influence ever more effectually reach and touch their bruised souls than now.

The Zulu woman stands before two ways to-day. In one is the fate of a dragged out, ever degrading existence—a blot on the history of her people. The other—the way of life—patient, strong, "fervent in spirit, constant in prayer," overcoming superstition and sin. Thus we have seen her, and know she can be. God grant us a part in helping her to attain to this end.

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## China: The Awakening Giant

BY MRS. CHARLES S. HARTWELL

SOMETIMES we do not realize a truth until we bring together the facts we know about it. The separate facts, learned one by one, have not impressed us, so we gather here some of the signs to be seen in the Middle Kingdom to-day. A recent cartoon represents the giant, China, in bed, yawning and stretching. As he stretches, his right arm overthrows a bust labeled Tradition, and his left another marked Supersti-

tion. Chinese tradition and superstition have not yet had a disastrous fall, but they are toppling.

From our earliest days, perhaps, the first things thought of when China was mentioned were the braided cues of the men and the tiny bound feet of the women. It has not been many years since a Chinese in this country would be likely to lose his life if he returned to China without his cue, but recently the government has abolished the cue in the navy and clothed the naval soldiers in foreign dress.

About three years ago the wives of several Chinese officials, of Hangchow, called a meeting in an ancestral hall, which was attended by eighty non-Christian women who formed themselves into an anti-footbinding society. Think of it! Chinese women actually beginning to have clubs, and clubs with an object which is worth while! Fifty of those women present pledged themselves to unbind their own feet and never to bind their daughters' feet. About that time the Empress Dowager issued an edict against this cruel custom of footbinding. An edict does not enforce itself, but public sentiment is growing, and in Foochow there is a growing sentiment in favor of the heavenly foot. You know the society opposing footbinding is called the Heavenly Foot Society. Is not China awakening if the women, the mothers, are beginning to assert themselves on the side of reform? What started these ideas? In different parts of the empire mission boarding schools were years ago established where no bound-footed girls were admitted. Often women who became Christians were persuaded to unbind their feet and to let the feet of their daughters grow. Now the little leaven hidden here and there is beginning to work.

The Chinese used to make maps of the world, representing the earth as flat and rectangular, almost the entire space filled by China itself, the rest of the world appearing as a little indefinite border. To them China was the world. What use had they for anything which they did not have and did not know? When outsiders came to their land from the regions represented by these straggling border fringes of their map, they were "foreign devils," looked upon with a mingled feeling of hatred, fear and scorn. Contrast this with the large delegations of officials and prominent men sent recently to America and Europe to study Western civilization and education. At a banquet given in their honor in New York, Viceroy Tuan Fang spoke as follows: "We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scien-

tific works of the West. They help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful." These high commissioners visited the rooms of our American Board in Boston. During this call the Viceroy referred more than once to his personal knowledge of the good work done by our missionaries, and said emphatically, "Send us more like those you have sent."

In 1872 the Chinese government sent several young men to America to be educated, but fearing they were becoming Americanized they were recalled before they had finished their studies. In spite of the difficulties they find in gaining entrance to our country there are now fully one hundred Chinese students in America; half of them taking either college courses or post graduate work. They are studying railway, mechanical and electrical engineering, and mining, as well as physics, chemistry, medicine and other branches. This knowledge they will, no doubt, make use of in their own country.

Just before the commissioners started for America, last winter, Viceroy Tuan Fang held an interview with the Empress Dowager, giving her his opinion that the girls and women of their country must be educated. She quite agreed with him, and said that this must be done at once. This is, of course, more easily said than done. Three scholarships for Chinese girls have been offered at Wellesley, and the Empress will send on the students to fill them. Let me refer to two of the many schools recently established by the people themselves. In one there are thirty-five girls, rich and poor together. The well-to-do are requested not to ride to school and to wear plain clothes, that there may be no distinction of class. The other school is for wealthy girls, but they must not wear embroidered shoes to school, to show that they spend their time in study. Dr. Arthur Smith says that for girls to come to America for education is a great departure, but we believe that within the next decade hundreds will come.

The number of schools for gaining Western learning established since 1900 is legion. In Peking, the center then of hatred of foreigners, they simply swarm. Small indeed is the city which has not at least one. Some are supported by the government and others by private enterprise. For these many schools good teachers are very few. Anybody that offers is taken, and good and bad alike are insecure in their positions. The people are tired of supporting their lazy Buddhist priests, and welcome the transforming of the temples into schoolhouses.

The Chinese are naturally a self-centered people, caring only for their own

or province at most. Mr. Hartwell was once coming in a boat down the River, which is full of rapids. On a bare rock in the midst of the river were three men whose boat had capsized, and they were begging help. Mr. Hartwell supposed, of course, his boatmen would rescue them but they went past as though they had heard nothing, and remonstrance was in vain. "They belong to another clan" was their only reply. Long ago the Chinese in New York Chinatown were sending aid to suffering Jews in Russia. One day these same people took to the collector's office \$2,700 for the relief of the San Francisco sufferers, stipulating he used not for their countrymen exclusively, but for any who need seems returning good for evil in view of the treatment they have received on the Pacific Coast. What an influence we might have if every man in name were a Christian in deed! A wealthy Chinese in San Francisco, dressed in his rich Oriental garb, was crossing a muddy place in the street on a board that had been placed there. Some hoodlums tipped him overboard, landing him in the mud. On regaining his feet, the Chinese said, "You Christian, I heathen. Good morning." Of course they are not to think that all persons in a Christian country are Christians.

A copy of the New Testament was given to the Empress Dowager on her birthday, November, 1894. It is printed in large, clear type with the text in gold leaf on each page, and has solid silver covers embossed with a dragon design. Nearly 11,000 persons in 29 missions contributed to it. It was carried in a beautiful case by British and American ministers to Chinese officials, who in turn delivered it to her majesty. In acknowledgment of attention the Empress sent gifts to 22 lady missionaries who had been active in the movement. The matter created a great stir. The Empress sent to the American Bible Society to procure other copies of the Bible for herself, and he is known to have read it. Now we read of the gift from the Empress for the San Francisco sufferers—\$50,000 for the general relief, \$20,000 for her own countrymen.

Do you think of the only woman's daily paper in the world being published in Peking? It is a small sheet and only a few months old, and edited by a woman. It gives current events, talks against the use of opium and powder on the face, and gives good advice, generally. The Chinese are eager to get it. This story was told in it: "The people of a village tore down a temple, remarking, 'If the gods are real, they will save us inside of three days.' Nothing happened, so at the end of three days they tore down another."

*Woman's Daily*, just after the feast of the moon, gave various facts about the sun and moon, and advised the women not to burn incense to the moon but to worship the God who made the heavenly bodies.

Miss Russell, of the Bridgman School, Peking, says the Chinese women are at present progressing faster than anything ever known in Japan. The pity is that they are likely to copy everything foreign, the bad as well as the good.

Prison reform has started in China. In Tientsin, and no doubt elsewhere, prisoners formerly starved unless fed by their friends. They are now properly fed, and are being taught trades. The jailers used to beat them unmercifully in the hope of being bought off by the family of the prisoner.

Some of the streets of Peking are being macadamized. The wealthy Chinese are beginning to make use of the telephone. One man remarked, "The telephone is so intelligent; it has been in China only a few weeks and speaks Chinese as well as English."

The Chinese have seen the great success of Japan in its war with Russia, and the respect she has gained from other nations. Now China concludes that a large and powerful army will make China powerful. The Chinese editor of a San Francisco paper expresses it in this way, "China is preparing to be a great nation by learning to kill the largest number of men in a given time with the least loss and expense to herself."

Dr. Sheffield declares that even the written language of China "is now bending and rocking like trees in a heavy wind." There are not simply new combinations of words, but new idioms and new forms of expression. A young Chinese reformer has invented a system of writing their language in shorthand. The translations of Western books cannot be printed fast enough to keep up with the demand. Foreigners in China say they hold their breath to see these changes and wonder what next.

As we recount these changes are you thinking that China now needs nothing more? She is at last aroused from her sleep of centuries and can look out for herself? They see clearly that while she has been sleeping the white man has been up and doing, and she has only to bestir herself and catch up? Just adopt the many things which others have discovered and invented? Then you are practically saying that your religion means nothing to you; that a people needs science and material prosperity, nothing more. If over and above everything else we need Christianity, then Christianity is what, over and above everything else, China needs. The fact is that the problem of China's reformers seems to be how to reform their country without Christianity; how to get Western science and material progress and at the same time avoid the foreigners' hated religion. Good authority says there is persistent opposition in North China to Christianity. Officials show animosity toward Christians, often beating them if they mention Christianity. In spite of some evidences to the

rary, the belief is that this opposition emanates from the palace. The hol holiday has been changed from Sunday, seemingly with the intention hutting out Christian teachers. Now the holiday comes on the fifth, 1, fifteenth, etc., of the month.

he people are losing faith in their own religion, and unless true religion s its place what is left for them but atheism or agnosticism? Dr. ent says, "Unless Christianity comes to the rescue we shall see that strosity in history—an awakened intellect and a depraved, revengeful t."

t present the work of the missionary in China is not so much to con- e the people of the worthlessness of their idols and of their worship, for ese editorials are decrying false gods and bound feet. Their work is now to tear down the old, but to build up the new; the old is crumbling self. The danger is that the people become agnostic and critical, doubt- all religions alike.

ever was such an opportunity in the world's history, but the dearth of ey to carry on the work is appalling. Young men and women stand y to undertake the work, but there is no money to send them. Chinese ig men and women have been educated in our mission schools to help is work, and can reach their people better than any foreigner can, but e is no money to feed and clothe them while they work. We cannot e ever to send missionaries enough to any country to evangelize it. The erate plan is to teach the most promising to teach others, and they in to teach others, an increase in geometrical ratio. Now we teach the handful with great expense and labor, and then stop for want of funds is the most prosperous time the Western world ever knew.

hristians, save a very few, are too busy with other things to give any ght to the situation. Our problem seems to be to do all we can our- s, and then see if by tact and prayer and perseverance we can make rs see the great privilege.

ot long ago I met a young woman, a Jewess, who had become a Chris-

Her every thought is what she can do to spread the gospel. She , "There are so many things I can do without, I want to do more this than last." Cast out by her own family she earns her own living and s a little home. She gives board and lodging to a worker in New k Chinatown, teaches classes of Jewish boys on Sunday, and is helping ie regular work of our New York State Branch.

So much I find I can do without." How seldom we find that spirit. often there is a sort of peevish wail because asked to help so many es, saying, "There is something all the time for our money." That is

true, and it probably will be true until He whose right it is shall reign from sea to sea and from shore to shore. What more can we do to make others see their opportunity and privilege, and join hands with us?

Rev. Paul L. Corbin, missionary in Shansi, China, wrote recently: "For every expression of genuine sympathy we receive God knows we are grateful. And yet we feel that you, the Congregational churches of America, have no right to ask us to make sacrifices you are not willing to make yourselves. You have asked us to retrench, save, make no advance. Do you propose yourselves to stand still or retreat, that you send such a cry to us? Let the question take a practical aspect. Will there be fewer stained glass windows put in the American churches, fewer organs built, a smaller number of high-priced singers hired this year, that you say we can expect no reinforcements, no advance in appropriations? Or do you propose to sit at ease in Zion while we, trying to carry out the last will and testament of our Lord, must eat the bitterness of opportunity unmet? Jesus has bidden you as he has bidden us—go! What does he who wore the crown of thorns for the seventy millions in mission fields, for whom the Congregational churches in America are responsible, think of such disobedience?"

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## Missionary Letters

### EAST AFRICA

Miss Julia F. Winter, a teacher at Mt. Silinda, finds much that shows a pitiful need of missionary teaching:—

WE found a dear little girl at one of the kraals the other day. She was only about eight years old, and was dressed in a single drape, bound skirt-like about the waist and surmounted with many strings of beads, worn like a belt. At our request she came bashfully into sight from her hiding place behind the hut, but our questions in Zulu brought no response except a smile and a flutter, as if hesitating between the impulse to flight and the fascination of the strange white beings. Then I tried my feeble Chindau with complete success. To "*Zina rako ndiani?*" (Your name it is who?) she promptly replied, "I am Zwapano." (Whistle through the upper teeth when you say Zwa!) "Who is your father?" She named a man of a distant kraal. "But why are you living here?" "Because I am the wife of Pezulu; my father sold me to him." We could not believe it. Pezulu, the owner of the kraal, is an old man with several wives, and grandchildren playing about. A boy of fourteen came up just then and verified her words. "But do you not mean," said one of us, "that she was bought



for Muushi" (the oldest unmarried son). "No," repeated the boy, "she is my father's wife." Later the old Mai herself, the head wife, told us the same thing. The worst of it is that this is no uncommon case, but there are many child wives. The English law says that no girl shall be married without her consent, but the sad thing is that many a girl, when she comes to an age when she can think for herself, and realizes her wretched condition, is told that she gave her consent years ago, and it is now too late to complain. We have instructed our delegate to the conference of Rhodesian missionaries at Salisbury to bring this matter up with a view to petitioning the government to make a law limiting the age at which a girl can be married. We also petition for the abolition of the practice of selling children altogether.

I saw a pathetic sight not long ago. A man and his wife came to the doctor one day bringing a little deaf and dumb boy only three years old. A severe attack of fever two years before had left him stone deaf and utterly blind. It was piteous to see his helpless struggles to be understood, and to know that not only could the doctor do nothing for him, but that there is no place to which he might go to have light let in to his close-veiled mind and soul.

I wish to urge once more, if you will excuse this constant begging, that our request for another woman may be kept in mind until that time when someone shall be led to offer herself for this work.

Miss Seibert, who reached Natal in the early summer on her way to Umzumbe, gives us a pleasant picture of her first days in South Africa:—

I am saying *Saku Bona* to a beautiful sunrise and beautiful birds with black wings. This is a wonderful place. The view from Mr. Ransom's front veranda embraces hill and dale for miles and miles, with pretty mission buildings or distant kraals, with a fine stretch of ocean, with a tree that has no leaves but no end of glorious red blossoms, with orange, lemon and paw-paw trees, with cacti, palms and wild bananas, and many strange plants that I never before have seen or heard of.

And how nice it is to be here and be so heartily welcomed by the missionaries, and what fine men and women they are. I realize what a busy life it is. This is vacation time, and yet there is so much for each to do, that even I, a comparative idler, am surprised when the night comes and wonder where the day has gone. Mr. Taylor is devoting every spare minute of his time to his Zulu class, which consists of Mr. and Mrs. Maxwell and myself as beginners, Mr. and Mrs. Le Roy and some of the others as advance pupils. Mrs. McCord met me at the boat, and how splendid did the Stars and Stripes appear to me as she waved it. I spent a few

delightful days at her home, and in spite of the fact that war has called Dr. McCord to the front and left brave Mrs. McCord and Mary, Jessie and wee, fat, merry Laura home to look forward with anxiety to news from him, in spite of this, it was such a happy home. Mrs. McCord undertook to teach me while at her home along with some Scotch missionaries, and it is hard to tell which is the better teacher, she or Mr. Taylor. Both are "best." I have to catch up with the Maxwells, and I am studying as hard as is possible for one of my easy going temperament. . . .

I am now at Inanda and am so glad I came. I am thoroughly enjoying my coming even as a visit to this beautiful new teachers' home, where I meet so many of the other missionaries, and where the whole station, buildings and scenery, are an ever new treat. But best of all I am glad I came so that I could see the native teachers at a regular conference just as we would have at home. Of course it is all new to them, but it cannot help but be of untold value to them, for it helped me I assure you, the splendid talks of Miss Hart on method, of Miss Phelps on Bible study, the lectures of Mr. Taylor, Mr. Plant and Mr. Mudy.

I have heard a sermon in a heathen kraal. It happened as Mr. Ransom took me to Amanzimtote, an ox-cart ride full of new sights and sounds, and ending in a glorious welcome by the other missionaries. Mr. Ransom had the driver stop, and we stooped low and entered the hut. The family were at breakfast, and first Mr. Ransom had them show to me as a newcomer their home, their forked stick pillow and their fire; then he told them in Zulu who I was and what missionaries came to teach. Thanks to Mrs. McCord's coaching, I could understand much that he said, but it was his manner that impressed me most. I am so thankful that I am placed in his home during my studies. Oh, the limitations of letter writing! I have so much to tell you but must stop.

#### INDIA

Mrs. Bruce, of Satara, speaks of the revival near her:—

At an examination of the Bible women one of them reported on the revival at Punditabai's, as she had witnessed it within the last few days. She told simply and earnestly that the spirit of prayer was so pervasive that all her prejudice began to give way and she felt like joining with the others in supplication.

The Lord is teaching his people by new methods, and European workers are visiting Khedgam to see what is in this great revival. One lady wrote that, when reading the third chapter of Exodus (where Moses says he would turn aside to see the secret of the bush burning, but not consumed), a mes-

sage from God to her made her feel that she should change her plans so as to include a visit to Pundita Ramabai's; and she is probably there during these last days of June to witness the spiritual monsoon of which we hear.

We are all thankful for the abundant early rain which has put courage into the hearts of the people. A friend in another part of the Bombay Presidency wrote so aptly concerning the change of seasons and the "rain" of the Spirit that I will venture to quote a few sentences. He says: "We are thankful to be well here and to have had excellent rain. What a difference it makes to the place! So may the outpouring of the Spirit cause change. The man of the world has eyes only of flesh, and his vision is limited by matter. He sees the effect of the Spirit, but puts the wrong cause thereto. He draws comparisons from his natural science and tries to apply human wisdom to unravel divine mysteries. Here is the patience of the saints, whose position to the world is illogical—who see fools living by faith, not by sight, who endure as seeing what cannot be seen (by natural eye)! First the natural, then the spiritual; but how few care for the things of the Spirit, and yet how beautiful is the fruit."

#### TURKEY

Miss Platt's letter from Harpoot makes us wish we had more such schools and such teachers:—



MISS MIRIAM V. PLATT

The kindergarten is very popular among the children of the vicinity and nearly every day these last weeks we have had wee visitors from two years old to five. Soon anxious mothers would come, hunting for their runaway children and saying, "When will you receive my child as a pupil? I can't keep her at home at all, she loves the kindergarten so." I have a long list of applicants for next year already. We had our closing entertainment on Thursday, June 21. Twenty little ones received diplomas. We had two donkey loads of oak boughs to trim with. They come from the mountains. With potted plants in the windows it looked quite like a garden. Next year, you know, I plan to use an adjoining room for a second kindergarten for thirty children. The training class girls will teach it, so the only expense will be for materials to furnish it.

The Turks in Mezereh talk very definitely about a kindergarten now, and have rented a room and authorized me to purchase supplies for them. I shall not really believe it till I see it.

The people in the out-stations are eager for kindergartens. I have had calls from the brethren of three places begging me to save them one of my girls as a teacher for next year. They will help, of course, in the expense

as much as they are able, and I hope by next year we can have money to help them.

#### EASTERN TURKEY

From the report of Mt. Holyoke School, Bitlis, for 1905, written by Miss C. E. Ely:—

The system in vogue in school, that the older girls each have special oversight of one or more of the younger scholars, helps very much, developing thoughtfulness and motherly care on the one hand, and on the other affords much help in the details of every-day school life. Circumstances during the past year have not favored much touring. Had it been feasible to visit outlying districts as much as was done in earlier years, doubtless the number of pupils would have been larger. Many parents have an ardent desire to educate their daughters as well as their sons, but great and increasing poverty forms a sad hindrance. For many years effort to promote self-support was in good measure successful. At one time more than half the scholars were self-supporting, but of late years the number has gradually diminished, until now less than one fifth pay all their expenses. Business conditions have been so paralyzed by the great poverty in these parts that large numbers of merchants and tradesmen are compelled to seek more favorable places for their enterprise. At the time of this writing a well-to-do merchant, who entirely supported his two daughters in school, has called to express his gratitude for their progress, and to say that being unable to make a livelihood here he expects to remove to another city by the next week's caravan. Thus after less than two years in school these girls are withdrawn. Many similar and even more extreme cases might be given. "Verily, the poverty is at its lowest ebb." Day schools in remote wards of the city are much reduced in numbers and efficiency. Three have been discontinued, the teachers having gone to the United States. One excellent school, taught by an undergraduate, has been suppressed by the authorities. Now three day schools are continued. A few girls are also taught in families, where no special school organization exists. Schools in several villages of our field have also been closed in like manner.

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A MOTHER in the Hawaiian Islands saw a great Sunday-school celebration where thousands of children were marching in holiday attire. She beat her breast and moaned in distress: "Why didn't the missionaries come before? These hands are stained with the blood of my twelve children, and not one of my own flesh remains to rejoice with me to-day. Why?"

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### POSSIBILITIES OF THE THANK-OFFERING MEETING

BY MISS KATE G. LAMSON

Do we fully realize in this our day the richness of the grace of gratitude? And do we further realize the still deeper richness that lies in the expression of gratitude? The purpose of this brief paper is to make an earnest plea for the thank-offering meeting, with its sweet and sacred lessons, be not withheld from the year's course of work as planned for either the young men or the children. A missionary meeting furnishes large scope for reaching to the unmindful heart some of the common blessings of almost every life in this favored land which are by no means world-wide possessions. Said one missionary on returning to her field, "I envy you one thing as I go back—fresh air." Her work lay in a locality where the air was lifeless, debilitating. Moreover, when there she is surrounded by social conditions which render it unsuitable for a woman, unless belonging to one of the lowest classes, to walk through the streets, so making all exercise impossible. Teach the young people to return thanks for sunshine and fresh air, for freedom to enjoy those great blessings, for security in the home, for Christian love and tolerance sweetening and simplifying all of life, for our wonderful resources when relaxation becomes so desirable in the midst of overburdened days, the public libraries and art galleries, the concerts and the lectures all opening to us ways of escape from care, the free intercourse with friends made possible by Christian civilization. Use the priceless opportunity provided by the thank-offering meeting to draw the sharp contrast between our lives, so crowned with blessing, and the barren life which constitutes life here and that which is to come for the millions of women and girls in the darkened lands. Press home the question, "What have they in place of the good things enjoyed daily by me?" The sharpness of the contrast will furnish texts enough for each thank offering as brought into the meeting, and will kindle in each heart present a flame of gratitude for our own mercies, and of desire to reach out helpful hands to those so much less favored than we. That the exercise of gratitude is a duty owed to God no Christian will deny. The Bible teaches it, our hearts

acknowledge it as a gracious and reasonable service. To the joy of gratitude we are less keenly alive,—to its power to put us in touch with the loving heart of God, to enrich our souls, to broaden our spiritual horizons. Just as it is well to have stated seasons of prayer, so it is well to have a definite time for the expression of gratitude, and this our thank-offering gives. If older Christians are so helped by its observance, let us see to it that this important factor in the soul's development is not denied the young disciples who look to us for training in Christian service.

## OUR WORK AT HOME

### The Story of a Mite Box

BY MISS HELEN L. MOODY

MRS. GRAHAM'S library was always a pleasant room, and when the rays of the late October sun shone through the broad western windows, leaving a path of golden glory in their wake, it was a most delightful place in which to stay. It was one of those perfect Indian summer days, when every now and then above the rustle of dry leaves we hear Dame Nature softly whispering that summer is not quite over, even though snowflakes are so near. Yet there was a touch of winter in the crisp, clear air that made the cheery wood fire snapping briskly in the open grate not unwelcome.

Mrs. Graham sat by the window apparently watching the quick movements of her little daughter, who was having a fine romp on the lawn with a great St. Bernard. As Mary made a last futile attempt to persuade Bowzer to jump over a stick which she was holding as high as her chubby arms would reach, and then threw down the stick in disgust, a faint smile crossed the mother's face, but quickly made way for the troubled look which it had momentarily displaced. A sigh escaped her lips as she looked at a hideous, bright blue mite box which stood upon her writing desk, looking strangely out of place amidst the perfect harmony of dull reds and soft olives and golden browns.

Two years before an epidemic of typhoid fever had robbed her of the kind, brave husband, who had made her life one round of happiness, constantly shielding her from everything hard or unpleasant, and she and little Mary had been left alone. Her life had been so bound up in his that at

st it seemed almost impossible to live without him. She was wholly reconciled to her loss, and the sight of the innocent thank offering box aroused afresh the bitter grief which she had tried to put from her.

She had been a persistent home body during her widowhood, and now she wondered how she had been persuaded to attend the missionary tea at which the mite boxes had been distributed. It seemed a very simple matter to promise to put a small offering into the box whenever she felt especially thankful for anything, and then bring it to the Grace Street Church on the first Friday of October. Yet the appointed time was only one day distant, and this poor perplexed woman could not think of one single blessing for which to offer thanks. Of course she might consider the privileges common to all women of this Christian land, or her well appointed home, or numberless other benefits as worthy causes for thanksgiving; but she was too honest to pretend to be grateful for things toward which she was utterly different. What happiness was to be derived from a home where everything was a continual reminder of the thoughtful one who had planned it for her pleasure, when Lester Graham was not there to share its comforts? Even little Mary could not be called an undisguised blessing; for whenever Mrs. Graham looked upon the big blue eyes and smiling lips of her daughter, the child's resemblance to her father awoke in the mother's heart a fresh sense of loneliness.

What to do Mrs. Graham could not tell. She would not fill the mite box, letting every coin represent gratitude she did not feel; still it would be hard to send it back empty, for not everyone would understand the motives of her heart. Some might even think her purse strings were held too closely to allow any of her substance to enter the Lord's treasury, and that was a sin of which she could not bear to be accused. However, thinking seemed only to aggravate matters, so she decided to dismiss the subject from her mind, hoping against hope that some solution of the problem would come in the morrow. Come it did, and in a very unexpected way.

They tell us that day dreams are the only ones which ever affect our lives. Nevertheless the answer to Mrs. Graham's question came in a dream. As she slept she thought an angel stood beside her, and said: "Woman, hast thou nothing for which to thank thy Maker; are health and strength unworthy of thy gratitude? Thy home, thy life of ease, thy little daughter, are not all these sufficient to call forth one word of praise to the Giver of them all? And canst thou say nothing in appreciation of the gift of his dear Son? As thou dost not count thy mercies now, they shall be taken from thee, not all at once, but singly, that thou mayest realize the full value of each one. Little Mary shall be the first one." And as the last word was

spoken, the white-robed figure, bearing in its arms the form of the sleeping child, faded slowly from her sight. It seemed as though a new day had dawned and she must rise and go about her usual duties without that dear companion, her grief made more poignant by the ever recurring thought that but for her own thanklessness this new sorrow might not have been. She felt then indeed there was no cause for giving thanks.

Again appeared the angel saying: "Since thou dost so lightly esteem home and wealth, they too shall be taken away, and thou shalt earn thy bread by the sweat of thy brow." Again she blamed herself for not having appreciated these blessings until they were gone, and again she wondered if there were any lot more miserable than hers.

Yet worse was to come when the white-robed figure appeared, telling her that she was to be deprived of health. And in her dream she thought she had a cruel cough, which was slowly stealing her life away, till she wished that death would come to free her from the poor, pain-racked body.

At last came the angel of death, speaking thus: "Since thou dost place so low a value upon thy life, thou must give that up also, and I am sent to take it from thee." She cried aloud for mercy, that only one more opportunity might be given her; but stern and unrelenting came the answer, "Since thou didst scorn thy blessings, they are no longer thine."

At that she awakened, and as her eyes rested upon the familiar objects of the room and the glory of the sunrise which had never seemed half so wonderful before, she knew it was a dream. It seemed so good just to be alive that she breathed an eager prayer of thanksgiving, when she thought of Mary, fearful lest the angel's first message might be true after all. Then she looked and saw the child waiting in the doorway for her morning kiss, all fresh and rosy like the dawn, and the mother's heart was filled with gratitude too deep for words.

As soon as she was dressed she ran for the thank-offering box, her hands filled with silver and gold, feeling that no baser metal could be a worthy gift to Him who is the source of all good. And lo, the box was full. As she broke it open, out fell pennies, nickels, dimes and even a few quarters.

*(To be concluded.)*

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## Our Daily Prayer in November

THE mission of the American Board to Mexico, our next-door neighbor, has five stations and 58 out-stations; six ordained missionaries with their wives, and six single women carry on the work with the aid of 25 native



helpers; more than 1,200 communicants form the 22 churches, one of which is entirely self-supporting. Eight schools give instruction to over 500 pupils, and 37 Sunday schools enroll 1,360 eager students. Could we follow the daily life of Mrs. Howland and Mrs. Wright we should find it filled with a multiplicity of cares and Christian service. To make the home, to teach in Sunday school and perhaps on the week days, to lead the women's meetings, to visit the sick and the poor, to befriend and partly mother many young men who are students in the Colegio Internacional, are some of their regular duties. To these many special occasions bring special additions.

Miss Gleason and Miss Matthews carry on the Instituto Corona, a boarding school for girls, which had 110 pupils last year. After a long and dangerous illness Mrs. Eaton has regained a fair degree of health, and she has resumed her work for native women and children, and all lines of activity are stronger for her presence. Ill health has compelled Miss Hammond to lay down, most regretfully, her work in the Colegio Chihuamense, a girls' boarding and day school, with 109 pupils. Miss Long, assisted by several native teachers, is now carrying the heavy care of the school. Mr. and Mrs. Jamison have resigned their missionary connection. Miss Prescott carries on a thriving day school and Miss Dunning leads a growing kindergarten. The work of both could be indefinitely extended should their means be increased. Mrs. Wagner, busy with many home cares, finds many ways to help the native women, whose ignorance needs the light. Mrs. Hahn is gaining the Spanish language, in which most of our work in Mexico is done, and already conducts meetings when necessary.

Turning to Western Turkey we find Mrs. Tracy at Marsovan, the center of a wide circle of women and homes among the poorer people, to whom she has for many years brought the help of the gospel. She also makes frequent visits to the hospital, where she finds opportunity for much direct missionary work with those who are unable to read, and often too ill to enter much into conversation." This girls' boarding school at Marsovan is the educational center for a district of 30,000 square miles, and its helpful influence is beyond measure. The number of pupils last year was about 150. Miss Cull has been obliged by uncertain health to return to America. Miss Willard stands at the head of the school, with multifarious cares. Miss Platt has charge of the music department. Miss Mills teaches in the Collegiate Institute for girls in Smyrna. Mrs. Riggs has given much time to the orphanage, but in the spring that was discontinued. Some of the orphans have come to self-support; some have gone to the orphanage at Sivas; some have joined the boarding school; some have found homes in good families—all are well cared for. Mrs. Riggs did much to help the sufferers by the recent fire, and now she gives much attention to work for

women. Mrs. Smith is matron of the college, having careful supervision of rooms, dormitories, kitchen and dining room. The boys all find in her a real mother, and often come to her for sympathy and advice. Mrs. Riggs finds her time mostly filled with the care of her own little children, but to make a happy home for a missionary is to double the value of his work.

Mr. White is a professor in Anatolia College, and Mrs. White works shoulder to shoulder with him for the young men. During the past year she has taught one of the classes, thus gaining direct touch with the students, and many testify to the spiritual help she has given them in her home. Mrs. Elmer has joined the staff at Marsovan since the Calendar was prepared, and finds her time well filled with the care of her household and the study of Turkish. Dr. Carrington is just opening a greatly needed training school for nurses, and Mrs. Carrington will find many ways of service in connection therewith. Mrs. Getchell finds her chief work among the boys of the preparatory department, of which her husband is principal. The ages of the lads who come to the home range from twelve to fifteen years, and they turn often to Mrs. Getchell for a mother's help. Miss Ward is a teacher in the girls' boarding school.

About one hundred children have gathered in the two kindergartens which Miss Burrage has managed, and she has also had a training class of five. Mrs. Fowle does much for the women about her, guiding a prayer meeting weekly and a mothers' meeting every month.

Mrs. Chambers shares the labors of her husband, who has charge of the important school for boys. An article in our October number tells of a little harvest of their seed sowing. Mrs. Allen has five little children; do we need to ask how she spends her time? Mrs. Baldwin, whose delicate health prevents much active labor, still keeps in close and helpful touch with many who were formerly her pupils. Miss Allen, with Miss Powers, has charge of the girls' school, which has about fifty pupils.

The work in Africa is so important and the need so great that we must often bring it to the Father for his help and blessing. Mrs. Fay has done much in kindergarten work, finding the dark-skinned little folks as teachable and as lovable as the white. Miss Campbell's work is teaching. Miss Stimpson has come to this country for her furlough, and her friend, Miss Arnott, while still new to the language, must take a large share of her work. Mrs. Sanders has had charge of all the medical work at the station, as Dr. Wellman, with his family, have removed to Elende, where new work has been begun.

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## Prayer for Women's Missionary Meetings

A prayer written on request by the Rev. W. L. Phillips, D.D., for the New Haven Branch, W. B. M.

ALMIGHTY God, our Father, we worship thee as the all-wise and all-loving; to thee we make our confessions and offer our praises.

We thank Thee for that great redemptive purpose which has never

wavered through all the ages, and which has found expression in the message, in the coming of our Lord, and in the teachings of thy Spirit moving men to love and service.

We rejoice in the missionary spirit, which, awakened at Pentecost, has sent consecrated men and women into every land proclaiming the glad tidings. We rejoice in the triumphs of the Cross, in the inspirations which come to us from the record, in the call and the opportunities which beckon us.

We thank thee for woman's part in the great work, for the martyrs who have sealed their testimony with their blood, for the evangelists and teachers and physicians who in love of the Christ and of the truth have enlarged and enriched the kingdom by their sacrificial service. We thank thee for the loyalty of the Christian women of America whose hearts the Spirit has touched, for our own Board and for the work thou art permitting us to do.

We beseech thee to bless us, bless the American Board and all the agencies of the Church universal. Bless the missionaries and the mission fields. Bless all the women of our churches, inspire them with the Christ spirit, give them faith and courage and devotion, teach them how to pray and how to give, then accept the offering we make, and sanctify it to the world's redemption.

We pray for the extension of the Kingdom, for the quickening of all believers, for the salvation of the nations. We pray "that we may count all things but loss that we may win Christ and be found in him," not empty handed but having sheaves to lay at his blessed feet.

(The Lord's Prayer.)

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## Suggestions for Auxiliary Meetings

### TOPIC FOR JANUARY

#### CHAPTER II OF CHRISTUS REDEMPTOR

##### SAMOA, TONGA, MICRONESIA

WE Congregational women may wisely reserve Micronesia and our work there for a later meeting after we have finished the text-book, and give our attention now to Samoa and Tonga.

A map lesson should begin the study of these island groups. Show the relative positions of the Hervey group, from which John Williams sailed to Samoa, the Tongas and Samoa itself. The article on page 483 of this number, with its illustrations, shows the natives in their primitive condition. We should learn of the wonderful devotion and efficiency of those natives who themselves became missionaries as told in *The Islands of the Pacific* and the *Heroes of the South Seas*.

Someone who loves the books of R. L. Stevenson will delight to tell the story of his life in Upolu, and the meeting may well close with the following prayer which he wrote:—

"We beseech thee, Lord, to behold us with favor, folk of many families and nations gathered together in the peace of this roof, weak men and women subsisting under the covert of thy patience. Be patient still; suffer us yet awhile longer—with our broken purposes of good, with our idle endeavors against evil; suffer us awhile longer to endure and (if it may be) help us to do better. Bless to us our extraordi-

nary mercies; if the day come when these must be taken, brace us to play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest if any awake temper to us the dark hours of watching, and when the day returns return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor, eager to be happy, if happiness shall be our portion—and if the day be marked with sorrow, strong to endure it.

"We thank thee and praise thee; and in the words of him to whom this day is sacred, close our oblation." Our Father which art in heaven, etc.

## Annual Meeting of W. B. M.

THE Annual Meeting of the Woman's Board of Missions will be held in State Street Church, Portland, Maine, Wednesday and Thursday, November 14 and 15, 1906. A meeting for delegates will be held on Tuesday, the 13th.

The ladies of Portland will be happy to entertain delegates appointed by Branches and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names, stating what they represent, to Miss Jean L. Crie, 79 State Street, Portland, before October 8. Any wishing to secure accommodations at their own expense may also apply to Miss Crie.

The usual reduction in railroad rates on the certificate plan has been secured.

## Woman's Board of Missions

*Receipts from August 18 to September 18, 1906.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, M. L. C., 5; Norridgewock, Coll. at Woman's Miss'y Meeting, 1.25; Aux., 3.80; Searsport, Aux., 13.05; Skowhegan, Woman's Miss'y Union, 20.75; Thomaston, Aux., 4; West Brooksville, Coll. at Miss'y Meeting, 2.46. Less expense printing reports, 27, 23 31

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Income of Abbie Hart Chapman Fund from November, 1905, 27.67; Cumberland Centre, Aux., 10.50; Denmark, Prim. S. S., 2; Gardner, C. E. Soc., 2.55; Litchfield Corner, Aux., 9; Portland, Second Parish Ch., C. E. Soc., 25; Waterville, Aux., 6.25; C. R., 3.75. Less expenses, 2.36, 84 36

Total, 107 67

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Alstead Center, Ladies' Circle, 3; Atkinson, Aux., 20; Flowers of Hope M. B., 9, C. R., 1; Barrington,

Aux., 14.34; C. E. Soc., 5; Bath, Aux., 11; Bennington, Aux., 12; Boscawon, Aux., 6.50; Brentwood, East, Aux., 8.04; Candia, Candia Helpers, 5; Chester, Aux., 15; Claremont, Aux. (50 of wh. to const. L. M's Miss V. C. Marsh, Mrs. J. F. Wathen), 69.27; Concord, Aux., 11; South Ch., Wednesday Evening M. S., 10; Concord, West, Aux., 8; Dunbarton, Aux., 8.50; Francetown, Aux., 10; Goffstown, Aux., 25.65; Greenfield, Aux., 12.35; Hampton, C. R., 10; Whatsoever M. C., 5; Hanover, Aux., 55; Henniker, C. E. Soc., 25; Hinsdale, Aux. (to const. L. M. Mrs. M. S. Leach), 25; Hudson, Aux. and C. E. Soc., 10.62; Happy Workers M. B., 4.35; Jaffrey, Aux. (with prev. contri. to const. L. M. Mrs. Caroline H. Cutter), 13.50; Keene, Court St. Ch., Aux. (25 of wh. to const. L. M. Mrs. B. S. Mathes), 30; First Cong. Ch., M.-B., 5; Kensington, Aux., 2.00; Laconia, Aux., 25.50; Lancaster, Aux. (of wh. Mrs. Clara Howe, 30, C. R., 14) (to const. L. M's Mrs. Ellen Billings, Mrs. Clara Howe), 50; Lebanon, Aux., 51.80; Lebanon, West, Aux., 36.50; Lisbon, Aux., 18; Littleton, Aux., 50; Lyme, Aux., 53.50; Manchester, First Ch., Aux., 116.25; Wallace M. C., 7, C. R., 3

. Ch., Aux., 150; South Main  
x., 17; Marlborough, Aux.,  
1, Aux., 7.80; Meriden, Aux.,  
ack, Aux., 28.61; Mont Ver-  
2; Nashua, Aux., 28.90; Pil-  
L. M. S., 10; New Boston,  
swfields, Aux., 10; Newport,  
lighters, 5; Northwood Cen-  
s; Orford, Busy Bees, M. B.  
ook, Aux., 50.50; Piermont,  
Circle, 8; Plymouth, Aux.,  
mouth, Aux., 65; Raymond,  
Indge, Aux. (25 of wh. to  
Mrs. Elvira J. Hale), 30.51;  
Aux., 25, Y. L. M. S., 7; Sea-  
Hampton Falls, Aux., 8  
Aux., 12.50; Walpole, Aux.,  
Aux., 13; Winchester, Aux.,  
peuses, 14.75, 1,469 97

VERMONT.

each.—Mrs. C. H. Stevens,  
Johnsbury, Ascutneyville,  
old, 5.25; Barnet, 18.50; Bar-  
rev. contri. to const. L. M.  
Barron), 18.35; Barton Land-  
Hlows Falls, 28.15, Mt. Kil-  
20, M. C., 4; Bennington, 25;  
1, North, 22; Benson, 11.80;  
East (with prev. contri.) to  
l. Mrs. Alfred S. Sykes, 6;  
5 of wh. to const. L. M. Mrs.  
er Kilbourn), 31; Brattle-  
wh. to const. L. M. Mrs.  
Boyden), 40; Brattleboro,  
Brookfield, First Ch., 18.50,  
14, C. E. Soc., 5; Burlington,  
St. Ch., Aux., 23.85, First  
Cabot, 3; Cambridge, 15;  
ort, 5; Castleton, Miss's  
helsea, 10, Jr. Benev. Soc.,  
14; Colchester, 4.94, C. R.,  
wall, 26; Coventry, 15.50;  
North, 5.50; Danville, 28.26;  
Dummerston, East, 9.25;  
5 of wh. to const. L. M. Mrs.  
15), 34.35; Enosburg Falls,  
th., Infant Class, 1; Essex  
1; Fair Haven, 14.50; Ferris-  
Georgia, 11; Glover, West,  
nsboro, 12.50, C. R., 6.50;  
East, 25; Hartford (25 of wh.  
M. Mrs. David Wright), 29;  
2.75; Iraaburg, 5; Jericho,  
Centre, 32; Johnson, 12, In-  
S. S., 4.50; Ludlow, 32, C. E.  
ndon (25 of wh. to const. L.  
th M. Paris), 27.50, Buds of  
C. E. Soc., 2.50; Lyndon-  
y Bees, 11.35 (both with prev.  
const. L. M. Miss Clara  
lancheater, 53.33, Nimble  
le, 25; McIndoe Falls (25 of  
st. L. M. Mrs. Emily Bell),  
letown Springs, 22.41; Mil-  
ntpellier, 14.24; Morrisville,  
ry, 70; New Haven, 5.50;  
30; Norwich (with prev.  
nat L. M. Miss Annie Board-  
Orwell, 46.20, Jr. C. E. Soc.,  
im, 60; Peru, 8.50; Pittsford,  
lls (Extra-cent-a-day Band,  
ultney, East, 5; Randolph  
f. B. Club, 50 cts., C. E. Soc.,  
r, 7.40; Royalton, 10, C. E.  
bury, C. E. Soc., 1; Rupert,

20.50; Rutland, 20; Sharon, 5; Sheldon,  
2.50; Shoreham, 23.04; South Hero, 7;  
Springfield, 100; Strafford, 14, C. E. Soc.,  
5; Stowe (Th. Off., 75) (50 of wh. to const.  
L. M's Mrs. Eunice Pottle, Mrs. Abbie  
Warren), 95.64, Jr. C. E. Soc., 5.16; St.  
Albans, 83.06; St. Johnsbury, North Ch.  
(25 of wh. by a friend to const. L. M.  
Priscilla Fairbanks Brooks), 90.25, South  
Ch. (25 of wh. to const. L. M. Mrs. C. S.  
Adams), 40.51, C. R., 2, Searchlight Club,  
5; St. Johnsbury, East, 10; Thetford, 21,  
C. E. Soc., 10; Underhill, 14.35; Ver-  
gennes, 35; Waterbury (with prev.  
contri. to const. L. M's Mrs. Charles  
Haines, Mrs. B. R. Demeritt), 16.75;  
Waterford, Lower, 8.25; Wells River, 8;  
Westford, Extra-cent-a-day Band, 9;  
West Rutland, 10; Williamstown (with  
prev. contri. to const. L. M. Mrs. E. F.  
Walker), 20; Williston, 10; Wilmington,  
13.65, C. E. Soc., 2; Windham, 5; Wind-  
sor, 23.85; Woodstock (Th. Off., 69.15),  
110.22, 2,367 94

MASSACHUSETTS.

A Friend, 25 00  
Andover and Woburn Branch.—Mrs. Mar-  
garet E. Richardson, Treas., Reading,  
Lexington, Aux. (25 of wh. to const. L.  
M. Mrs. J. L. Norris), 111 68  
Barnstable Co. Branch.—Miss Amelia  
Snow, Treas., East Orleans, Falmouth,  
Aux., 41 20; Yarmouth, Aux., 5, 46 20  
Cambridge.—Friends, through Mrs. E. C.  
Moore, 15 00  
Berkshire Branch.—Mrs. Charles E. West,  
Treas., 123 South St., Pittsfield. Mid-  
dlefield, Mary A. Rockwood Soc., 30 00  
Franklin Co. Branch.—Miss Lucy A. Spar-  
hawk, Treas., 18 Congress St., Green-  
field, Charlemont, 10; Greenfield, 20;  
Northfield, 20.52; South Deerfield, 9, 59 52  
Hampshire Co. Branch.—Miss Harriet  
J. Kneeland, Treas., 8 Paradise Road,  
Northampton. Northampton, Edwards  
Ch., Aux., 11; South Hadley, Mt. Hol-  
yoke College, Y. W. C. A., 625; West-  
hampton, Aux. (with prev. contri. to  
const. L. M's Miss Mary C. Edwards,  
Mrs. Mary Matthews, Mrs. Alice Mon-  
tague, Mrs. Jennie C. Pomeroy), 25,  
Lanman Band, 30, 691 00  
Norfolk and Plummer Branch.—Miss Ab-  
bie L. Loud, Treas., Lock Box 53, Wey-  
mouth, Easton, Aux., 26 00  
North Middlesex Branch.—Miss Julia S.  
Conant, Treas., Littleton Common,  
Acton, Aux., 11; Ashby, Woman's Un-  
ion, 24; Ayer, Aux., 31.50; Roxboro,  
Miss's Soc., 10, C. E. Soc., 10; Concord,  
Aux., 26, C. E. Soc., 10; Dunstable, Aux.,  
20; Harvard, Aux., 29; Littleton, Aux.,  
40; Lunenburg, Aux., 38; Pepperell,  
Aux., 70.42; Westford, Aux., 40, C. E.  
Soc., 10, 369 92  
Springfield Branch.—Mrs. Mary H. Mitch-  
ell, Treas., 1078 Worthington St., Spring-  
field, Chicopee, Third Ch., Aux., 5;  
Holyoke, First Ch., Aux., 28 57, Second  
Ch., The Arinsha, 10, C. R., 13; Ludlow  
Centre, Dan. of Cov., 15; Monson, Aux.,  
77; Wilbraham, Aux., 5, 151 57  
Suffolk Branch.—Miss Lucy K. Hawes,  
Treas., 37 River St., Cambridge. Somer-  
ville, Broadway Ch., Aux., 9.42, Martha

E. Whitaker Memorial, 10, Winter Hill Ch., Aux., 15,	34 42
Whitman.—"In His Name"	3 06
<b>Worcester Co. Branch.</b> —Mrs. Theodore H. Nye, Treas., 16 Berkshire St., Worcester. Barre, Aux., 20; Blackstone, C. E. Soc., 5; Holden, Aux., 20; Milbury, Second Ch., Aux., 88; Rutland, Woman's Union, 6; Winchendon, North, Aux., 37.65; Worcester, Hope Ch., Aux., 12, Park Ch., Extra-cent-a-day Band, 2.96, Union Ch., Aux., 30,	221 61
<b>Total,</b>	1,784 97

## RHODE ISLAND.

<b>Rhode Island Branch.</b> —Mrs. Clara J. Harnesfield, Treas., 99 Summit St., Pawtucket. Barrington, Bayside Gleaners, 60; Carolina, Mrs. Mary L. Tinkham, 10; Central Falls, Aux. (Easter Off., 24.30), 87.25; Peacedale, Aux., 160; Providence, Beneficent Ch., Beneficent Dau., 63, Central Ch., Miss Kimball's S. S. Class, 13, Prim. Dept. S. S., 8, Pilgrim Ch., Aux. (25 of wh. to const. L. M. Mrs. Emma H. Arnold), 60.39, Laurie Guild, 30, Little Pilgrims, 30, Plymouth Ch., Aux., 19, Dan. of Cov., 10, Morning Stars, 32.95, Inter. and Jr. C. E. Soc., 2, C. R., 3.25; Riverpoint, Miss Emma E. Greene (a birthday off. in memory of Rev. Fred. H. Adams), 5; Elverside, C. E. Soc., 1; Woonsocket, Globe Ch., Pro Christo Soc., 10, C. E. Soc., 11, C. E. 7,	612 84
<b>Watch Hill.</b> —Mrs. W. H. Haile,	100 00
<b>Total,</b>	712 84

## CONNECTICUT.

<b>Eastern Conn. Branch.</b> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. A Friend, 6; Goshen, Band of Workers, 10.10; Griswold, Aux., 1; Hampton, Aux. (with prev. contri. to const. L. M. Miss Cynthia Ann Hammond), 20.45; Lisbon, Ch., 10, Aux., 32 (both with prev. contri. to const. L. M's Miss Nellie S. Carpenter, Mrs. Frank Knight); Plainfield, Cong. Ch. and Mission Reading Cir. (to const. L. M. Miss Ellen B. Lynch), 25; Stonington, Second Ch., Aux., 9.42,	113 97
<b>Hartford Branch.</b> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Columbia, Aux., 60; Hartford, A Friend, 10, Farmington Ave. Ch., S. S., 23.25, Park Ch., Aux., 1; Newington, A Friend, 5, Aux., 48.34; Suffield, Aux., 100; Tolland, Aux. (50 of wh. to const. L. M's Mrs. Sarah B. Agard, Miss Miriam L. Underwood), 53.50; Unionville, Aux., 27.65; West Hartford, Jr. Aux., 25; Willington, C. E. Soc., 3,	365 72
<b>New Haven Branch.</b> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Jr. C. E. Soc., 8; Branford, Aux. (to const. L. M. Mrs. F. T. Bradley), 25; Bridgeport, West End Ch., Aux., 20; Cromwell, E. W., 10; Durham, Meth. Ch., C. E. Soc., 2; Ellsworth, C. E. Soc., 3; Goshen, Jr. C. E. Soc., 6; Greenwich, Second Ch., Aux., 45, C. E. Soc., 5; Litchfield, Aux., 62.58, C. E. Soc., 11.43; Litchfield Co., A Friend, 75;	

Meriden, First Ch., Aux., 42, C. R., 30; Middletown, First Ch., Aux., 31.05, C. R., 3.20; Long Hill, C. E. Soc., 8, Jr. C. E. Soc., 2; Milton, C. E. Soc., 10; Morris, S. S., 10; New Hartford, C. E. Soc., 5; New Haven, Taylor Ch., M. C., 5, Welcome Hall, Girls' League, 5; New Milford, Golden Links, 30, C. E. Soc., 5; North Woodbury, C. E. Soc., 5; Salisbury, Aux., 32.96; Sharon, C. E. Soc., 20; Stamford, First Ch., Aux., 25; Stratford, A Friend, 68, Aux., 50, Mission League, 5; Torrington, H. W., 20; Washington, Aux., 17.60, C. R. (100 of wh. to const. L. M's Louise Baldwin, Louise Bellinger, Nellie Irwin, George Hickox), 106.11; Waterbury, Second Ch., C. E. Soc. (25 of wh. to const. L. M. Miss Grace H. Breckenridge), 50; Watertown, Dan. of Cov., 40, C. E. Soc., 10; Westchester, Dan. of Cov., 10; Westport, Aux., 1.50; Westville, C. R., 1; Winchester, Cong. Ch., 3.91; Winsted, First Ch., Aux., 18, Second Ch., C. E. Soc., 10,	331
<b>Total,</b>	1,431 41

## NEW YORK.

<b>New York.</b> —Mrs. A. P. Stokes,	60 41
<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, First Ch., Aux., 40; Blooming Grove, Kyle Miss'g Soc., 70; Brooklyn, Plymouth Ch., Aux., 54, C. R., 35, Richmond Hill Ch., M. R., 4, Tompkins Ave. Ch., C. R., 25.30; Buffalo, Niagara Square Ch., Aux., 40; Carthage, Aux., 29.06; Fairport, Aux., 40; Hartford, Pa., Aux., 12; Oxford, Aux., 40; Riverhead, Sound Ave. Ch., Aux., 24; Sherburne, Aux., 40; Walton, Aux., 11; Watertown, C. E. Soc., 15.75; West Winfield, Aux. (25 of wh. to const. L. M. Mrs. Henry Hitman), 26.40. Less expenses, 20.30,	462
<b>Total,</b>	1,132

## PHILADELPHIA BRANCH.

<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C. Washington, Ch. of Pilgrims, Aux., 10, First Ch., C. E. Soc., 30; N. J., Closter, Aux., 5.78; Newark, Belleville Ave. Ch., M. B., 11.25; Plainfield, A Friend, 50; Westfield, Aux., 50; Pa., Germantown, Neesima Guild, 30; Philadelphia, Central Ch., Aux., 42; Wernersville, Aux., 2,	231
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## SPAIN.

<b>Madrid.</b> —International Institute,	1
Donations,	9,021
Specials,	28
<b>Total,</b>	9,255

## TOTAL FROM OCT. 18, 1906 TO SEPT. 18, 1906

Donations,	92,621
Specials,	3,225
Legacies,	26,432
<b>Total,</b>	\$122,318

# BOARD OF THE PACIFIC

**President.**

Miss LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

Mrs. C. W. FARNAM,  
Fruitvale, Cal.

**Treasurer.**

Miss MARY McCLEES,  
Adams Street, Oakland, Cal.

## r. Tallmon at Annual Meeting, Tung Cho, China

### FRIENDS AT HOME:—

You had been here at mission meeting this year and had been entertained at the Galt home, you would have waked up this Thursday morning with a feeling of rest and quiet, such as you might not have felt in a Chinese home on a houseboat. The tint of the pink walls and the straight folds of soft, white curtains, the glimpse of green trees seen between and through the curtains, and the twitter of sparrows, each help to make one glad to be here. Soon little voices tell you that Lawrence and Mabel are here, and you are aroused to the realization of the fact that this is to be a busy day, and one must be stirring. Breakfast was at seven, and you may not be surprised to know that we had strawberries, very good

During some medical duties to attend to, I missed most of the nine o'clock prayer meeting. Mrs. Arthur Smith led, and the subject was "The Church at Home." The meeting closed with a number of most earnest prayers for the work we had left, for the workers there and with us, for the churches at home, and especially for God's guiding, pervading Spirit to help us in all the work of the day. Most of both morning and afternoon sessions was given to informal discussion in Committee of the Whole. Only the power of God could account for the beautiful spirit of unity and love with which difficult questions were discussed and the decisions made. During the afternoon Miss Porter was formally located at Peking, Browne at Tung Cho, Mr. and Mrs. Ellis and I at Lin Ching. Miss Porter was not located until Saturday, but it was pretty well understood at the time that she would probably be located at Pang Chuang, so as to be able to take charge of the girls' school when Miss Grace Wyckoff goes for the following year. This proposition made me feel quite forlorn,

but since Mrs. Ellis is to be at Lin Ching there seemed nothing else to be done. The Secretaries for the Woman's Boards were elected. For W. B. M., Miss Browne; for the W. B. M. I., Miss Porter; and for W. B. M. P., Miss Tallmon.

Miss Jessie Payne led the woman's noon prayer meeting. The Scripture reading was Isaiah lxii: 6, 7. The entire hour, except that spent in singing, was given to prayer. I wish you could each know with how much I love you who have worked in this great field, but are now kept at home. You have often been remembered in prayer during these days. We young members of the mission are coming to realize something of the blessedness of entering into your labor; and we can say with increasing appreciation we have a goodly heritage.

At four o'clock we had the Woman's Conference. Mrs. Stanley made chairman, and while we drank our tea and tasted our cakes several committees were elected. We then had the great treat of hearing Miss Porter tell of her visit to our missions and others in South China. She gave special attention to the training and work of Bible women. If you were here for the Mission Studies, you surely will some time see an account of this trip. Surely the rest of you cannot be deprived of the pleasure that was given when Miss Porter made us see the happy faces of the blind girls in the Angli school in Foochow. She had also attended an exhibition given by the little boys of a blind school. They had gone through with their gymnastic exercises most perfectly. Miss Porter was everywhere impressed with the increasing responsibility that is being placed on our native helpers, and is being so well borne.

Sincerely yours,

SUSAN B. TALLMON.

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## Letter from Miss Wilson, Micronesia

KUSAIE, CAROLINE ISLANDS, May 17, 1900

I AM away from home for a few days' vacation. The mail steamer is due in a few days, and I have come around to the village where the anchor is to wait for her, and have a little change at the same time. When the steamer leaves here, Dr. Rife and his twenty-seven boys leave for the Marshall Islands, where he expects to stay at least a year. This will leave Olin and myself alone on Kusaie, with forty girls. We shall be perfectly safe in staying alone, as everyone on the island is a friend to us and help us in any way they can. If we need help we do not feel at all at a loss to ask them for it; for instance, this morning.

There is a little house, about ten by twelve feet, here on the mission property which withstood the storm. We used to use it for a kitchen. I wanted to put a wide, native veranda on it; but with the former house gone I thought it would be an improvement if the position of this small building could be changed. I spoke to the king about it, and in about two hours time he came with several dozen men. They went to work and cleared



away trees, shrubs and fallen houses, and had the building placed where I wanted it in less than no time; and now some of them have gone to work on the veranda. The Kusaiens are certainly a very accommodating people. They said they would have put me up a building here before this if they had only had the cord. You see, the cord has to be made from the young coconut husk, and the coconuts are still scarce, and will be for a year to come.

I never thought the time would come when the number in our mission would dwindle down to so few. Last May Mr. and Mrs. Channon, five children and the Gilbert Island boys left us. In September Miss Hoppin went home; in March Mrs. Rife and three children. Counting the children, we were fifteen white people on the island about this time last year, and now we are to be only two.

I have written to you about the two Gilbert boys who remained with us after the storm to help over the hard places. They also are leaving us at this time. I find it very hard to let them go, they have been such a help to us, but I feel that we have no right to keep them longer from the work in the Gilbert Islands. One of them was married a few weeks ago to one of our best girls. They are a splendid couple. I told him I could not ask for a better husband for one of our girls, and if he would only be as nice to her as he had been to me the past year she could not have anything to complain of. He has been so very thoughtful and considerate. He would almost always have an opinion of his own about things, but would add, "I am ready to do as you think best."

For some weeks past I have been studying with them about the Holy Spirit. I wanted so much to be sure that they went forth in the power of the Spirit for service. One of them is much more responsive than the other. I wonder sometimes if it is that he grasps things more readily, or if it is because he is more spiritually minded. I know the other one is a good, earnest Christian; but while he is the noisier one of the two about most things, in Bible class he is the more silent one. Last Sunday evening we had such a nice parting talk. My responsive one said he had been looking back over the past years of his life, and it was wonderful to him the way the Spirit had been leading him. He said: "When I first went to school in the Gilbert Islands I had one thought in my mind, and that was to study arithmetic. It was the one thought of my relatives. (They wanted someone in the family to understand buying and selling, so the traders could not cheat them.) Well, after I had learned a little I was given a class of beginners, and it seemed to me that all was going well for me to learn the one thing I wanted. After awhile I began to take some interest in other studies. I began to wonder why it was that I was willing also to study the Bible. In time I joined the church, but I did not really know what it meant to be a Christian. There were three of us boys who slept together, and we agreed that we would pray every night that the way would be opened up for us to go to Kusaie. When the time came that I could go, I went and talked it over with my relatives, and they felt badly about it, and said that I was going to leave them and disappoint after all about helping them with their trading. I told them 'no,' but I craved more learning and wanted to go where I

could get it; also I wanted to go and see what Kusaie was like, and then I would return and stay with them. I had not yet wakened up to God's leading, but I was not at Kusaie very long before my desire for arithmetic began to take a second place and my Bible study came first." Putting his hand on his Bible he tenderly said, "Now, this is more precious to me than anything else!" (How his face lit up when he said it). "I believe now that the Holy Spirit was leading me from the very beginning, and I did not know it. I thought I was going to school to study arithmetic; I know better now. The last time I went to the Gilberts my relatives were determined I should remain with them. They had even chosen a girl whom they thought I would marry. I told them I had got to the place where God must come first in all things, and I must go back to Kusaie, as I had given my life to him to work for him. Some of them were very angry and said I had deceived them from the beginning. They could not understand, as I did, how I must obey God's will. What was so mysterious before seems so plain to me now. How wonderful it is the way the Spirit leads us! Last Sunday his help was made very plain to me. Do you remember how I told you on Saturday how I felt troubled about my preaching; that I seemed hampered in some way; that in spite of studying on my subject all week, the thoughts did not come as I wanted them? You told me to trust to the Holy Spirit to guide me and that I would receive help. Sunday morning I got up early and studied again, yet it seemed to me that I was going to make a failure of it. I was afraid that I could not more than half fill up the time of the usual sermon. But I kept praying about it, and asked Ribana" (his wife) "to pray with me and for me. I proved the help of the Holy Spirit to me as I talked. One thought came to me after another; and instead of not having enough to say, I was not nearly through when the time was up. My heart was so full that I wanted to keep right on talking." His sermon showed that "he had been with Jesus and had learned of him." God grant that he may always know the leadings of the Holy Spirit!

Some things I am afraid are not a saving in the end. The way we have been obliged to live, for instance. Forty-three people in a few rooms. It is more than any white person can stand. I got to the place where we saw that something would have to be done or my head would go all to pieces. A Kusaie man helped our two boys to put up a little shanty for me, about fifty feet from the dwelling house. It has a thatched roof, and sides and floor of some of the old, broken lumber from the wrecked house. They call it "an old, dirty house," because the lumber is so broken and dirty looking. But never mind, it is a quiet spot to go to; and I do not go to bed every night now, feeling as if I would never get rested, as I did before it was there to go to. I notice that even some of the girls realize that it makes a difference about having a quiet spot. They say: "It seems nice to have this house by itself. Some way, when I come here, I would like to stay and do not want to go back to the other house." We have got to the place where we are just waiting to see what the next move is going to be about our work. We have not thought anything out about what might be, because we have been disappointed so many times. Now we are going to wait for what comes, instead of planning.

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## Good News from Inghok, China

Under date of March 6, 1906, Miss Chittenden wrote:—

SCHOOL has opened nicely for this term. We are taking no new pupils until the building is ready, and our youngest class will wait till fall to come back. The fourth class (beginners last spring) are back this term, making twenty-three on our roll. One more will probably come if her mother gets well soon, making twenty-five.

We have a new teacher, too, with partial kindergarten training and a term's teaching with Miss Garretson at Ponasang last fall. She is in place of the second assistant, Mrs. Su, who is kept at home by a new baby boy who came just before Christmas. Mrs. Ding, "Bessie," who has been in the school from the first, is still first assistant, and a greater treasure each year.

The girls are taking hold of study well. We specially enjoy some new text-books from Shanghai, which are well gotten up every way. Their really good illustrations, entirely Chinese, are a new and significant feature. These books are some adopted by the Mandarins for the modern, or "Western learning," schools they are establishing. One of the greatest treats I've had for years was going into the book room at the provincial superintendent's office last winter. China is waking and moving so fast, too, that we shall have need of all our resources to keep up with the times. Imagine that need in China! Our schools need now the best of equipment, as well as teachers to hold their opportunity.

In our building operations progress is perceptible, though it sometimes seems slow. We get so used to these mountains that we forget how large a space has to be dug out for a one hundred and twenty foot building, and how difficult it is to find a level place large enough without "digging out a small mountain behind," as Dr. Arthur Smith expressed it when he inquired whether the aforesaid digging were included in our contract. Fortunately for us an Inghok contractor takes such a job of excavation as a matter of course.

I fear we may not be able to lay down the lines for the foundations in time, as the digging drags so, but Mrs. Smith\* can get a pretty good idea from the plans and from being on the actual site. The building certainly ought to be well begun, with Dr. Arthur Smith here when the stakes were driven to put in the last one for us, and Mrs. Smith here now, even though she is too early to lay the corner stone.

Next year, judging from our present waiting list, we shall have fifty girls in school from all parts of the district; many of the new ones being, as the others have been, the first girls from their clan, or from a wide circle of villages, who have ever gone to school.

And the new missionary? We are sure the Master knows where she is and is laying his hand upon her already for his service here, and that she will come in his good time.

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## The Story of Two Bridgman School Girls

BY MISS JESSIE E. PAYNE

SHUN I HSIEN is about twenty-three miles northeast of Peking. It suffered very greatly during the Boxer troubles. Out of a church membership of sixty-eight, only thirteen remained. Fifty-three were killed and two recanted. These two were father and son, and the father had been a black sheep before.

For some time after the troubles a great fear hung over the people of Shun-I and they were afraid to have anything to do with foreigners and with the church. During the last two years, however, there has been less fear and several have been received into the church. Mr. Wang has been stationed there as a helper and is doing good work. The church is looking up with a new courage and a new hope.

The country around this place is beset with robber bands and when the

\*Mrs. Moses Smith.

grain is high they hide in it and hold up those who pass along. They are very well organized and the government finds it hard to deal with them.

Let me now tell you of two little girls whose home was in Shun-I. Seven or eight years ago a young farmer at Shun-I, to please a neighbor who insisted upon it, went to the chapel to hear about the Jesus religion. He became interested, improved every opportunity to hear and to learn and at last openly confessed Christ and was admitted to the church. His wife also had come to believe and wished to unite with the church, but her father heard of it and came in a great rage, telling her that she must choose between her husband and his religion, or her home and good name. If she took part with her husband, he would disown her and she would be an out-cast from her family. They both pleaded with him, but it was in vain. At last the wife said, "Father, it is more important that my husband and I should worship the true God than that I should be a member of your household." So he went away, declaring that she was no child of his and he would never again have anything to do with her, or hers. Mr. and Mrs. Chang (for that was their name) became members of the Christian Endeavor and found comfort for their sorrow in the love of the Heavenly Father they had come to know.

Just before the Boxer uprising Miss Russell visited this place. She found the people frightened but faithful. At a meeting which Mr. Chang led she prayed for strength to die if need be, and they all felt that they were in God's hands. All but eleven of that band of sixty-seven went home to our Heavenly Father in the awful time that followed. Mr. Chang was attacked on his return from a visit to another church member. When his father-in-law heard of his death, he went to his daughter and urged her to commit suicide at once, but she would not. He would not let her come home and sent a man to force her to take poison, after which she was pushed into the river. The two little girls ran away and the man chased after them, but their dog drove him back and bit him so badly that he afterwards died from the effects of the bite. The children hid that night in a hole in the bank of the river, and when morning came went back to the village, but no one would take them in for fear of the Boxers. They wandered about for several days, until at last a distant relative had pity upon them and gave them shelter and food. Later they were brought to Peking and cared for, being put in the Bridgman School when it was opened.

Many of the girls in the Bridgman School at this time have some such tragedy vividly in mind, so that to them the Master's work is dearer than life. It is Christ for which their dear ones have given their lives, and the reward to the church we see in the awakening life around us on every side.

## A Letter from Miss Heebner

TAI KU HSIEN, SHANSI, CHINA,

February 6, 1906.

YOUR letter of December 14, including list of appropriations for women's work in the Shansi Mission for 1906, came to us the other day. I thank you with all my heart for the good news you are able to send. The day after the letter came we had a mission meeting and I kept the news as a surprise. The dear friends clapped their hands for joy, and as a mission passed a vote of thanks to our W. B. M. I. for their generous and kindly help. Dr. and Mrs. Atwood particularly are deeply grateful to you, and wish me to tell you so. They have borne so much of the mission work and expense that this comes to them as a great relief. Mrs. Hemingway will write you just as soon as she is able, but that will still be some little time. We are almost excited in the joy of being able to plan for a new girls' school building. I am sending you a print of the old buildings, which by the way were put up for an opium refuge, and used for that purpose up to the fall of 1904. We will in all probability put the new building in the same court with the old one, using that for dormitories. The print of the girls is far from perfect; but it may convey to you an idea of our treasures. We had twenty girls up to Chinese New Year's. But one from the China Inland Mission will not return, and I much fear another is too sick to return, although we haven't heard from her recently. There are so many, many young girls of school age in our field that we want, oh so much; but it will take much patient and persistent toil and prayer to win them and the parents. We are happier each day in being able to have Mrs. Su as our teacher for the girls. She is really a superior woman, and the girls rally round her just as they ought. We enjoy her as a companion too, for she seems to understand "foreign ways" much better than many Chinese women.

There are four girls from here in the Bridgman School this year. One of them is K'ung Hsiang Hsi's sister. We feared for a time during the summer that the man to whom her father had sold her would "storm the castle" and carry her away. But all has quieted down again, and we hope ere she finishes her course in Peking something may occur to save her to us and to the church here. Two of the girls from here are promising ones indeed, and we hope for much from all four. The two "Chia" girls are the only representatives we have in Bridgman from Fen Chou Fu, but like their mother they are "all gold." They will make excellent helpers, and when we can have our girls' school started in Fen Chou Fu they will be just the ones to turn to for teachers.

I shall always be grateful for the four weeks I spent in Fen Chou Fu at Christmas time. There is such a promising work for women, and any young woman who comes to that field—we hope one may come this fall—will have precious opportunities. Mrs. Chia and Mrs. Hou are the women helpers there. Mrs. Hou conducts the opium refuge for women in the Atwood compound. She not only oversees the medical treatment, but is the teacher and helper to them in their spiritual needs; and an excellent one she is, so earnest, and withal so full of common sense for a Chinese woman. It is for her support that we have entered the item \$30 for “medical helper.” We hope ere the year is done we may have held several station classes there for the help of the women directly or indirectly connected with the church, in order to “build them up in the faith” after so long a lapse of apparent neglect. They are very eager for it, and plead with us that there be a young woman sent them to help Mrs. Atwood.

There is much work to be done on the buildings that are there. You are aware that the buildings were left somewhat intact; that is, walls were left standing and roofs unmolested, but wherever a bit of wood, a door or a window was conveniently or inconveniently loose it disappeared after the missionaries left their homes in 1900. The Atwoods have been shutting the buildings in from the out of doors as fast as they have had time and means, but the women’s court will need much work still. Several old buildings must be renovated and several new ones put up. But to me it seems well worth the cost and labor, for the work is so promising and needy.

As to some of the particulars for the Tai Ku Station. Since I came in to Tai Ku last summer up to the present time there has not been a time when we have not had women on the place for medical treatment, some staying weeks and even months, and coming, in one case, one hundred and ten miles from the south to this their nearest physician. In talking the matter over Dr. and Mrs. Hemingway decided it would be well to give “woman’s work” a share in the hospital expenses proportionately to the number of women patients in the whole number of patients treated. And to me it seems a very profitable investment. The rooms we have fitted up for station class rooms are doing well as “hospital wards” at present; but as we get farther along in our work and plans we hope to have the building that was shut in as a woman’s hospital in a condition to be used as such. The Drs. Tucker of Pang Chuang speak so enthusiastically of their hospital work. We have nothing as large to show by any means, but we have some encouraging signs in our humble beginnings. Last fall a young woman came here for an operation, which the doctor performed successfully.

When we would go in to visit her at first she was very cold and reserved in her manner. She seemed to want to make us feel that she had come for the foreign doctor's medicines and not for any of his religion. But it wasn't very long ere her face would light up with joy when we came into her room, and her little boy of five summers began to be friendly too. She was here several months, and in that time dear Mary Hemingway was more of a help to her than we can know. When our "big meeting" came her name was suggested among those to come into the church on probation, but she said she must ask her husband about it. Helper Yang told her it was a matter between her and the Heavenly Father, and after pondering for some days she came on probation. She was well enough to return home soon after this. Her husband was pleased with the help the Jesus people had given her, and sent Dr. and Mrs. Corbin each a present. Not long since her aunt's husband came in from their village and told us she was quite poorly, but if she should die soon, as the doctor seemed to think she would, couldn't the preacher baptize her?

Such poor sick bodies and souls come in to us. Dear Mrs. Chang, who was Mrs. Williams' nurse, is a great help to us. She goes in and out among the women while in the hospital, cheering them by her genial, pleasant disposition, and telling them of the Great Physician. Were she not so old we would make her a regular Bible woman, but she seems too feeble to stand the strain and the responsibility, and is so happy to go with us and help all she can.

It has been simply impossible to hold station classes here so far this winter. But we are planning for one quite soon now, or as soon as our "little mother" can help in the teaching. We need these classes so much, for the women of the church need the extra spiritual food, to say nothing of those who are not in the church, and to whom we should so much like to tell the true doctrine in this way. We have been to two of the out-stations and have had meetings. We hope to do quite a little of this work, but just at present we lack a good, trained Bible woman. We use Mrs. Su when she can leave her school duties, and old Mrs. Chang. But before this year is done, I think we will have an excellent helper in another Mrs. Chang who lives in Tung Fang, five miles from here. We have talked some of opening a little day school there with her in charge. She has been suggested as a probable representative for our mission to be sent for a year's training to Miss Russell's Bible Training School in Peking. You see we need her so much in several lines of work and places that it is not easy to decide just where to use her. I must not forget to mention Mrs. Chao and Mrs. Tu of Nan Ch'ing Twei. They are both capable women, but are a



too far away to be of direct help here at present, though when we our station classes we plan to have them help us then. And as soon are able we should like very much to establish women's work there in our home village, and have them in charge of it, while we would visit for several days or weeks at a time, as occasion called for.

It is interesting to think of all we may do here, and we are much in need that we may have ability to do what the Lord has for us to do. We dare not let ourselves think too much of the crying need about us on this side, for it makes our hearts too sad as we realize that human limitations are upon us. But we are deeply conscious that the way from you to us is as well as from us is open, and we know that when the Lord has prepared he will send us the needed helpers; and we do pray for this, for both native and foreign helpers.

We are thankful for dear Mrs. Hemingway and Mrs. Corbin given back to us so well and strong with their precious new babies. I know you are with us. You have been so very kind to us. In the first place you turned the dear children's interests our way, and then given us the needed help financially. You can read our gratitude where we are unable to express it I know. And we do thank the Father for you every day.

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### Letter from Miss J. L. Graf, Mardin, Turkey

THE I wrote you last many things have happened—most interesting to us—course the coming of our new helpers, four. I had planned my work to some villages near Diarbekir, so as to meet the incoming party when they came and to return with them, but as you have probably heard, ere this, we had a very rainy journey which spoiled all the arrangements made for our welcome, and during which I was thoroughly chilled and soaked, and have not been well since. In fact I have been quite ill since New Year's and have not been outside of the compound until this week, and not yet the city. I contracted malaria, which greatly weakened me, so that I could drop everything—could not be present at any of our New Year festivities in my kindergarden or city schools. But the young ladies and Mrs. Dewey carried out all that had been planned, so that none but myself was affected. I am steadily gaining, however, and hope to be able to go to my work in a few days, as my appetite has returned and my strength is coming

A big load has been taken off my shoulders in that I have given up all my work in the city schools—six in number—and Mrs. Dewey and her daughter

have been elected to take up the work. I had intended to finish this half school year, as all the examinations are on now, but Dr. Thom insisted on my dropping that work a week ago, and so the newcomers are rather put to it to take up the work just at the close of the first term.

Our hearts were refreshed and gladdened by the coming to us of Mr. Franson, an evangelist from Chicago—Swedish. He was with us five days just before Christmas and the Lord pleased to bless his talks and meetings so that almost no young people are left who have not professed a change of heart. In Junior Christian Endeavor and my boys' society nearly every member has made a profession and the work goes on, for there are conversions nearly every Sabbath.

Many have been aroused to a greater degree of activity for the Master, and dear Miss Fenenga's two large Sunday schools give opportunity for work for quite a number of the young men and women, who meet with her on Saturday morning for a preparation of the lesson for the next day. These teachers' meetings are rich in blessings to those who come. One young man is carrying on a Sabbath school in a near village; sometimes two or three of the boys go with him, and he jubilantly reported that "a Syrian had been converted" last Sunday. There is not a student left in either of the high schools who has not given his heart to Christ. Miss Fenenga is most devoted to her girls, and exerting an excellent influence over them. The secret of it is well told in the verse selected for the day of prayer for her in the Calendar.

## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1905

COLORADO . . . . .	20 24	CHINA . . . . .	10 00
ILLINOIS . . . . .	1,575 11	TURKEY . . . . .	1 00
INDIANA . . . . .	14 00	MISCELLANEOUS . . . . .	301 00
IOWA . . . . .	413 37		
KANSAS . . . . .	230 40	Receipts for the month . . . . .	\$4,065 33
MICHIGAN . . . . .	85 91	Previously acknowledged . . . . .	50,418 22
MINNESOTA . . . . .	66 00		
MISSOURI . . . . .	364 37	Total since October, 1905 . . . . .	\$54,483 55
NEBRASKA . . . . .	127 97		
NORTH DAKOTA . . . . .	115 37	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO . . . . .	370 10	Receipts for the month . . . . .	\$38 00
SOUTH DAKOTA . . . . .	112 93	Previously acknowledged . . . . .	854 44
WISCONSIN . . . . .	243 08		
NEW YORK . . . . .	2 50	Total since October, 1905 . . . . .	\$942 44
TEXAS . . . . .	2 00		

MISS FLORA STARR, Ass't Treas.

THE NEW  
PUBLISHED  
ASTOR  
1888



A CLIMBER OF HAWAII

# Life and Light

VOL. XXXVI

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NO. 12

**MISSIONARY PERSONALS.** On October 27 Mrs. H. C. Hazen sailed, returning from her furlough to her work in Aruppukottai in the Madura Mission. Miss Julia E. Green accompanied her, going to Ceylon, her birthplace, to teach in the Uduvil girls' school. Miss H. J. Gilson, of the East Africa Mission, sailed from New York on November 2, returning to the work in East Africa. Mrs. J. D. Davis is just starting to rejoin her husband in Kyoto, Japan, leaving her three children at school in this country. With her go Mr. and Mrs. F. B. Bridgman, of Durban. Mrs. Bridgman is the daughter of Mr. Davis, and personal friends are making it possible for them to return to Durban by way of Japan, her childhood's home.

**OUR ANNUAL MEETING.** The gathering at Portland comes this year as late as it possibly can under our constitution, "the second Wednesday in November," being the fourteenth of the month. This makes it impossible to give any report in this number. We expect a meeting of much interest and profit, and hope to be able to tell you about it in **LIFE AND LIGHT** for January.

**THE FIRE AT UMZUMBE.** A letter from Miss Laura Smith, one of the teachers whose home at Umzumbe was burned in late September, tells us of the swift conflagration "that in less than ten minutes left our house nothing but a few brick walls and blazing grass and wood." The fire caught from a spark from the kitchen chimney, and as the wind was blowing a gale, in less than five minutes the heat and smoke were so terrible that no one could enter anywhere. Fire came rushing through the light ceiling boards, burning grass came falling over everything, books and clothing thrown on the veranda lay there and consumed, for no one could go near, while the owners looked helplessly on. Some of the furniture and clothing were saved, but the loss was great. Miss Frost is at home on furlough, and all of her books, her pictures, and her silver were burned. Miss Smith's own loss was heavy; the fine roll top desk, essential to the principal of a large school, and other furniture, nearly all her books, every picture and photograph, much of her clothing, are in ashes. The school is far from markets, and they must keep large stocks of supplies, and all the food, except one cake, the medicines and tools are gone. Miss Smith adds: "It was not a grand

house, but it was a cozy, home-like little place, and we were very happy and comfortable there. I had put much thought and labor into making little improvements and conveniences, and had put a good deal of my own money into it." We do not yet learn about insurance, but surely we shall all be eager to help make good the losses so far as money can replace them. Of course many treasures are irrecoverably gone, and the confusion and weariness will make the work hard to these teachers for many a day.

**ONE FRIDAY MEETING.** Our leader gave us an inspiring lesson drawn from the story of the alabaster box broken for Jesus by Mary of Bethany, a lesson of joyful devotion of our best and choicest for pure love of Jesus. She dwelt on the fact that even to-day he is despised and rejected by many men, and needs still the love of his friends; and the listeners must have been moved to a truer sacrifice as she spoke.

Mrs. H. C. Hazen, of Aruppukottai, in the Madura Mission, India, who was to sail the next day, returning to her field, brought us the love and gratitude of from three hundred to four hundred Tamil Christians, who escorted her two miles on her way as she started for this country. She told of forty Hindu women who still follow Hindu customs for the sake of children and friends, but who love to come to prayer meetings and who know the power of prayer, and give generous offerings for Christian service. Already the Madura Mission has had some drops of the great revival blessing for which they long, and the missionaries in hours of loneliness and discouragement feel helped and heartened as they remember that in Boston, in Chicago, and San Francisco women are praying for them and for their work.

Then Dr. Patton, Home Secretary of the A. B. C. F. M., took the floor, saying that though the American Board have always been commissioners, yet it is only within the last two or three years that they have really given commissions to those whom they send out. Now the giving of such a document is made a little special service, usually in the home church of the appointed. But this morning he gave the commission to Miss Julia E. Green, who sails with Mrs. Hazen, going to Ceylon to teach in the Uduvil school for girls. Miss Green is the daughter of missionaries who worked for about thirty years in Ceylon, and rejoices to go back to her birthplace. She has known of the school since her little girlhood, and told us that many of the girls have become the wives of educated, influential men in many countries, and most of them being Christian, they carry a blessed influence afar.

Not every meeting has just such interest; but all are profitable, and missionaries are often present. Can you afford to stay away?

**TREASURY.**—"Is it gain or loss?" is the reiterated question which accompanies the solicitous watching from month to month. At the close of the financial year the result is as follows: contributions for the pledged work of the Board \$115,143.49, a gain over last year of \$4,714.08, the largest contribution for the purpose—the regular pledged work—in the history of the Board. Sixteen Branches have shared in this gain, seven of these having increased their contributions for two consecutive years. Six Branches have contributed the amount asked of them towards the \$120,000 which has been our aim for the last four years. Extra gifts for buildings, \$2,632.20; gifts for special objects, \$3,519.26; extra gifts for work of 1906, \$1,800, making a total of contributions of \$123,094.95; legacies, \$27,844.50; interest, \$4,745.48; total of receipts from all these sources, \$155,684.93. Our courage is renewed. The Branches that have gained will gain more, and we must believe that all will be stimulated to greater effort and that another year we shall indeed reach the goal upon which our eyes are fixed. Words spoken at the Haystack meeting still echo in our ears, words of wisdom from the college presidents: "Faith in God laughs at impossibilities."—Hopkins. "It is the greatness of a task, not the ease of it, which makes it possible."—Tucker. "We give the best we have to those in all the world who need it most."—Hyde.

**A POLYGLOT GOSPEL IN HAWAII.** From the *Missionary Review* for August, 1906, we quote: "The last annual report of the progress of evangelical churches in Hawaii is the most encouraging of recent years. These churches are in five groups, the predominant group being the Japanese with sixteen churches.

"It is to be doubted whether an equivalent gain marked any other year of work since missionary effort for this people was begun in Hawaii. New and able evangelists have come from Japan. One of these churches with two Sunday schools, a young men's society of one hundred and twenty-four, and a field of thirteen districts, each with a corps of house-to-house visitors, leads the territory in organization and effective service. The Portuguese churches are awakening to a new zeal in missionary effort, in which a number of educated Portuguese young men are enlisted. The six Chinese churches are like to increase soon to ten. Eight day schools for Chinese are maintained in Honolulu. Within six months more than twelve hundred cases have been treated in the two dispensaries of the Chinese hospital. Three evangelists and a Bible woman have come from China to reinforce the work. A new China is being created in the younger generation in Hawaii. Of the fifty-four native Hawaiian churches twenty-seven had additions on confession and seven of the ten union churches."

**THE CENTENARY AT WILLIAMSTOWN.** America has never before seen such a meeting as that which gathered at Williamstown and North Adams on October 9-12, 1906. Many greater crowds have come together, but never was one so large, filled with so holy a memory and carried on with so grand a purpose. Strictly speaking, it was not the centenary of the American Board,—that will come in 1910; nor was it the exact anniversary of the memorable prayer meeting—that probably took place in August; but the memory of that hour was ever present and the heroic words of Mills, "We can if we will," rang like a refrain through every hour of the sessions.

The first session was electrified by the news, unexpected to almost all, that the million dollar fund had been completed. Not, it is true, entirely by gifts, but such adjustments of funds and properties have been made, that, with unprecedented contributions, the debt has been paid, and sufficient funds are in the treasury to carry on for next year the work now in hand. To sing the Doxology was the only possible expression of our emotion, and the great church thrilled with the outburst of praise.

That about three thousand Congregational churches have made no gift to foreign missions during the past year shows us that still we have much work to do at home. Surely the small churches need to share in the blessing that comes to those who give "according to their ability"; no one could ask them for more.

All the meetings were magnetic with a sense of brotherhood and of joy that to us is given the privilege of being "fellow workers with God" for the redemption of men. One felt the power of the intellectual men in the academic session, held in the Memorial Chapel at Williamstown, when, in gowns and hoods that told their rank in the world of letters, college presidents spoke eloquently and passionately for the cause, and Dr. Judson, son of the great pioneer, showed in fervent prophecy the glory of the coming kingdom.

Most picturesque of all was the outdoor meeting in Mission Park, near the site of the haystack. Benches to seat three thousand were set up on the slope and every place was filled, while many people were standing. On the platform were seated many missionaries and a group of ten native converts, some clad in Oriental costume, who gave us brief greetings in excellent English. Their words were full of gratitude to Christians here for the gospel sent to their people afar. Looking at their dark, intelligent faces one felt that already the day was here when men "come from the east and the west, and the north and the south and sit down in the kingdom of God." For this one meeting the clouds which hung low and dark all the rest of the



days were drifted apart, leaving only snowy islands in the blue, and the checkered light and shadow resting on the autumnal hills made a picture to rejoice an artist and to thrill a Christian heart.

The sense of brotherhood was intensified by the addresses on Thursday morning by Bishop Bell of the United Brethren, strong words of a strong man, and by Dr. Ogburn, of the Methodist Protestants, bubbling over with mirth and full of hope. These two men represent the denominations with whom we are contemplating union, and surely if they are fair samples it will be an impulse and a joy to come into closer union with such workers. Five great meetings assembled on Wednesday evening, one at Williamstown, one at Adams, and three at North Adams, and each promised so much that was good that one wished to be in them every one but when five meetings were simultaneous no one could get all. Yet each listener seemed to feel that, however good addresses might have been given elsewhere, he would not have missed those that he had heard, and so all were content, and more.

Dr. Zwemer of Arabia and our own Dr. Barton brought strong arguments for taking up work in earnest among the Mohammedans, a work that ought not to be delayed nor done in a corner. Many missionaries made eloquent appeals for their work, asking our love and prayers and gifts for their people. If all our Christians could hear their words, gifts would not be lacking.

"How is a little one become a thousand!" The contrast between the praying group of five students and the great host of strong, alert, devoted men and women who gathered at Williamstown is wonderful; and when we remember that not at this meeting only but at many mission points the world around these days were observed with special prayer, we feel that the least of all seeds has waxed a great tree. If we men and women of to-day do our part as well as our fathers did theirs, the work of the next hundred years will show an even greater contrast. "We can if we will" carry the gospel to every creature in the next hundred years. "Let us omit the if, and say we can, we will."

**"YE ARE NO MORE STRANGERS AND FOREIGNERS."** These words of St. Paul were borrowed recently for a special occasion. They were neatly inscribed, and suspended in front of the great organ in Tremont Temple. An earnest of Christian fellowship they were to a body of representative women who had come from distant lands to celebrate on American soil the Seventh Triennial of the World's Woman's Christian Temperance Union.

*A great convention it was in point of numbers. It opened informally,*

with a banquet for which one thousand covers were laid. It made the Temple overflow at every business session for four successive days, netting a fair income from its reserved seats.

*It was a great meeting in the multiplicity of its interests.* Its reports indicated a plan of work varied, comprehensive, and far reaching. Its gentle hand seemed laid on every agency that was going its way, and that could be constrained to render tribute to a high moral movement. This necessitated a bewildering rush of business, and kept the president's gavel very lively at times. Bearers of fraternal greetings from missionary boards were cut down to the last limit, cordially presented, and implored "to be brief."

*Great in its purpose.* Its familiar watchword, "For God and Home and Every Land," suggested at once fine aims, lofty incentives, and world-wide visions.

The meetings for prayer at Park Street Church will long be remembered, as will the impressive Memorial Service. This came on Friday morning. A quiet hour at last! No time for business now. This hour for memory. Love's tribute must be paid, and so above the hush of our spirits was heard the roll call of honored and "promoted leaders."

"Comrades of yesterday, now saints of God."

Still above us, framed in the flowers she loved, was the dear face of Frances Willard—not looking down upon us, but just as she used to look in the old days when the struggle was on, looking out into the illimitable, victorious future, as if beckoning the women of the world to those lowly paths of loving service which end at last on heavenly heights! E. L. MCL.

**NEW** We are very glad to add to our store of leaflets on our  
**LEAFLETS.** missions in the Pacific. Mrs. Capt. George A. Garland has given us a most vivid account of building a house at Kusaie and of the cyclone in Micronesia. We are much indebted to our missionary friends for all that they give us to bring us in touch with distant lands. Price, 2 cents each.

It is always an inspiration to know results of work in the seeing the service of native Christians in whatever form. A leaflet entitled "A Nukuaio Woman" is written by one of the pupils of the Kusaie Girls' School, and is a simple but impressive story of an earnest though unlearned woman whose heart was stirred to do what she could for the people of her lonely island. Price, 2 cents each.

## An Apostle and a Pentecost



TITUS COAN

**W**E are too apt to think and speak as if our God were different or manifested himself differently in Bible times from the God we love and try to serve to-day. But no, he changes not; with him "can be no variation, neither shadow that is cast by turning." If here in our community where his truth is known and his laws are in a measure obeyed we see different manifestations, yet even now in many places in the earth the stories of the Old and New Testaments may be well paralleled.

Still he sends out apostles called by the Holy Spirit, set apart for their work as truly as were Saul and Barnabas of old;

and still the pentecostal power comes in showers of blessing in a way that seems incredible to our cold and earth bound souls. As we study the story of missions in the island world some names and some events shine out with special brilliancy among many lesser lights. The mission roll of the Hawaiian Islands includes many honored names of both men and women; to none perhaps was it given to do a greater work and to see a more blessed harvest than to Titus Coan, the apostle of Hilo.

Born in Killingworth, Connecticut, in 1801, trained in country schools both as pupil and teacher, and at Auburn Theological Seminary, he proved a zealous and successful evangelist, working with Dr. Nettleton and Dr. Finney. But the cry of the heathen world was ever ringing in his heart, and leaving behind his promised bride, he sailed, with one companion, on a mission to the savages in Patagonia. The wandering tribes were ferocious and suspicious and the two young heroes found it impossible to communicate with them sufficiently to impart their gospel message. After nine months of exposure and futile effort they discovered that their lives were in danger and escaped by stratagem to a ship.

Mr. Coan returned to the United States, and after his marriage to Miss Fidelia Church he was appointed to the district of Hilo on the island Hawaii. This was a strip of island seacoast one hundred miles long and from one to three miles wide, dotted with groves and seamed across by the deep chasms of



HAWAIIAN IDOL

mountain torrents, behind this a belt of forest and jungle with great herds of wild cattle, and in the interior a great volcanic wilderness, a chaos of craters, some idle, some ceaselessly active. Up and down the sea-belt were 15,000 natives in villages of from 100 to 300 persons, a vicious, sensual, shameless and yet teachable people. Such was his parish.

Already Rev. Mr. Lyman and his wife were there and they had established some schools, so Mr. Coan undertook the preaching and touring. So zealous and keen was his mind that in three months he could preach in the native language and in less than a year he had made the circuit of the island by foot and canoe, a distance of 300 miles. The story of his climbing over precipices and crossing swift and swollen streams surpasses any boys' book of adventure.

He healed many sick, he visited and examined many schools, and he preached often to great multitudes, once ten times in two days, three times before breakfast. People thronged upon him from all quarters, waiting for him by the roadside and following him from village to village. Some of this was doubtless mere curiosity of an idle people, but the truth he brought met the need of their wild hearts and ere many months had passed he began to see wonderful results of his zealous service.

A wonderful movement stirred the whole island.

Dr. Anderson tells us: "It was a work with power, and the power was evidently that of the Holy Spirit. The dull and stupid, the imbecile and ignorant, the vile, groveling and wretched, became attentive hearers of the Word and began to think and feel. Even such as had before given no signs of a conscience became anxious inquirers after the way of life. Whenever, wherever, the mis-



GRASS HOUSE, HAWAII

sionary appointed a meeting he was sure of a listening audience. However great the crowds the meetings were generally conducted with ease and pleasure. The Sabbath was extensively observed and natives were rarely seen intoxicated. Family worship prevailed to an even greater extent than the profession of religion."



MOUNTAIN PATH IN HAWAII

The congregation at Ewa was obliged to leave their chapel and meet under a shelter 165 feet long by 72 wide, a compact mass in number about 4,000. Of two congregations in Honolulu one was estimated at 2,500 souls and the other between 3,000 and 4,000. At Wailuku a house 92 feet by 42 was found too strait and the people commenced building one 100 feet by 50. At Hilo congregations of from 5,000 to 6,000 sometimes assembled. Prayer meetings frequently adjourned from the lecture room to the body of the church.

This deep and genuine religious awakening was first seen in the hearts of the missionaries themselves. One of them writes, "There was among us

much searching of heart, deep humiliation, strong feeling for perishing sinners throughout the heathen world; and especially for those at these islands, and much earnest, importunate and agonizing prayer."

In 1837 the number of church members was 1,259, in 1893 it was 23,804, then embodied in 23 churches. From a population of 14,000 about 8,000 were added to the churches, Mr. Coan admitting as many as 1,700 in one day, after personal inquiry into the case of each individual, extending over some time previous. He tells us the story of the joyful day: "The memorable morning came arrayed in glory. A purer sky, a brighter sun, a serener atmosphere, a more silvery sea, and a more brilliant and charming landscape could not be desired. During the time of preparation the house was cleared of all but the actors. With the roll in hand, the leaders of the classes were called in with their companies of candidates in the order of all the villages; first of Hilo district, then of Puna, and last of Kau. From my roll I called the names in the first class, one by one, and I saw each individual seated in a row against the wall, and so of the second, and thus on till the row was formed. Row after row was thus formed, leaving space to pass between the lines. After every name had been called and every individual recognized and seated, all the former members of the church were called in and seated on the opposite side of the building and the remaining space given to as many as could be seated.

"All being thus prepared, we had singing and prayer, and a word of explanation of the rite of baptism with exhortation. After this I passed back and forth between the lines with a basin of water, sprinkling each individual until all were baptized. Standing in the center of those baptized I pronounced the words, 'I baptize you all into the name of the Father, and of the Son, and of the Holy Ghost. Amen.' All heads were bowed and tears fell; all was hushed except sobs and breathing."

We at home think it a joyful and memorable occasion when a score testify at one time their purpose to follow Christ. What must this have been with 1,700 just out of heathenism?

We ask if they proved to be truly converted. This is the testimony of one who saw the community twenty-five years later: "We have visited every missionary station on the islands, and have spent many Sabbaths at the out-stations; we have traveled with and among Hawaiians on sea and land; we have slept in their houses; we are personally acquainted with thousands of them; we have worshiped in their churches; we have sat with them around the table of our Lord. And our honest conclusion is that there are as many true Christians among them as among any people in America or Europe."

This wonderful ingathering made Titus Coan the pastor of the largest church in the world, yet his tender and watchful care was so efficacious and so individual that almost all his converts were true to their vows, only one in sixty ever needing discipline.

For more than forty years Mr. Coan went in and out among the islanders, truly apostolic in his care for souls, and cheered by their tender and grateful love. His heroic wife shared all his toil and in her way accomplished perhaps as much as he. They began their work at Hilo in 1835, and till 1872 they worked together. Then her strength and life were all spent for Hawaii and she passed to her reward, truly a Christian martyr. Mr. Coan lived ten years longer, his later days as full of zealous service as the first. The results of this one life reach out beyond our reckoning. Why do we give ourselves so half-heartedly when perfect devotion wins so glorious a success?

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## The A. B. C. F. M.

A CENTENARY: 1806-1906

LOUISE MANNING HODGKINS

Millenniums long the years  
Since cradled in the fragrant hay  
The lowly, lordly Jesus lay;  
Outrang the joyous spheres  
When the Desire of Nations came  
All nations' freedom to proclaim.

A century long the years  
Since cradled in the fragrant hay,  
'Mid thunder-bolt and lightning play,  
An infant cause appears:  
The humble stack becomes a shrine  
When o'er it broods a Power Divine,

Endless the thronging years,  
Each mystic morn unrolls,  
Touched by those high uplifted souls  
Who saw God's kingdom near;  
And the far shining of their day  
Widens to hold eternity.

—*Springfield Republican.*

## Mountains in Eastern Turkey

BY MISS DIANTHA L. DEWEY

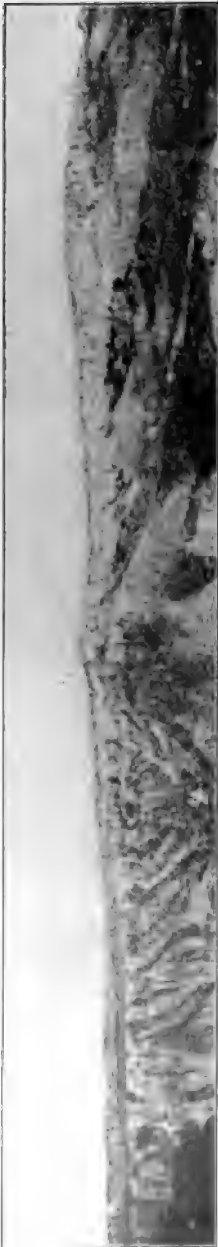
[A photograph of an Oriental town, with narrow streets and houses packed as close as they can stand, makes one rejoice that now and then our missionaries can have a breath of freedom.—ED.]

**N**OTHING is so invigorating as the mountains. That is why I love Mardin. It makes you want to see the whole world.

I have had such delightful rides with Mr. Andrus since I came. He does not keep to the roads very long, but starts off across fields and rocks and valleys, where you would never think of going. Then you are surprised by suddenly coming on a pretty bit of scenery that you never knew existed. He takes you along precipices and up and down steep places that make you want to shut your eyes. But you get used to it after a while.

I enclose a picture of our summer home. "Rocky Rest" we call it. You know Mardin is in a range of mountains running east and west. Our garden is two hours ride north of Mardin in another range parallel with the first. This last range has large horse-shoe shaped valleys, opening to the south.

There are many nice walks among these rocks and caves. We often ride on the plateau above. We can get fine views up there. We can see mountains near Erzurum, two hundred miles away, others west of Diarbekir, one hundred miles away, and other mountains south, one hundred miles away. Mr. Andrus reckons we can see as far as the length of Massachusetts, and an area nearly equal to Ohio. The rocks about us are limestone with different shades of gray and yellow. There is blue shale in the valley and a very dark red clay on the plateau. When vegetation is dried up in the summer these colors are very pretty.



ROCKY REST. VIEW OF MOUNTAINS NEAR MARDIN



## A Missionary's Vacation in Central Turkey

BY MISS ISABELLA M. BLAKE

[Miss Blake went out in 1905, and has charge of the girls' school in Aintab, while Miss Foreman's ill health detains her in America.]

YAVSHAN.

**Y**OU see we are in camp here for the summer, which we are enjoying very much among the cedars—real “cedars of Lebanon,” old and grown with mistletoe and gray moss. We spend every morning in studying Turkish, and the afternoon is free for rest, walking, reading, and letter writing. Occasionally we take a day off for a picnic. Once with Dr. and Mrs. Lee, we visited some hot sulphur springs in the Jihon



STUDYING TURKISH AT YAVSHAN

Valley. Once we climbed Zeeyaret Dag, meeting our German friends who work in Marash, and are camping not very far away. We had a magnificent view, reaching from a point beyond the Euphrates to the Mediterranean, including range after range of the Taurus—a sea of mountains—the Giaour Dag, so called because the giaours held this range for centuries

against the "faithful" (Moslems), and the Alician plain threaded by the shining Jihon.

The peak is interesting, too, because it is probably an ancient Hittite "high place." This is not fully known, but anciently Marash was certainly a Hittite city, and what would be more natural than that the inhabitants should choose the most commanding peak in the vicinity as a sacred place? The place is still a zeeyaret, or visiting place for the ignorant people of the villages, and they pile heaps of stones, decorated with bunches of yellow



YAVSHAN DINING PAVILION

everlasting, to represent their prayers. Such zeeyarets are common, and are sometimes marked by a shrine, sometimes by nothing more elaborate than a tree or shrub, covered with hundreds of bits of rag, tied there by those who have special petitions to make. It is characteristic of such superstitions that they are passed down from generation to generation, from people to people, and even from religion to religion, which adds color to the Hittite theory of Zeeyaret Dag.

It is very refreshing, everywhere, to note the contrast between the prevalent ignorance and superstition, and the thrift and intelligence seen in villages where missionary work has been carried on for a long time, and where the people are beginning to realize that there is something better to think of than flocks and herds and zeeyarets. Last Wednesday we were invited down to Fundajak, a village in a valley just below us, to witness the

laying of the corner stone in the new church. It is not a very prosperous village, and its people have seen many trials and tribulations, scarcely their own fault, but it has a church whose aged pastor is a devoted spirit, full of the grace of hospitality. His wife was, from all accounts, a rare woman, who left a deep impression on the community, and at her funeral, seven years ago, Mrs. Macallum suggested that the people build a church as a memorial of her. The congregation had far outgrown its quarters, and the people took up the idea gladly. They have managed to raise sixty-two liras, and, with this to start on, have begun the building.



YAVSHAN WEEKLY MAIL AND EXPRESS

The stone was to be laid at sunrise, but although we started down the mountain soon after four A. M., we were rather late. However, they knew we were coming, and waited for us. Although they had been awaiting us, of course they could not begin as soon as we arrived. We must first enjoy their hospitality. We were taken to the pastor's house, and then to the miller's, where they first passed us bunches of fresh mint to smell, and then served us to a delicious breakfast of thin bread, fresh butter, and honey. This unleavened bread is served moist, so that it may be folded and rolled, or shaped into little spoons, with which the honey or softer parts of the meal may be dipped up.

By the time breakfast was over we were summoned to the churchyard and the exercises began. Of course everybody in the village turned out, and there was a considerable crowd. It was plain that the people are for

the most part very poor, for there were many rags and pinched faces. Some of the children and babies were really pitiful, but I always find it hard to decide which are the most pitiable—the babies or the old women of Turkey. The latter, on the whole, I think, for there is a hardness and a stolidness in their faces, generally speaking, that tells of a poverty of soul which is the worst result of their hard lives. Here one sometimes can find instances of the same contrast between the enlightened and the unenlightened. Some of our Christian Protestant “mothers in Israel” have such sweet, kindly, human faces—not like cut stone. I am far from saying that these good qualities are never found among Gregorians or Moslems, but still a life full of aspiration cannot but differ in its results from a life whose natural aspirations have been crushed out, and in the faces of the old women of this country you can see that fact physically expressed.

Many people took part in the exercises—Mr. Macallum, who placed the Turkish Bible wrapped in cloth inside the hollow of the corner stone; the pastor from Marash, a young theologian, working in Fundajak during his vacation; Dr. Altonian, from Aleppo, who is with us in Yavshan; the pastor of the Fundajak church, and the two Gregorian priests, father and son, also of Fundajak.

I could understand just enough to appreciate another refreshing contrast. Plainly, the part which the Protestants took was at least intelligible, and spoken with a purpose. Those two Gregorian priests stood side by side executing a sort of chant that, as far as the sound went, embodied neither reverence nor reason. For several minutes they sang four or five notes over and over, with no expression, no intelligibility; once they changed the tune, and then they chanted faster and still faster until it seemed as though they were going like machines. I understood enough of what the Protestant pastor said to know that he was anxious to express a fraternal spirit toward these men, and I was glad to see it. Doubtless their worst fault is their ignorance. In Aintab, many Gregorians are earnest Christians, and have a truly evangelical spirit, and I suppose it is not impossible that the ancient church may receive a kindling touch, and be reformed from within; but honor to whom honor is due. Even this is a result of the earnest Christianity to which their Protestant friends have borne faithful witness.

After the service was over work began again on the foundations. The men were piling the stones, which are brought from a quarry just above the village, or were making mortar, which the women and girls carried on boards to the places where it was needed. The principal expense of the building will be in the cutting and working of the stone, which is very hard.

After seeing a few of the sights of the neighborhood we were treated to a fine dinner of pilaf, lamb stew, bread, and grapes. Miss Norton took a picture of us, all seated on the floor around the little, low, round table, and we thought of naming it "Missionary hardships," but alas! it came out badly. We had brought plenty of lunch, for we did not want those poor villagers to be in the least burdened for our entertainment, but it was no use, they would cook for us that fine repast, and then stand around and see us eat it. Perhaps it was some little payment that Dr. Altonian and Dr. Piper, also from Aleppo, spent several hours that day examining and treating patients.

It was exceedingly hot, and after a glass of shrub, and an effort at conversation with two educated girls, one of whom is teaching in the village, one in Hadjin, I was glad to start for the mountain. I never saw so steep and narrow a path. It was more like walking a tight rope than seemed suitable for a missionary. We had horses, but could not use them over the worst parts.

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## Work for Moslem Women

BY MISS ELLEN M. STONE

MANY opportunities have been mine to observe at close range the influence of the growing light of civilization upon Moslems in those provinces whose neighbors have all secured political freedom and the right of self-government. As the line of freedom crept down south of the Danube, until Servia and Bulgaria "are a law unto themselves," not only politically, but socially, educationally and religiously, it was inevitable that self-consciousness should develop and strengthen in the peoples of Europe who are still under the Ottoman power. Hence, our hearts have been thrilled by the story of Albania's pathetic plea through one of her Mohammedan Beys, for larger opportunities for Christian education in her hitherto neglected land. A few of Albania's sons and daughters who have been unusually privileged to secure education in other parts of Europe, have taken rank among the educated classes of the world, and their hearts burn that the masses of their nation may be given the rights in their own land, of education in their own language. Thus far the work of evangelization in Albania has been prosecuted only by the consecrated hearts of young Albanians who have received their education in mission schools established for the Bulgarians.

Nearly twenty years ago the one Albanian school which exists in all that

land, was established by Mr. Gerasim Kyrias, whose steadfast heart, undeterred by his sufferings during six months' captivity in the hands of a band of robbers of his own countrymen, set itself to found the first school for the Christian education of the girls of his country. Upon the completion of her course of study at the American College for Girls in Constantinople, his sister joined her brother in this school, where she has been the principal for the last fifteen years. A second sister, upon completing her course in the same college, joined herself to the teaching force in that school at Kortcha, while a brother has charge of all the colporters in Albania, under the British and Foreign Bible Society. To this consecrated band of brothers and sisters of a single Albanian family are now added Mr. and Mrs. Tsilka, who, since their return to Kortcha, have resumed their work, which was interrupted by the captivity of Mrs. Tsilka and myself, as the family of the only Albanian preacher. Surely the prayers of all Christians will ascend most earnestly to God that these young native workers may be reinforced by the American missionaries for whom they and Shaban Bey alike plead. May God hasten the day!

Western civilization, the dictates of fashion, the aspiration for education, are all making Moslem women who have any opportunities for outlooks into the great world about them, impatient of the restraints of Islam, which for centuries have shut them in to be either the petted beauties of the harem, or the abject slaves of their lords, and the victims of caprice or cruelty. In Salonica I have many times met women of wealthy families walking by threes or more quite in advance of their attendants. It is true that they were wrapped in the Egyptian costume, but with their veils thrown back from their faces they were enjoying the same freedom as their Frank sisters, whom they passed and repassed. At the gardens by the sea younger women are often seen walking in groups in the more secluded paths, but coyly watching for a chance to reveal not only their charming young faces, but also the beauty and richness of their French attire beneath the enveloping silks of the Turkish wrap, which should cover all.

The power of education is proving a sure disintegrator to the seclusion of Moslem social life. Turkish women have already taken enviable places among writers of their nation. Others are musicians, physicians, nurses, and a constantly increasing number are availing themselves of the educational facilities afforded by the German, French, and other foreign institutions which have been established at Constantinople, Smyrna, and elsewhere in the Ottoman Empire. In our own beautiful American College for Girls on the heights of Scutari, Constantinople, Turkish girls, as well as those of all nationalities of the Orient and Franks, eagerly take advantage

the course, and a few have even graduated with honor. A far larger number, however, are removed to the seclusion of their homes as they approach maidenhood. It was my privilege to be at the college the day the first girls from Moslem families were received. There were six of them, and more than one learned the entire English alphabet on that first day.

What a need for prayer that the Spirit of God shall teach those receptive young hearts, even from the first day, in this and every other Christian educational institution to which such Moslem girls turn their steps! What need for fervent prevailing prayer that those who are yielding to the influences of civilization shall find that which makes civilization most nobling and uplifting,—even the grace of Christ! Do we really believe that Moslem women can be reached with the salvation which Christ came to give us all? “Truly,” every Christian heart will respond, “He is able to save to the uttermost”; “All flesh shall see the salvation of our Lord”; “Every knee shall bow to him.” How are these Moslem women—shut into the privacy of their own lives by the habits of dress, of guardianship, of latticed windows, of secluded life—ever to be reached by the Lord’s messengers? In the pursuance of my work among the nominally Christian peoples of European Turkey, many opportunities have arisen for contact with women of Moslem homes. Sometimes we may not have the personal touch, as when a missionary party traveling along some lonely trail in northern Macedonia may see far up on the hillside a group of poor peasants ascending. The sudden turn of the women of that party, drawing their heavy veils closer across their faces on a hot July or August day, reveals to the passers-by that these are Moslems. They have discovered that there are men in that approaching party of travelers. They may have mistaken the ladies wearing hats as gentlemen also. A command has evidently been given by their lord and master, at which the women have sunk to the ground with their backs to the road while still far from it, lest one of those hidden eyes should peer through their veils and look upon their faces. Yet man’s curiosity compels those hidden eyes to seek at least a surreptitious peep at the foreign travelers, and they watch us furtively. Under such circumstances there can be no hope of any personal touch, save if circumstances might arise which would allow a call at their home. For instance, on one of the last journeys before the captivity which enforced for me a separation from that loved missionary work in Macedonia, for a time, I met on the lonely mountain road a Turkish soldier, whom I subsequently learned was in great anxiety of mind. As I passed him, walking in advance of my horse and driver, he gave me no salutation, and I confessed to a feeling of grief when I had passed him unchallenged. But how quickly that feeling

changed to remorse when my driver overtook me and said that the soldier had stopped him to inquire if the teacher who had just passed were a doctor, for a little child of his lay at home grievously ill. What an opportunity had been missed! If he had only spoken, the pitiful need in that home would have opened it up to the missionary teacher, who, although not a doctor, would have done what she could to relieve the little sufferer and to comfort the sorrowing parents.

Occasionally doors are thrown wide open, as when some years ago while in the extreme northern portion of Macedonia ample opportunity was given to visit several Moslem homes, through the work of Bulgarian Bible women, beloved by these families. One was a home of wealth. When the American teacher was invited by her former pupil to visit the mistress of this home, she found her lying ill upon the floor of her apartment close by the window. The sick woman extended a cordial welcome to her guest, and through the Bible woman as interpreter, told her of the hopes and joys of her family. A little daughter-in-law of fourteen years entered the room bearing in her arms a sturdy boy some months old, of which she was the mother. The only too evident amazement of her guest at meeting this very youthful mother excited not a little wonder in the mother-in-law, who had taken her daughter-in-law to grow up under her tutelage and as her helper. Shortly the attention of all in the household was diverted to what was going on outside the sick woman's window. She was the beloved only wife in this Moslem home, and her husband was determined to leave nothing undone which he hoped might avail to secure his wife's recovery. He had decided to offer a corban. The calf which was to be killed was led to the window, and the sick woman's gaze was ordered to be directed to it before it should be sacrificed. Most thankful was I to learn that into this home had come, though only dimly, the light of religious truth, which enabled them not only to accept but even to delight in the gift of a copy of the Bible in Osmanli Turkish, which had been made to them by a former pastor of the evangelical church in that town. They brought it out and exhibited it with pride. This gave to our Bible woman the best of all starting points for a talk with mother and children and the chelibi, when possible, for this teacher was mistress of Turkish and French as well as Bulgarian.

In another village, not far distant, one of these humble teachers of evangelical truth, herself a village girl, lived so blameless and winsome a life, that she was gladly received into all homes, Moslem as well as Christian. I was once visiting her, to look upon her work in the school and homes. A little child had recently been born in the Turkish home of a customs officer who made us not a little trouble by his stringent examinations of all



our luggage when crossing the boundary from Bulgaria on missionary tours. Notwithstanding the fact that our Bibles and hymn books all bore the printed permit of the Turkish censor of the press, he not unfrequently confiscated them as well as Scripture text-cards and picture-rolls, doubtless in the expectation of securing baksheesh to secure their more speedy surrender to us. The cordial invitation from his wife, through our Bible woman, to visit and congratulate her upon the coming of her little son, was most opportune at this time, from a business point of view, as well as because of the joy which it gave us to have access to such a home. While we sat by the side of the bed, spread in state upon the floor, as is the custom in those lands, we were overjoyed to find that she longed to be cheered by the singing of Christian hymns, and to hear sweet words of comfort from God's own book. Her mother hovered about, sympathetic; the watchful husband and father made frequent trips from his office through the room, but seemed to find nothing to criticise. The next day he gave up the books and other belongings of a deceased teacher, which he had unduly retained. In these and in similar ways, come many opportunities for contact with these shut-in lives in Moslem homes in Macedonia. What need of prayer that the spirit of God may bless these interviews.

On the second day after we captives had been freed, and had found ourselves safe in the home of Macedonian friends, our hostess asked Mrs. Tsilka and me to come with her aside from our throng of friends, to meet some of her neighbors who could not come into the family sitting-room. We instinctively knew that these were Moslem neighbors. She was perfectly at home in their language, and was a true, great-hearted woman in all her relations with them as well as with her non-Moslem neighbors. She led us to another room where three or four white-veiled women awaited us. They had bared their faces in their eagerness to gaze upon the women who had been lost from the world for nearly six months in the hands of brigands, and who had just been freed. Especially were they anxious to see the mother and the tiny baby girl, now seven weeks old, and to know if it were true which they had heard of the captives. How curiously they looked at the little child. How pityingly they looked at the mother. How compassionately their gaze took us all in. We said, "Allah," with upward glance. They too glanced upward, and said, "Allah," "Allah," and we understood each other. It was God who had saved the captives. It was he who had saved the baby life. These Moslem sisters with their tear-wet eyes recognized his mercy as well as we. Can Moslem women be reached by the gospel? Yea, verily, if it be taken to them by hearts brimming with God's love, and filled with the power of his spirit.

These are but a few sidelights upon the work for Moslem women in Turkey. I have confined myself to speaking of the provinces of European Turkey only, since this is my field of personal knowledge. With grateful hearts we recognize that "The word of God is not bound," and "Where the spirit of the Lord is, there is liberty." For his Moslem children, as well as for those who bear the Christian name, he has mercy, and his call is unto them as well as unto us, but, oh, Christian women, for us who live in the light of our free life, with its unlimited opportunities for enrichment and blessing, how insistent is his call—"Give ye to them."

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## Work of Married Missionary Women in East Africa

BY REV. THOMAS KING

(In answer to a request by the Editor for information)

I AM pleased to have the opportunity as secretary to comply with your request respecting the missionary work of our married women. The very fact that you have requested such a statement to be made implies two things: first, your interest in their work, and second, that we as men have failed in our missionary reports to make clear that the success of the work belongs in no small degree to the married women.

Perhaps your readers of *LIFE AND LIGHT* would be interested to know that there are no busier women in the world than the wives of missionaries. They have no time to attend afternoon teas or social clubs; their duties keep them strictly at home. Someone says, But don't they have many servants in Africa? Yes, we have more than comfort would permit. When you think that every girl that is taken into our homes is an added care instead of a relief, it changes matters greatly. Every home here is a private boarding school, where the girls have to be taught what a child of four or five at home knows by instinct before they are fit to receive instructions in the first principles. For instance, a little girl of four or five will take her doll's clothes and her toy washing utensils, and go at her washing with far more intelligence than the girls who come to our homes would go about such work. Their only idea of washing is to take their waist cloth of about a yard and a half in length to the spring and rub it on a stone; and even this much is regarded as unnecessary by most of them, if we can judge by appearances. Their idea of cooking is, to say the least, very vague, and their idea of dishes extends no farther than a clay pot.

You ask how many of these useful servants does each married woman have in order that she may have plenty of leisure. On an average from

six to twelve. All these girls must be clothed, and each missionary wife is responsible for their constant development along all lines that pertain to civilized womanhood. Aside from this, in many instances the evenings are largely given up to the boys and girls who come in to study, and for evening prayers. But this is not all. One of our married ladies conducts the weekly sunrise kraal service, teaches a large inquirers' class every week, and has also helped in the schoolroom in case of sickness; another has a class in the Sunday school; another is kept closely at home by family responsibilities; and the fourth has taught singing and helped in the revision of the hymn book.

I might go on to tell you how our homes are open to the traveler and stranger as they pass along their journey, particularly the doctor's home where so often the sick are brought and cared for, and where those who come from long distances for medicine find a warm welcome and a resting place. There are a great many other ways in which our married ladies help in the battle against sin, but have I not told you enough to show that the life of the missionaries' wives is not a life of idleness or leisure?

## JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

### Helps for Leaders

AN INNER CIRCLE

BY MISS ALICE LIBBY

THOSE of us who ever belonged to a missionary circle, meeting once a month, can testify to the truth of Dr. Sailer's statement, "History records that study classes which meet once a month have kept alive, but the death rate among such classes must be very large!" One of the first conditions of a successful class is to meet at least every other week, weekly if possible. Those who had the privilege of attending the Silver Bay Conference this summer can appreciate not only the inspiration of the meetings, but the many helpful suggestions which we could bring home to work out in our own societies. Thinking of the fact that while many beautiful Christian girls are connected with the Covenant Daughters of my own church, very few of them are real missionary leaders, it occurred to me to form a circle within a circle, taking the program committee with any of the other mem-

bers who will conscientiously devote themselves to the systematic study of missions as a nucleus. The suggestion given at Silver Bay in regard to forming a committee was helpful to me. It was as follows: One enthusiast for missions, two who ought to be interested, at least one who can make others work, some who believe in the power of prayer, and one or two of the best members of the society. Each member of this circle should have a text-book for her own personal use. A good idea is that the inner circle should meet the day following the regular meeting of the Covenant Daughters, preparing the chapter which will be the subject of the next meeting of the larger circle. This will help to solve the difficulty of getting members to prepare topics for the regular meetings, for if we adopt this plan we shall know where to find our material.

Some perhaps will not be able to get more than two or three to join this class, yet even this small number will be worth while. At Silver Bay a young man gave a bit of encouraging testimony in regard to this. He had a class last year of three members only, but before the text-book was finished two of them gave themselves to work in the foreign field.

Much depends on the earnestness and consecration of the leader. If only the leader of such a class could go to one of the summer conferences of the Young People's Missionary Movement held at Silver Bay, she would be so imbued with the missionary spirit that she would return home ready for the winter's work, determined more than ever "to live, to study, to work, to pray, to give, to teach, possibly to go."

## OUR WORK AT HOME

### A Christmas Meditation

BY MRS. S. B. CAPRON

AMID all the festivities and dear joys of Christmastide we find the sweet story of the coming of the Christ ever new. Told in majestic simplicity, we linger around that descent from heaven, and the richer and deeper our knowledge of the Heavenly One, the more we see how supreme was the event in the land of his glory. We see how intense must have been the reality with those who had embraced the promises and been persuaded of their sure fulfillment. We wonder how far they comprehended that mys-

tery of the laying by of his glory. As the angelic procession set forth with their divine message set in music, did they wonder when he would return? Did they miss him in heaven, and were they to be allowed to look into the mystery of the life on the earth where they had once lived?

It is given to us to give the Lord Christ our glad reception, and with sympathetic tenderness enter into all his earthly life till his glorious ascension and return to his heavenly home.

Let us treasure our wonder at the divine gifts, for wonder leads to adoration, and "whoso offereth praise glorifieth me, saith the Lord."

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## The Story of a Mite Box

BY MISS HELEN L. MOODY

(*Concluded.*)

"**W**HO could have put them there?" she said aloud in her surprise, not expecting to receive any answer. "Why, I did, mamma dear," said Mary, who had come into the room unnoticed by the mother. "Don't you remember when I asked you why you had that ugly little box in our pretty library, how you said it was to put money in when we were thankful for anything? I told Miss Frances about it the next Sunday, and she said the money was for the little heathen boys and girls that don't know about Jesus, and she asked us all to save part of our candy pennies and put them into our mothers' mite boxes." Miss Frances was Mary's Sunday school teacher and the leader of the Mission Band, beside being the uncrowned queen of every child of her acquaintance, so it is not to be wondered at that all the little girls were enthusiastic supporters of any cause which she espoused.

"And mamma," added Mary, "Jennie Bruce is just the stingiest girl you ever saw. She won't give but a tenth of her spending money, because she says they didn't in the Bible, and that's all you have to give any way. Just think, mamma, of giving to God because you have to. I should think everybody would want to when he has done so much for us. The rest of us put half of our money in the mite boxes, all except Katherine Mayhew. She doesn't keep one cent to spend herself, but then she's the minister's daughter and I guess she is most too good to live anyway. Don't you think so, mamma? Besides we always give her half our candy, so I don't believe she's such an awful lot better than we are after all."

After listening to this curious mixture of childish zeal and egotism, the mother was anxious to hear more; she knew better, however, than to ask,

for Mary was a reticent child, and her confidences came unsolicited or not at all. Mrs. Graham was quite delighted, therefore, to hear the little daughter say, after a moment's contemplation, "I'm most ashamed to tell you, but once you gave me five cents, and I thought I'd spend it all for myself; I knew it wasn't right, but I thought I'd do it anyway."

The listener could hardly suppress a smile as she thought how often children of a larger growth fall into the same temptation.

"But do you know, as I went down the steps, there was the wash-woman's little girl bringing home the clothes; her shoes had great big holes where her toes stuck right through, and her dress was old and faded, and she's awfully homely, mamma, she has bright red hair and freckles. Do you know when I saw her I felt so glad not to be like that, I thought I'd send all five pennies to the heathen. And then I decided maybe the heathen wouldn't care if the poor little girl had two of their pennies. She seemed so happy, I don't believe she ever had a cent for her very own before.

"It would have been all right if rich Mrs. Green hadn't driven by just then. I mean the one who sits in front of us in church, and she has a coachman with big shiny buttons, lots shinier than our Jim's, and he isn't black like Jim either."

Undisturbed by the ambiguity of this sentence, the child continued, "Well, mamma, when I saw her go past I remembered what she did the Sunday before. Would you believe it, when the collection plate came around she put in just five cents. She held her hand real low, and kind of shut up like this," imitating the wealthy Mrs. Green to perfection. "I suppose she thought God couldn't see way down here, and I know Deacon Brown couldn't see either, but I did. Now aren't you surprised, mamma?"

Mrs. Graham could hardly lay claim to any astonishment, for the penuriousness of this woman was well known in Grace Street Church, and she was rather relieved to find that no reply was required.

"Well," resumed Mary, "when I remembered that, I decided maybe God wouldn't notice if I spent two cents, and left just a penny for the mite box. I saved the brightest one, though, because the dull ones buy just as much at the store, and they don't look half as nice to give away. But, mamma, that candy didn't taste a bit good; I didn't enjoy it at all, and I never was so happy in my life as when I found a nice new quarter on my dressing table, and ran to put it in the box before there was a chance to change my mind."

Mrs. Graham thought it unnecessary to explain that she had seen the act of charity toward the laundress' daughter, and that the quarter had been a sort of reward of merit.

After this confession the child stood gazing earnestly up into her mother's face, and said, timidly, "Mamma, dear, do you suppose papa sees us when we try to do kind things for others, and that it makes him happier, and don't you think perhaps he stands at the gate of heaven waiting for us, just as you watch for me to come home from school?"

"I think that perhaps he does, dear," the mother replied gently, kissing the slightly parted lips, and looking deep into the thoughtful blue eyes, and for the first time the resemblance which she saw there comforted instead of hurting her.

Mrs. Graham sat by the same western window watching Mary having a last romp with Bowzer before the school bell should ring; this time, however, her brow was unmarred by anxious lines, and upon her lips was a smile of such peace and such joy ineffable as had never been there before. For she felt in her heart that Mary had spoken better than she knew, and the one whom she loved more than all else was "watching for her to come home from school"—home from the school of life, to exchange the stern tutelage of Dame Experience for the perfect rule of love.

How happy she felt, and how humbly thankful as she glanced lovingly at the bit of blue pasteboard, suddenly grown more precious in her sight than the slender Cloisonne vase which stood beside it. The mite box had fulfilled its mission.

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## Our Daily Prayer in December

THE girls' school at Adabazar includes three departments, the boarding, with about fifty members, the day school with nearly as many more, and the kindergarten with about the same number of children. The kindergarten fees pay the salaries of their three teachers. The whole school is doing a great work, whose influence spreads through a large and extended community. Miss Farnham has been for many years at the head of the school. Miss Kinney, now at home on furlough, is her efficient associate. Miss Riggs has been transferred to Harpoot, where she guides the home of her brother and teaches in Euphrates College. Miss Mary C. Fowle takes her place.

The high school at Sivas numbered last year 108 pupils, and the normal school has 61 more, while the whole number under missionary instruction at that station is 1,580. Think what that means in that land of darkness. Miss Graffam has charge of the boarding school, and she also visits the out-station schools, traveling "last year 550 miles on horseback, over high mountains and through deep snows." Miss Rice shares with her the care.

Mrs. Hubbard, left a widow, has severed her connection with the Board. Mrs. Perry's special work is charge of the midweek prayer meeting for women, and a joint partnership with the Bible woman in the care of a large Sunday school class of married women. She adds, "Part of the year we have the prayer meeting twice a week, and last year we had a series of daily evangelistic meetings in my mission home, lasting two weeks, beside a sunrise daily meeting for three weeks." Mrs. Partridge is president of the mothers' society, and takes an interest in all the boys' schools, teaching some and having oversight of thirty orphans. "Mrs. Clark continues her lessons in Armenian, and supervises the housekeeping of the hospital in connection with that of her home. She is also the mother of James."

Mrs. Crawford works for the native women, and superintends the school, looking out also for the King's Daughters, and helping in a hundred ways.

Mrs. Baldwin, laying down gradually much of her active work after long service, has still great influence, and former pupils come often for advice and sympathy. Miss Powers and Miss Allen, both daughters of missionaries, carry on the girls' boarding school with nearly thirty pupils.

The Western Turkey Mission reports 16 Bible women, 295 native teachers, 162 of them women, and 131 village schools, 21 entirely self-supporting.

The work in Japan is in transition as the nation itself still must be, and transition times bring peculiar perils. The missionaries and the Japanese Christians need our earnest prayers. Miss Gulick's work is strictly and blessedly evangelistic. She visits many homes near and far, spending many days every year in touring, exhausting and very useful. She works in the Sunday school and the Christian Endeavor Society, and gives special attention to the older women, having a monthly meeting for them.

Mrs. Walker, still studying Japanese, is a teacher of languages in Kobe College. Miss Warren was prevented from going to Japan as she expected.

Mrs. Pettee gives much strength to the mothers' society of which she is president. A bi-monthly meeting on the training of children alternates with a similar one, which is a demonstration cooking lesson on cookery for invalids and children. Also a monthly meeting is given to instruction in making foreign clothing, and with each of these meetings Bible teaching is given. Mrs. Pettee also holds a monthly mothers' meeting in Tamashima, twenty miles west of her home, and occasionally in other places. She teaches English four hours weekly to the orphanage children, and conducts a Christian Endeavor Society for the house mothers to prepare them for superintending the junior societies in the forty cottages. She cares for the junior department of the Sunday school, and teaches English and other things one evening a week in a boys' club, making the condition of mem-



bership attendance at Sunday school. One afternoon weekly she keeps open house, and one afternoon she spends making calls. She gives a dinner party weekly to Japanese, and entertains an almost constant stream of transient visitors. Various committees in church and temperance work take what might be leisure moments, surely a long list for one woman. Miss Wainwright's work is mostly evangelistic among women in their homes and in women's meetings. The slum work of Miss Adams, described in *LIFE AND LIGHT* for August, 1905, grows like a thrifty plant, and no end of opportunities lie before her, had she strength and funds to enter them.

Mrs. Clark is still in this country, where her earnest words in behalf of her beloved Miyazaki stir many hearts. Mrs. Olds has a weekly Bible class, attends the monthly meetings of the woman's club, gives music lessons, leads the Junior Christian Endeavor. She guides the only foreign home in the whole province and many people come to visit it and to see the wonderful blue-eyed baby, as we go to see Fenway Court, sometimes a whole school of boys at once. To each of these visitors Mrs. Olds gives a Christian book or tract, and some of these travel far.

Mrs. Curtis makes monthly tours with her Bible woman to three outstations, and frequent trips to other parts of the field. She plays the organ in church, has charge of a large Sunday school, and has numerous classes in music and English in her home. Several of her pupils assist in church and Sunday school by playing the organ. She guides the Sunshine Society for girls from ten to fifteen years old, and the King's Daughters for older girls. She is also president of the Union Women's Society of the three local churches, which holds monthly meetings and is one of the best means of reaching non-Christian women. Mrs. Newell is now in this country.

Mrs. DeForest has given much time to visiting military hospitals. She teaches a women's Bible class, leads children's Sunday school, women's meeting, drill in church music, cooking class, a gospel club for boys, a singing class for girls, and makes many calls. This is regular work, and besides she has frequent special duties. Miss Bradshaw's work is directly evangelistic and her touring takes much time and strength. Miss Griswold's work is of the same kind, and those who have heard her tell of her experiences will not fail to pray that strength and wisdom be given for her hard task. She also oversees school work. Mrs. Pedley gives many hours weekly to the girls' school, attends meetings for women and for mothers, teaches girls in the Sunday school, and gives organ and singing lessons.

Miss Parmelee's work is largely in homes and among the poor, very much of the kind of work that is done in our college settlement.

Mrs. Rowland is president of the church woman's society with bi-monthly meetings and sixty members. She makes many calls, visits the hospital, cares for a Sunday school and directs the work of the Bible woman.

Mrs. Warren's work has been three hours weekly teaching in the girls' school, a Bible class for young women, and a bi-weekly class in domestic science, with Bible service at the close. On October 8 she welcomed a little son and some of the outer work must be intermitted.

Miss Daughaday is the only unmarried missionary in Sapporo, and her absorbing devotion to evangelistic work in various forms keeps her from too great loneliness.

Miss Judson has consented to combine the oversight of the girls' school with the care of her night and industrial school for poor working youth, a very useful work, capable of great enlargement.

Mrs. Gulick is just returning to Japan with her husband, who is to be a professor in the Doshisha, the great school in Kyoto; surely many opportunities will be hers. The girls' school at Matsuyama numbers about seventy and the teachers are all Japanese; but the whole atmosphere is strongly Christian.

Mrs. White is now living in Tokyo for the sake of educating her children. She finds ways to be useful, specially in teaching English.

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## In Memoriam

THE name of Mrs. Isaac Willard has long been familiar in the list of Vice Presidents of New Hampshire Branch. Her heart was very warm towards the work of foreign missions, and she was ready in offering valuable suggestions to the local societies of Grafton County, over which she presided. She knew just what the societies were doing, and stimulated them to greater effort, and she cordially promoted the plan of United Study. Her friends and her influence were not limited to her own county, but in the Branch were many who always looked for her coming at the annual meetings and on all important occasions. She had recently moved from her home among the beautiful New Hampshire hills, and from her new home in Dorchester, Mass., came as she could to the Friday meeting and other gatherings of the Board. On Sunday, September 30, this beautiful life closed, peacefully and sweetly, leaving many besides those nearest and dearest to remember her life and service.

## Suggestions for Auxiliary Meetings

TOPICS FOR 1907

### *Study of Christus Redemptor*

JANUARY.—Chapter II: Samoa, Tonga.

FEBRUARY.—Chapter III: Hawaiian Islands.

MARCH.—Chapter IV: Fiji, New Hebrides, Melanesia.

APRIL.—Chapter V: New Zealand, New Guinea, Malaysia.

MAY.—Chapter VI: The Philippines.

JUNE.—Congregational Work in the Philippines: our duty there.

JULY.—Congregational Work in Hawaii: our duty there.

AUGUST.—Congregational Work in Micronesia: our duty there.

Those following the regular course of study will give the February meeting to Hawaii, our own far away territory. You will want to tell the story of Captain Cook, his discovery of the islands, his treatment of the people, and his death; the condition of the natives at that time, physically and morally; the good done by Captain Vancouver, and the breaking of *tabu*. The reforms wrought by Kamehameha I. deserve our attention and the story of Kapiolani's visit to the great volcano will appeal to every one. Then turn to the romantic story of Obookiah, and the coming of the missionaries. The story of these men and their work belongs to the annals of heroes. An article on page 535 of this number tells of one and gives a glimpse of his work, but we ought to read the detailed biography to appreciate their heroism and their achievement. *Christus Redemptor* gives us much material, and those who have *The Transformation of Hawaii*, by Miss Brain will find it vivid and helpful. We reserve the study of present conditions in Hawaii for a later meeting.

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## Sidelights from Periodicals

IN *The North American Review* for October 19, Dr. James L. Barton writes of "A Century of Foreign Missions." "The Haystack Prayer Meeting and What Followed," is described briefly in *The Century* for October. Dr. F. E. Clark in *The Independent* for October 25, gives an interesting account of "The Many-Sided Missionary."

CHINA.—An article in *The Independent* for August 9, entitled "The Single Track in China," gives a description of the individualism of the Chinese and of the present position of the missionaries from the point of view of one working under the Presbyterian Board.

*The North American Review* for October 5, includes an article on "The Awakening of China," and the November number of *The Atlantic* contains one on "Foreign Privilege in China."

In *The Outlook* for October 27, "An American Court in Foreign Territory" describes an innovation in China.

**TURKEY.**—Professor Vambray, an authority on Eastern affairs, writes in *The Independent* for August 30 on "When Will Turkey Cease to Exist?" and in the number for September 27 on "Panislamism," while Poultné Bigelow in *Harper's* for October contributes an article entitled "The Last of a Great Sultan." "The Trained Nurse in Turkey" is the subject of an article in *The Outlook* for September 1.

**JAPAN.**—An illustrated article in *The Century* for October gives the personal experiences of the highest Buddhist official in Japan, under title of "The Japanese Pilgrimage to the Buddhist Holy Land."

**SPAIN.**—"Between Towns in Spain," by Penfield, with colored illustrations, is found in *Scribner's* for October.

E. E. P.

## Woman's Board of Missions

Receipts from September 18 to October 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

A Friend,	500 00
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor.	
Greenville, Aux., 10; South Brewer, Pearson Aux., 5,	15 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland.	
Fryeburg, Aux., 10; Lewiston, Coll. at State Conf., 6.38; Portland, Bethel Ch., C. E. Soc., 40; High St. Ch., Aux., 9, M. C. Mite Box Party, 2; Yarmouth, Aux., 13.13. Less expenses, 3.22,	77 29
<b>Total,</b>	<b>592 29</b>

### NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Centre Harbor, Aux., 7.25; Grasmere, Miss Sarah Flanders, 5; Kingston, Aux., 5.50; Littleton, Kathleen Lynch, 1; Manchester, First Cong. Ch., Aux., 25; Plainfield, Mrs. S. R. Baker, 5; Plaistow and No. Haverhill, Mass., King's Messengers, 2; Plymouth, C. E. Soc., 5; Portsmouth, John S. Rand (to const. L. M. Mrs. John S. Rand), 25; Salem, Aux., 5; Somersworth, Ladies of Cong. Ch., 40,	125 75
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### VERMONT.

<i>Plainfield.</i> —Mrs. A. Betsey Taft,	3 00
<i>Vermont Branch.</i> —Mrs. C. H. Stevens, Treas., St. Johnsbury. Barton Landing (with prev. contri. to const. L. M. Mrs. Etta G. Rowell), 3; Brandon, C. E. Soc., 2; Bristol, 10; Brookfield, First Ch., A Friend, 5; Brownington, 3; East, 6.75; Franklin, 5.50;	

Greensboro, C. E., 36 cts.; Manchester, Jr. C. E. Soc., 2.05; Rupert, 1; St. Johnsbury, North Ch., 29.60, S. S., 18.77, South Ch., Search Light Club, 5; Shoreham (with prev. contri. to const. L. M. Mrs. H. W. Jones), 1.96, C. E. Soc., 3; South Hero, 5; Springfield, Jr. C. E. Soc., 2.50; Watford, Lower, 50 cts.; Waterville, S. C. E. Soc., 2; West Rutland, 2, C. E. Soc., 5,

121 90

Total,

124 90

### MASSACHUSETTS.

A Friend,	1 00
A Friend,	30 00
Friends,	15 75
<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Herkley St., Reading. Andover, Free Ch., Aux., 37; Seminary Ch., Aux., 15; Ballardvale, Aux., 12; Chelmsford, Aux., 30; Dracut Centre, Aux. (to const. L. M. Mrs. Levi N. Parker), 25; Lawrence, Lawrence St. Ch., Ladies' Benev. Soc., 71, South Ch., Aux., 10, Trinity Ch., M. C. (25 of which to const. L. M. Mrs. Edward S. Gould), 44.71, C. R., 9.12, United Ch., Missy Soc., 9.25, Jr. C. E. Soc., 5.82, C. R., 4.65; Lowell, Eliot Ch., Aux., 29, First Ch., Aux., 103, High St. Ch., C. R., 15.10, Highland Ch., Aux., 20, Kirk St. Ch., Aux. (to const. L. M. Mrs. M. F. Wood, Miss Maria A. Mack), 50, Pawtucket Ch., Aux. (25 of wh. to const. L. M. Mrs. A. C. Varnum), 65, Trinitarian Ch., Aux., 13; Malden, First Ch., Aux., 180; Medford, Mystic Ch., Aux. (Prim. Dept. S. S., 1.10), 130.20, Union Ch., Woman's Chr. League, 5; Melrose, Aux., 60; Melrose Highlands, Woman's	

# Receipts

Methuen, Aux., 25; North  
Aux., 8.89; North Woburn,  
leading, Aux., 27.66; C. R.,  
People's M. R., 125; Stone-  
31; Tewksbury, Aux., 10;  
Aux., 32.32; C. R., 5.68; Win-  
x. (25 of wh. to const. L. M.  
f. Woods), 166; Miss'n Union  
M's Mrs. Frederick Means,  
Rice, Miss (George Stone),  
I Save Soc., 45.21; Woburn,  
Workers, 2.94; Methuen, Coll.  
feet., add'l, 6, 1,681 15  
-Mrs. E. D. Harding, 5 00  
20. Branch.—Miss Amelia  
n., East Orleans. Refunded  
acc't, 5; Falmouth, Off. at  
10; Harwich, Aux., 10;  
Aux., 1, 26 00  
inch.—Mrs. Charles E. West,  
South St., Pittsfield. Hins-  
18.75; Lee, Senior Aux.,  
riend, 165; A Friend, 135.  
rim Class, 5; North Adams,  
Pittsfield, South Ch., Aux.,  
Stockbridge, Aux., 10; Wil-  
Aux., 183. Less expenses,  
790 82  
Friends, through Mrs. E. C.  
10 00  
Branch.—Mrs. Wallace L.  
reas., Bradford. Friends,  
rd, Bradford Acad., Chr.  
Haverhill, North Ch., Aux.,  
e Ch., Thought and Work  
ion Ch., Aux., 20; Ipswich,  
5; Merrimac, Aux., 18.60;  
r, Tyler M. C., 12.50; South  
x., 1; West Newbury, Sec-  
ix., 9.47; C. R., 2.17, Jr. C. E.  
138 77  
Branch.—Miss Sarah N.  
s., *pro tem.*, 19 Broadway,  
everly, Dane St. Ch., Ivy  
C., 40; C. R., 16.73, Jr. C. E.  
shington St. Ch., Aux., 80;  
ix., 25; Willing Workers M.  
ondale, Aux., 35; C. R., 12,  
S., 2.34; Danvers, First Ch.,  
Travelers' Club, 7; Mission  
t, 20, Prim. Dept. S. S., 4,  
h., Aux., 71.61; Essex, Aux.  
const. L. M. Mrs. Thirza B.  
Jr. C. E. Soc., 5; Glouce-  
4.60; Lynn, Central Ch. (of  
ers of late Mrs. S. S. Hill,  
Ch., Aux., 25; C. R., 8, Jr.  
North Ch., Aux., 25; C. R.,  
hester, Aux., 47.16; C. R.,  
E. Soc., 12.25; Middleton,  
Willing Workers M. C., 10;  
ix., 70; Salem, Crombie St.  
5.75; M. C., 15; C. R., 2.25;  
Miss Aborn, 2, Mrs. Marga-  
5, Miss Lydia A. Towne, 100,  
Ch., Aux., 174; M. C., 10, C.  
Dept. S. S., 10, Kookoo  
5; Saugus, Aux., 11.43, Girls'  
ling Workers, 5.95; C. R., 10;  
Aux., 87.65, Pro Christo  
2, 3; Topsfield, Aux., 30, 1,282 89  
Branch.—Miss Lucy A. Spar-  
t., 18 Congress St., Green-  
orial Fund, 26.75; Orange,  
Shelburne, Aux., 10.26; Sun-  
x., 19.25, 107 06  
20. Branch.—Miss Harriet

J. Kneeland, Treas., 8 Paradise Road,  
Northampton. Amherst, Second Cong.  
Ch., 7; Amherst, North, Aux., 23; East-  
hampton, Aux., 75.15, Dan. of Cov., 9,  
Emily M. C., 23; Enfield, Aux., 45; Had-  
ley, Aux., 52.70; Hatfield, Aux. (50 of  
wh. to const. L. M's Mrs. Fannie Graves  
Hubbard, Mrs. Chester M. Barton), 76;  
Southampton, Aux. (25 of wh. to const.  
L. M. Miss Ida V. Kent), 39, Dan. of  
Cov., 25, Sunshine Band, 15; Williams-  
burg, Miss'y Threads, 4.25, 21  
Malden.—Mrs. Mabel Martin, 11  
Middlesex Branch.—Miss Mary E. Good-  
now, Treas., South Sudbury. Fram-  
ingham, Plymouth Ch., Schneider Band,  
25; C. R., 5, Prim. S. S., 4; Framingham,  
South, Grace Ch., Jr. Miss'n Club, 6;  
Holliston, Aux., 18; Hopkinton, Aux.,  
39.50; Lincoln, Aux., 50; C. R., 5; Marl-  
boro, Aux., 69; Natick, Aux., 25; South  
Sudbury, Aux., 25, 27  
Newton.—Three Sisters, 11  
Norfolk and Pilgrim Branch.—Miss Ab-  
bie L. Loud, Treas., Lock Box 53, Wey-  
mouth. A Donor, 10; Braintree, Aux.,  
10; Cohasset, A Friend, 1; Hanover,  
Aux., 10; Milton, East, Harriet W. Gil-  
bert Miss'y Soc., 3; Plymouth, Ch. of  
Pilgrimage, S. S. C. R., 10; Randolph,  
Aux., 16; Weymouth, East, Aux., 24.16;  
Weymouth Heights, Aux., Th. Off., 26;  
Weymouth, South, Union Ch. (10 of wh.  
from C. R. W.), 26.75; Whitman, Aux.,  
10, 11  
North Middlesex Branch.—Miss Julia S.  
Conant, Treas., Littleton Common.  
Concord, Mary Shepard Watchers, 5;  
Fitchburg, C. C. Ch., Aux., 53, Rollstone  
Ch., Aux., 15, Townsend, Aux., 26.05, 1  
Old Colony Branch.—Miss Frances J.  
Runnels, Treas., 106 Highland Ave., Fall  
River. Assonet, W. F. Miss'y Soc., 11.07;  
Attleboro, Aux. (100 of wh. to const. L.  
M's Mrs. Brown Claflin, Mrs. G. N.  
Crandall, Mrs. Martha W. Mitchell,  
Mrs. J. P. Morey), 200; Attleboro Falls,  
Aux., 8, M. C., 72; Attleboro, North,  
Aux., 30; Dighton, Aux., 50; East Taun-  
ton, Aux., 27; Fairhaven, Aux., 12; Fall  
River, First Ch., Mrs. William S. Henry,  
20, Mrs. G. L. Richards, 40, Willing  
Helpers Soc., 100; Mattapoisett, C. E.  
Soc., 5; New Bedford, Aux., 210, North  
Cong. Ch., C. E. Soc., 2.85, Trinitarian  
Ch., Miss'a Guild, 20, C. E. Dept., 16.21;  
North Middleboro, Aux., 17.84; Reho-  
both, Aux., 20; Rochester, Aux., 28 80;  
Somerset, Aux., 17, Pomegranate Band,  
6, Whatsoever Cir., 12; Taunton, Aux.,  
188.90; Westport, C. E. Soc., 2, 1,11  
Revere.—Two Friends, 1  
South Hadley.—Mt. Holyoke College, Y.  
W. C. A., 40  
Springfield Branch.—Mrs. Mary H. Mitch-  
ell, Treas., 1078 Worthington St., Spring-  
field. Agawam, Aux., 35; Blandford,  
Aux., 30; Brimfield, Aux., 49.25; Ches-  
ter, Aux., 15; Chicopee, First Ch., Aux.,  
14.75, Extra-Cent-a-Week Band, 19.08,  
Third Ch., Miss Ella M. Gaylord, 100, Jr.  
C. E. Soc., 5; Chicopee Falls, Aux., 60.50;  
Feeding Hills, Aux. (25 of wh. to const.  
L. M. Mrs. Arthur Titcomb), 30; Gran-  
ville Centre, Aux., 10; Hampden, Aux.  
(25 of wh. to const. L. M. Miss Esther  
C. Burleigh), 40; Holyoke, Second Ch.,

Aux. (150 of wh. to const. L. M.'s Mrs. Moses Newton, Mrs. E. C. Weiser, Mrs. Mrs. W. H. Heywood, Mrs. L. M. Hills, Mrs. W. S. Stedman, Miss Sarah Stimpson), 588.35, Jr. C. E. Soc., 5; Huntington, Aux., 10; Indian Orchard, Aux., 18.75; Longmeadow, Ladies' Benev. Soc., 40, C. E. Soc., 10, M. C., 22; Longmeadow, East, Aux. (25 of wh. to const. L. M. Mrs. W. S. Champin), 34, Prim. S. S., 2.20; Ludlow, Aux. (25 of wh. to const. L. M. Mrs. Claude A. Butterfield), 31; Ludlow Centre, Aux., 8.30, Precious Pearls, 7; Mittineague, C. E., 5.50; Monson, C. E. Soc., 10; Palmer, First Ch., Aux., 43.42; South Hadley Falls, Aux., 5; Southwick, Aux. (with prev. contri. to const. L. M. Miss Eliza Brown Vining), 12.40; Springfield, Emmanuel Ch., Aux., 6, Jr. C. E. Soc., 3, Faith Ch., M. C., 5, First Ch., Aux., 112.05, Miss Mary K. Stevens, 30, Memorial Ch., Aux. (25 of wh. to const. L. M. Mrs. Mark A. Denman), 165, Lend-a-hand Soc., 40, King's Helpers, 15, North Ch., Aux., 58.25, Olivet Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. E. S. Underwood, Mrs. M. N. Fuller), 26, Golden Link Aux. (25 of wh. to const. L. M. Mrs. Everett D. Woodbury), 60, M. C. of Jr. C. E. Soc., 10, C. R., 75 cts., S. S., 35.20, Park Ch., Aux., 11.65, Jr. C. E. Soc., 8, South Ch., Aux. (25 of wh. to const. L. M. Mrs. Albert Henry Hovey), 78.55, Two Members of C. E. Soc., 10, St. John's Ch., Aux., 5; Three Rivers, Aux., 10, Go-to-Church Band, 5, C. R., Mrs. Charles Olmstead, 5; Westfield, First Ch., Aux., 305, Second Ch., Aux., 75; West Springfield, First Ch., Aux., 18.75, C. R., 6.50, Jr. Dept. S. S., 7, Park St. Ch., Aux. (25 of wh. to const. L. M. Mrs. W. H. Webb), 76, C. R., 4; Wilbraham, North, Aux. (with prev. contri. to const. L. M. Miss Minnie Louise Metcalf), 14.20, 2,478 40

**Suffolk Branch.**—Miss Lucy K. Hawes, Treas., 27 River St., Cambridge. Allston, Aux., 38.69, Auburndale, Aux., 34.85, Prim. Dept. S. S., 5, E. R. A., 50; Boston, A Friend, 200, Berkeley Temple, Aux., 15.75, Old South Ch., Aux. (Len. Off., 63), 197, Mrs. Sarah F. Day, 25, Union Ch., Aux., 185; Brighton, C. R., 56.71; Cambridge, First Ch., Aux., 158.30, North Ave. Ch., Aux., 140, Pilgrim Ch., Aux. (25 of wh. to const. L. M. Mrs. George Pollard), 30, Wood Memorial Ch., Len. Off., 7.20; Charlestown, Winthrop Ch., Aux., 50; Chelsea, First Ch., Floral Cir., 5; Dedham, Aux., 40.50; Dorchester, Pilgrim Ch., Aux., 22, Second Ch., Aux., 41.48; Everett, Courtland St. Ch., Jr. C. E. Soc., 75 cts., Mystic Side Ch., Ladies' Aid Soc., 19; Franklin, Mary Wardfield Miss's Soc., 29; Hyde Park, Aux., 6.40, C. R., 8.54; Jamaica Plain, Boylston Ch., Aux., 50, C. R., 6.66; Medfield, Aux., 12; Neponset, Trinity Ch., Stone Aux., 10; Newton, Eliot Ch., Aux., 169, Eliot Guild, 100; Newton Centre, Frst Ch., Aux., 67; Newton Highlands, Aux., 17.36, C. R., 24.63; Newtonville, Aux., 156; Roxbury, Eliot Ch., Aux., 36.48, Highland Ch., Aux., 56, Walnut Ave. Ch., Aux. (of wh. Mrs. McLaughlin, 7), 73, C. R., 7, S. S., 5; Somer-

ville, Highland Ch., Aux., 9.50, Alden M. B., 50 cts., Winter Hill Ch., Dau. of Cov., 50; Watertown, Prim. Dept. S. S., 4.40; Welleley Hills, Aux., Th. Off. (25 of wh. to const. L. M. Mrs. Farris F. Farwell), 49.75; West Newton, Aux., 149; West Roxbury, So. Evan. Ch., Aux. (of wh. Th. Off., 11.70), 25.57; Wrentham, Aux., 36, 2,478 2  
West Roxbury, 25  
Worcester.—J. E. G., 715 1

**Worcester Co. Branch.**—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Ashburnham, Aux., 10; Athol, Aux. (25 of wh. to const. L. M. Mrs. Sarah A. Shaw), 33.25; Barre, Aux., 6; Charlton, Aux., 10, Y. L. M. C., 10, Jr. C. E. Soc., 1; Dudley, Aux., 18, C. R., 2.50; East Douglas, Aux., 40, Jr. C. E. Soc., 10; Fisherville, Aux., 18; Gardner, Aux., 76.25, Helping Hand Soc., 1.75; Grafton, Aux. (50 of wh. to const. L. M.'s Mrs. Julia E. Reavens, Mrs. Amelia J. Ringley), 72, Worthley M. B. (with prev. contri. to const. L. M.'s Anna Harlow, Rachel A. Dodge), 5; Lancaster, Aux., 18; Leicester (to const. L. M.'s Mrs. Mason, Mrs. Kingsbury, Miss J. E. Mann, Miss Grosvenor), 100; Leominster, Aux., 81; Millbury, First Ch., 44; Northbridge Centre, Th. Off., 19.73; North Brookfield, Aux., 94; Oxford, Aux., 20; Royalston, Aux., 26.40; Shrewsbury, Aux., 39; South Royalston, 11; Spencer, Aux., 107.44, Prim. S. S., 6, Jr. C. E. Soc., 2.76; Uxbridge, Aux., 14.90; Warren, Aux., 19.25; Webster, Aux., 33.73; Westminster, Aux., 33; Whitinsville, K. D., 40, Mrs. Arthur F. Whitin, 25; Worcester, Adams Sq. Ch., Aux., 4.37, Bethany Ch., Aux., 14, Park Ch., Aux., 1.91, Extra-Cent-a-Day Band, 3.68, Piedmont Ch., Aux., 400, Plymouth Ch., Aux., 24, Union Ch., Home Dept. S. S., 25, 1,361 2

Total, 14,269 11

#### LEGACIES.

**Boston.**—Mrs. Susan M. Schneider, by Frank H. Wiggan, Extr., 500 00  
**Springfield.**—Mrs. Harriet D. Bartlett, by J. F. Wright and F. H. Stebbins, Admr., add'l, 398 3  
Total, 898 3

#### RHODE ISLAND.

**Rhode Island Branch.**—Mrs. Clara J. Harnfield, Treas., 99 Summit St., Pawtucket. Barrington, Aux., 69.78, C. R., 4; Bristol, C. E. Soc., 5; Central Falls, Aux., add'l, 10.10, Young Ladies' Aux., 100, C. E. Club, 5, Jr. C. E. Soc., 5, Prim. Dept. S. S., 5; Darlington, C. R., 6.50; East Providence, Hope Ch., Miss'n Study Class, 20, Jr. C. E. Soc., 2.40, Newman Ch., Helping Hand Soc., 15, Dau. of Cov., 8, C. R., 1.10, Jr. End. M. B., 10, C. E. Soc., 5, Prim. Dept. S. S., 5, United Ch., Aux., 10.80, Prim. Dept. S. S., 3.50; Kingston, Aux., 62.40, C. R., 1.15; Little Compton, Aux., 15.50, C. E. Soc., 10; Newport, United Ch., C. R., 9; Pawtucket, First Ch., Aux. (150 of wh. to const. L. M.'s Mrs. Helen A. Case, Mrs. Rebecca J. Littlefield, Mrs. E. H. Saw-

yer, Mrs. Ella A. Tuck, Miss Daisy M. Capron, Miss Edith D. Davidson, 385, Y. L. M. C., 100, Happy Workers, 60, Golden Rod Cir., 25, C. R., 14, Infant Dept. S. S., 5, Park Pl. Ch., Aux. (75 of wh. to const. L. M.'s Miss Mary Louise Rogers, Mrs. Edward G. Wilbor, Miss Minnie C. Bourne), 162, C. E. Soc., 8, Begin. Dept. S. S., 2.50, Weeden St. Ch., Ladies' Aid Soc., 11.76, Little Helpers, 2.24, C. R., 6.85, Prim. Dept. S. S., 4; Peace Dale, Young People's M. C., 30, M. B., 5, C. R., 5.02, Prim. Dept. S. S., 1.50; Riverpoint, W. A. M. C., add'l, 1, C. E. Soc., 30, Prim. Class S. S., 6; Saylesville, Prim. Dept. S. S., 2; Seekonk and East Providence, Aux., 48; Slatersville, Aux., add'l, 5; Woonsocket, M. B., 4, C. R., 1, Prim. Class S. S., 1; Providence, A Friend, 200, Academy Ave. Ch., Missy Club, 8, C. E. Soc., 5, Beneficent Ch., C. E. Soc., 3, Prim. Dept. S. S., 3.66, Central Ch., Aux., 366.86, Girls' M. C., 60, Wilkinsons M. C. (25 of wh. to const. L. M. Mrs. Henry Lawrence; Wilkinsons), 35, C. R., 5.25, Mrs. H. N. Lathrop, 100, Miss Lucy N. Lathrop, 100, Miss Helen S. Lathrop, 600, Free Ch., C. R., 7, North Ch., Aux., 45.16, Y. L. Aux., 12.02, Park Side Chapel, S. S., 25 cts., Pilgrim Ch., Aux., add'l, 2.25, Prim. Dept. S. S., 3.60, Plymouth Ch., Aux., 51, Union Ch., Aux., 536, Prim. Dept. S. S., 9.60, Jr. C. E. Soc., 5, 3,363 75

## CONNECTICUT.

**Eastern Conn. Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Groton, Miss Julia Copp (to const. herself L. M.), 25; New London, A Student Volunteer, 2, First Ch., Aux., 30, C. E. Soc., 7.03, Second Ch., Aux., 367; Norwich, Miss Caroline T. Gilman, 2, Broadway Ch., Aux., 278.45, First Ch., Aux., Th. Off., 37, Park Ch., Aux., 55; Putnam, C. R., 20.59; Woodstock, Aux., 34, 858 07

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Bristol, Aux., 65.30; Burlington, Aux., 14; Burnside, C. R., 4; Collinsville, Aux., 53.88, Hearers and Doers M. C., 30, S. S., 5; East Hartford, Real Workers M. C., 24; East Windsor, Aux., 23, M. C., 10.20, C. R., 5.35; Glastonbury, Young Ladies' M. B., 120, M. C., 25; Granby, Aux., 34.05; Hartford, Farmington Ave. Ch., C. R., 60, Prim. S. S., 10, First Ch., Foreign Missy Club, 25, Fourth Ch., Dau. of Cov., 22.53, South Ch., Aux., 1, Wethersfield Ave. Ch., Aux., 28.50, C. R., 7; Kensington, Aux., 11; Manchester, Second Ch., Aux., 100; New Britain, First Ch., C. R., 23.82, South Ch., Aux. (25 of wh. by Miss Jane E. Case to const. L. M. Mrs. Anthony Y. Churchill), 51.30, C. R., 20.80, Young Women's Chr. League, 25; Newington, Aux., 72.69; Poquonock, Aux., 31.76, M. C., 16, C. R., 6; Rockville, Aux., 45; Simsbury, Aux., 21; Somers, Aux., 16.60; South Coventry, Aux., 13.25; South Glastonbury, Aux., 12; South Manchester, Aux., 95; South Windsor, M. C., 10, Jr. M. C., 5; Stafford Springs, Aux., 38; Suffield, Ladies' Foreign Missy Soc.

(with prev. contri. to const. L. M.'s Mrs. Fred A. Scott, Mrs. Nellie C. Wandke, Miss Elvise C. Loomis), 68 77; Talcottville, Aux., 128.15, Dau. of Cov., 15; Terryville, Aux. (with prev. contri. to const. L. M.'s Mrs. W. T. Goodwin, Mrs. K. S. Gaylord, Mrs. S. E. Evans, Mrs. A. P. Clow), 61.36, Young Ladies' M. C., 5; Tolland, Aux., 9, Mrs. Juliette C. Sumner, 100; Vernon Center, Aux. (with prev. contri. to const. L. M. Miss Hattie M. Allen), 14; West Hartford, Aux., 60.91, Greystone Light Bearers M. C., 2, C. R., 26; Wethersfield, Aux., 94.27; Willington, Mrs. J. E. Gardner and Daughters, 8; Windsor, Aux., 94.49; Windsor Locks, Aux., 228.58, M. B., 30, 2,127 45

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Black Rock, C. E. Soc., 10; Bridgeport, First Ch., Aux., 138; Bridgewater, Aux., 18; Chester, C. E. Soc., 5; Colebrook, Aux., 33, C. E. Soc., 5; Cromwell, C. R., 14; Darien, C. E. Soc., 1.50; Deep River, C. E. Soc., 5; Guilford, First Ch., Aux., 76; Haddam, Aux., 25; Meriden, First Ch., C. E. Soc., 15; Middlebury, Aux., 10; Middlefield, Friends, 9 27; Middletown, First Ch., Aux., 28.83, Jr. C. E. Soc., 2; Milford, Plymouth Ch., Aux. (25 of wh. by Mrs. Owen T. Clarke to const. L. M. Mrs. Nathan Truman Smith), 26; Milton, Jr. C. E. Soc., 4; New Haven, Grand Ave. Ch., C. R., 6; Northford, Aux., 21.40; Plymouth, C. E. Soc., 12; Sharon, B. B., 50, C. R., 27.22; South Canaan, C. E. Soc., 2.10, C. R., 2.90; Westport, Aux., 20; Winsted, First Ch., Aux., 19, Second Ch., Aux., 11.59, C. E. Soc., 10, 605 81

**New London.**—Mrs. J. N. Harris, 610 00

Total, 4,201 33

## LEGACY.

**Old Lyme.**—Mrs. Harriet H. Matson, by Charles A. Terry, Extr., 500 00

## NEW YORK.

**Brooklyn.**—Miss J. Roberts, 10 00

**Clifton Springs.**—Miss Ruth Elizabeth Perry, 10 00

**New York.**—Miss Grace H. Dodge, 500 00

**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Aquebogue, Aux., 21 65; Binghamton, First Ch., Aux., 60; Brooklyn, Mrs. T. R. D., 250, Richmond Hill Ch., Aux., 15; Canandaigua, Aux., 37.50; Deansboro, Aux., 7.50; Fairport, Aux., 20; Flushing, Aux., 10, C. R., 10.73; Gaines, Aux., 10; Groton, Aux., 5; Honeyoye, Aux., 10; Jamestown, Aux., 10; Napoli, Aux., 10; Riverhead, Sound Ave. Ch., Aux., 2.40; South Hartford, Aux., 30; Syracuse, Good Will Ch., S. S., 5; Warsaw, C. E. Soc., 12.54. Less expenses, 17 32, 500 00

**Shelter Island Heights.**—Th. Off., 1 00

Total, 1,021 00

## PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-

son, N. J. D. C. Washington, First Ch., Miss'n Club, 56.70, S. N., 20, Jr. C. E. Soc., 1, Mt. Pleasant Ch., Aux., 48.75; *Fitz.*, Daytona, Aux., 15; *N. J.*, Asbury Park, Aux., 25, Prim. S. S., 5; Bound Brook, Aux., 48; Chatham, Stanley Ch., Aux., 20; Closter, Aux., 13; East Orange, First Ch., Aux., 7.61, C. R., 25, Trinity Ch., Aux., 67.50; Glen Ridge, Aux., 222; Jersey City, First Ch., Aux., 37, Faithful Aids K. D., 5, Jr. C. E. Soc., 5; Montclair, Aux., 257, Children's League, 127; Newark, Belleville Ave. Ch., Aux., 50.33, Y. W. Aux., 26.30, M. B., 7, First Ch., Aux., 10, C. R. and Begin, Dept., 5; Nutley, St. Paul's Ch., M. B., 11; Orange Valley, Aux., 129.16, C. R., 7, Jr. C. E. Soc., 3.25; Passaic, Aux., 10; Paterson, Aux., 61.72; Plainfield, Aux., 81.84; Upper Montclair, Howard Bliss M. B., 20, Howard Bliss C. R., 10; Westfield, Aux., 97.32, The Covenanters, 25.18; *Pa.*, Fox Chase, Mrs. S. A. Gottschall, 1, S. S., 1; Germantown, Jr. Neesima Guild, 20; Philadelphia, Central Ch., Y. L. S., 6.46, Pearl Seekers, 17.02, Snow Flakes, 7, Snyder Ave. Ch., Aux., 10, Rays of Light, 15; *Va.*, Falls Ch., Aux. (25 of wh. to const. L. M. Mrs. Julia W. White), 30, C. R., 4; Herndon, Aux., 15.25, 1,717 29

## MISSISSIPPI.

*Moorhead.*—Mrs. A. M. Pond, 15; Miss F. A. Gardner, 5, 20 00

## CALIFORNIA.

*Siason.*—Miss S. M. N. Cummings, 1 50

## TURKEY.

## LEGACY.

Miss Maria A. West, Sale of "Romance of Missions," 3 00  
Donations, 25,143 01  
Specials, 294 00  
Legacies, 1,391 53  
Total, \$26,828 54

## PERMANENT FUND.

Bequest of Mrs. Mary E. Page, Norridgewock, Me., through Treasurer of Eastern Maine Branch, 100 00

Income of Designated Funds,  
October 18, 1905 to October 18, 1906.

JULIET DOUGLAS FUND.  
Income, 200 00  
MARTHA S. POMEROY FUND.  
Income, 20 00  
MARY H. DAVIS FUND.  
Income, 40 00  
MARY H. DAVIS HOSPITAL FUND.  
Income, 40 40  
LAURA L. SCOFIELD FUND.  
Income, 100 00  
MRS. W. F. STEARNS MEMORIAL FUND.  
Income, 10 00  
MRS. JANE PALMER MEMORIAL FUND.  
Income, 3 12  
Total, 413 52

## TREASURER'S REPORT.

## RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1906.

Balance to the credit of the W. B. M., October 18, 1905 . . . . . \$114,354 29  
Contributions  
For the Pledged Work . . . . . \$115,143 49  
Extra Gifts for Buildings . . . . . 2,632 20  
Gifts for Special Objects . . . . . 3,519 26  
Extra Gifts for the Work of 1906 . . . . . 1,800 00  
Legacies . . . . . \$123,094 95  
Interest . . . . . 27,844 50  
4,745 48  
Balance of Temporary Investments applied to the Work of 1906 . . . . . 1,803 57  
Deposit for Buildings withdrawn . . . . . 2,634 00  
Total, \$274,576 29

## EXPENDITURES FOR THE SAME TIME.

Appropriations for 1906 . . . . . \$117,057 27  
Additional Appropriations for General Work . . . . . 6,341 08  
Appropriations for Buildings . . . . . 5,622 72  
Outfits and Traveling Expenses of Missionaries . . . . . 8,972 80  
Allowances and Grants to Missionaries in America . . . . . 8,378 42  
Gifts for Special Objects . . . . . 3,519 26  
Expenses in connection with Legacies . . . . . 116 67  
Expenses of publishing LIFE AND LIGHT . . . . . 421 33  
Expenses of publishing *Mission Dayspring* . . . . . 313 80  
Literature Account . . . . . 552 44  
Expenses of Home Department . . . . . 9,989 34  
Balance to the credit of the W. B. M., October 18, 1906 . . . . . \$161,575 11  
113,301 46  
Total, \$274,576 29



# BOARD OF THE PACIFIC

**President.**

MISS LAURA M. RICHARDS,  
Saratoga, Cal.

**Foreign Secretary**

MRS. C. W. FARNAM,  
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**Treasurer.**

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Adams Street, Oakland, Cal.

## A Combined Annual Meeting

**DIFFICULTY** of traveling, and changed conditions since the earthquake, made it best to combine the annual meetings of the Woman's Board of the Pacific and of the Woman's Home Missionary Union, and they gathered on September 19 at the First Congregational Church; Oakland.

The president of the W. H. M. U., Mrs. F. B. Perkins, and Mrs. H. E. Jewett, of the W. B. M. P., presided together—Miss Richards, president of the foreign Board, being now in the East. After the devotional exercises the W. B. M. P. listened to reports, and transacted its regular business. Representatives of the Oregon, Washington, and Southern California Branches brought greetings. Mrs. S. M. Farnham, the foreign secretary, was detained by severe illness, but sent her report covering missions in Micronesia, Japan, China, and European Turkey. The meeting sent to her a message of sympathy and good wishes.

Mr. Tong Too Sec told of twenty-four years in America, and his change from a heathen to a Christian. The work of Miss Maude Piper, in care of the cradle roll of both societies, was tenderly remembered, and Dr. Ritter, Dr. Holbrook, Dr. C. R. Brown, Rev. Wm. Hopkins, and Rev. H. M. Tenney addressed the meeting. Dr. Ritter told of a visit to Miss Denton, and of 250,000 girls now studying in Japan. Dr. Holbrook said that Japan has 5,000,000 school children, and the attention of the whole nation is turned to ethical education.

The treasurer's report was encouraging, and the whole gain in contributions on the Pacific coast last year was thirty-seven per cent.

## Letter from Dr. Sarah B. Tallman

PANG CHUANG, CHINA, March 26, 1906.

You want to know about the four days spent at Lin Ching. It was a delightful visit, and the memory of those happy first days in that field (our field) will always be very precious.

Miss Grace Wyckoff, Miss Lyons, the other new lady, and I left Pang Chuang early in the morning of January 15th. It was a clear, cold morning, and everything was covered with a beautiful white frost. As the sun came up and shone on the trees, even these prosaic little villages might have been part of a queer fairyland. As the sun warmed the air, and the wind began to stir, the frost shook down like snow, and the cemetery evergreens were again dark and solemn and the willows were again just willows. The ground was partly covered with snow, and in places the roads were drifted full, making it necessary for us to go across the plowed fields. You know just how our carts bumped over the ground. You can hear the carters yell at their lead mules. You can see the brown mud villages through which we passed, and the crowd of curious women and children, and even men, who pushed into the inn to watch and comment upon us as we ate our lunch. Very likely you know the sickening smell of our carter's pipe.

It is a long day's journey to Hsia Chin, where we were to spend the night, and the sun went down when we still had miles to go. The carter's candle lanterns with paper globes gave a dim light. Every few minutes the carters would call out to warn anyone ahead who might otherwise turn into the same sunken road, where there would not be room for carts to pass. Looking into the darkness ahead, hoping for some indication that the end of our journey was near, I saw a dim light. As we came nearer, it proved to be a candle burning in a wayside Buddhist shrine, to light any spirits of the dead that might be wandering abroad the last month of the Chinese year. I am sure you know how glad we were to reach the clean chapel at Hsia Chin, that was warmed and garnished in our honor, for we were expected.

I wish I could tell of the work of this out-station, of the helper's efficient wife and dear little children, and of the pretty chapel, already quite too small for the growing church. I really must speak of one of the pictures that decorated the larger chapel room. It illustrated the parable of the rich man and Lazarus. Lazarus was pictured lying in distress outside the rich man's gate, and the rich man was passing by. The artist, a young Chinese, had represented them not as Jews, but as Chinese with long garments and

queues, and why not? Perhaps he knew a Chinese Lazarus, and had seen him outside some rich man's gate. Surely when Christ preached, as when he prayed, he had in mind those who would believe in him through the word of the disciples; and this parable was spoken to these of this land as truly as to the Jews or to us. After supper Miss Grace and Miss Gertrude had prayers with the women of the compound. Miss Lyons and I were sound asleep before they came back, and were as unconscious of our brick kang as if it had been the most luxurious bed.

The next day's journey was easier, as it was shorter, and the day not so cold. We came in sight of the tang (pagoda) early in the afternoon, but did not go near it, since we entered the city from the southeast. You know how the streets wind along near the old canal, and how rough they are, and how muddy when the snow is melting. We turned south into the White Cloth Street, near the old pawn shop, and with much yelling by the carters, and tugging on the part of the mules, were bumped through the gate into Bamboo Street, and had reached our compound. You know all about it. Mrs. Smith, the Drs. Tucker, and Mr. and Mrs. Ellis welcomed us at the gate. The doctors and Ellises were friends of mine in Chicago, and I was more than glad to see them all again. You can perhaps make allowances for me when I confess that I quite forgot Chinese ideas of propriety, and shook hands with Mr. Ellis right there in the street. Once in the house, away from curious eyes, we had a little jubilation, and this time baby William Tucker came in for his full share of attention.

The house is probably very much as when you knew it. The windows, doors, and woodwork, that were stolen at the time of the Boxer trouble, have been replaced with new. The walls have been whitewashed or papered, and for a made over native building it is certainly very comfortable. In one of the rooms we were shown a charred place on the floor where a fire had been started, that but for the prompt interference of some young men from the yamen across the street, might have made this building as complete a ruin as are the houses that stood near the river. The stoves that were in the house at that time are now lying in a corner of the south court, rusty, and useless. Their doors and every other part that could be easily removed are gone.

We reached Lin Ching Wednesday afternoon. That evening and Thursday forenoon we did nothing but rest, meet and receive callers. Teachers Ma Ting and Hè, who are teaching the Tuckers and Ellises, were the callers whom I remember best. Ting Hsien Sheng is a very bright and most earnest young man. He has been offered a government school position, with a salary considerably above what we can afford to give. The question

of salaries is certainly a very complicated one, for pastors and teachers and helpers are not all alike.

Thursday afternoon is the regular time for the woman's weekly prayer meeting, and before we had finished our noon meal they began to come. There were twenty-five or thirty present, and a large number of children and babies. A number of the women had such bright, friendly faces, and when they were told that we were their very own missionaries, they said, "We have prayed so long that you might be sent, and now we are so glad that God has answered our prayers." Mrs. Smith led the meeting, and called on Miss Lyons and me to say a few words, Mrs. Tucker acting as interpreter. I told them how my last Sunday in America was spent with you and your church, how you still love and pray for them; and I said that I had come in your place, because you were not able to come back. The women listened curiously while I spoke, and eagerly as Mrs. Tucker told them what I had said. When they knew that the Wei Tai Fu and the Wai Tai Tai of whom I was speaking were their Wei Tai Fu and Tai Tai, they became quite excited. "Had I really seen you? And you talked of them? And you prayed for them?" Mrs. Shih stood up. Her face was very eager. "Were you all well?" she asked. "And did you have peace?" Noisy little Mrs. Lung was telling how she used to take care of the children, and she and others asked how much they had grown. "Was Hu Per so tall? And Ta Hsi so tall" (measuring on themselves)? They remembered Clarence, too, and when Mrs. Smith brought out her photograph of the children they were much interested to hear about the baby. Mrs. Chan said, "We pray for them too;" and they did as we knelt together. Your name was often mentioned, and Miss Lyons' and mine, and there were thanks in their prayers and they asked for us peace. More I could not understand; but Mrs. Tucker said the Christians in America are remembered by them in a most touching way always.

After the prayer meeting refreshments were served in honor of our arrival—peanuts and little greasy sweet cakes and tea. It was not until it began to get dusk that the party broke up and the women bowed themselves out, wishing us peace. Many of them asked to have their greetings sent to all of you.

That evening we had the regular prayer meeting for the missionaries. There were ten of us, counting baby William—a larger number of white people than there had been in that city since before the Boxer outbreak. It was a thanksgiving meeting, and one we will always remember. Beginning with the youngest talking member of the party, we told in turn some of the blessings that the year had brought us. I doubt if any other nine people could be found in China with more varied causes for thanksgiving. Mrs. Smith, who came last, told of many of the little out-stations of our own Lin Ching field, where she has been doing such a faithful work, a work that has been greatly blessed. The letters of hers that I have already sent tell some of the things she told us that evening. It made me feel that John iv. 38, "Others have labored, and ye have entered into their labor," was surely my verse in a very true sense; and what a goodly heritage it is.

# BOARD OF THE INTERIOR

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## The Happy Christmas Comes Once More

The happy Christmas comes once more,  
The Heavenly Guest is at the door,  
The blessed words the shepherds thrill,  
The joyous tidings, "Peace, good-will!"

O wake our hearts, in gladness sing;  
And keep our Christmas with our King,  
Till living song, from loving souls,  
Like sound of mighty waters rolls.

Come, Jesus, glorious Heavenly Guest,  
Keep thine own Christmas in our breast;  
Then David's harp-strings, hushed so long,  
Shall swell our jubilee of song.

—From an old Danish hymn.

## A Tour in Pang Chuang

Miss Gertude Wyckoff thus describes one of the tours taken during her last month in Pang Chuang:—

WHEN only a few rods from one of our chapels in a near out-station our cart tipped over, and nothing would do but for us all three to crawl out, while men standing near by came to the rescue. Fortunately, neither persons nor cart were injured, and soon with torn garments mended we went on our way, the Christians not sorry for the accident.

My first class was at Nan Chuang, where about a dozen women studied for ten days. On Sunday the men from near villages came and in all some fifty-eight attended the service. I counted some ten villages not far away in which Christians or inquirers lived, and grieved that there was no one to shepherd regularly the sheep of this small pasture, and bring in others not yet of the fold, and because the money is not sufficient to place a teacher there. A dear old woman of eighty walked a mile and a quarter to the class; her sons, not Christians, did not want to take the trouble to bring her in a cart. She said, "At home if I go to a neighbor I am all tired out, but to come here on Sunday or to-day, I am not one bit weary." I exhorted her to try to lead some old lady of her age to know and love Jesus, to go with her to heaven. After a few weeks I saw her again, and she said, "You told me to lead someone to Jesus; I have done so, she is seventy-six and will keep Sunday with me." I told her that she must teach her all that she knew.

Ten days after this class I went to Kae T'ang. Here about twenty read in the class of twenty-two days. There were ten little girls with such bright faces, who listened so eagerly to the Bible stories, learned hymns, and read not a little. I got the school nicely started and then ran away to teach another set of women in a village twenty-five miles away. Here I found several children and as many women; the latter were so eager to hear the lessons taught, and so impressed with the Scripture they recited for their morning lesson, which so clearly set forth what God's word told us we should be and do; their expressions of a desire to live up to these teachings as well, made me feel that there were those hungry and thirsty for the truth. Everything went on to the end of the class peacefully, and only the shortness of the class added a sorrow to the close.

I also went to two villages, in one of which I found a very zealous inquirer, who I am sure in the future will bear good witness to the power of the gospel. I visited also a Christian of eighty-seven years of age, unable to rise from her bed; her face and words told of a peace within, and of her joyful waiting the summons to return to her home. A sad experience was an effort to exhort a former Christian, who had had a quarrel with the teacher; she was very angry as she tried to appear in the right, and refused to ever recognize Mr. Ma as a helper.

Returning to Kae T'ang, I found my large family well and happy, having done those things I had left them to do faithfully. Mrs. Sun, my senior helper, had managed the culinary department just as well as had the younger helper the teaching of the class. Before going away, one day she said that she only ate one meal a day; I asked her, "Are you fasting for the class?" I am quite as sure some of the time she was.

The last Sabbath in this place was given up to a quarterly meeting for the Christians of this out-station, many of them too far away to go to Pang Chuang. Over a hundred were present, and twenty-seven were received, about half of the number on confession of their faith, and the rest on probation. The communion was administered and a very quiet and impressive service it was. At the close the Christians contributed their semi-annual offerings, amounting to a little over twenty dollars. Some of the class went that afternoon. Unfortunately a dreadful dust storm blizzard came up; it clouded the heavens and the wind was cold enough to freeze the dear little people. I hope they got warmed through when they got on to their half-warm brick beds at night. The next day too was cold and windy, and I reminded the women that no sweetness could all be sweetness and we would together share the bitterness of the cold home-going. Thus ended the work of a few days and weeks.

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THE Annual Meeting of the Woman's Board of Missions of the Interior was held with the Grand Avenue Church in Milwaukee, October 23-25, 1906. The keynote of the meeting was "Joy." "Behold my servants shall sing for joy of heart." This centennial year of missions has been a banner year financially for the W. B. M. I.

The treasurer's report showed that the regular gifts from the constituency were greater than in any previous year. At this announcement the two hundred delegates "sang aloud for joy of heart."

Tender mention was made of those who the past year "have put on immortality."

A testimonial was given to Mrs. Moses Smith, who for thirty-five years has magnificently filled the office of president of the Board, but now resigned. At the election of officers Mrs. Lyman Baird, for twenty-five years first vice president, was made president.

The deputation who during the past year visited Japan and China gave a report of their visit: "An Illustrated Talk on Japan," by Miss Flora Starr, and "Some Glimpses of Life in China," by Mrs. Moses Smith.

It was recommended that regular and careful instruction on the duty of proclaiming Christ to all men be given in the Sabbath schools, that the children and young people may have an intelligent enthusiasm for missionary work.

Missionaries were there from Turkey, Bulgaria, India, China, Japan, Africa, and Micronesia. That the fruit of the Spirit is "joy" was evi-

denced by their vibrate voices and radiant faces as they told of their "call to service," and their "joy in service."

Many of them were outward bound after furlough. Congratulations were extended to them, and prayers were offered for favoring breezes to carry them to their desired haven.

The closing words were spoken by Mrs. Moses Smith, who said in part: "Our three days' sitting together in heavenly places will profit little if our emotion does not result in deeds. A reasonable service will be to go home and arouse an interest in those at home. Let us go out with some sense of the dignity of our work. This work is not impossible if done in the strength of our God."

Then followed an earnest prayer by Mrs. Smith, and the thirty-eighth annual convention closed. The Board accepted an invitation to meet next year in Omaha, Neb.

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## Miss Shattuck's Industrial Work at Oorfa, Turkey

MISS SHATTUCK's industrial work has been most signally blessed as a way of letting in the light. Started just after the massacres, for the purpose of giving relief to widows and orphans, it has grown and spread to other places until now about 2,000 find employment in this handkerchief work. All the workers are obliged to learn to read, and to continue reading and memorizing the Bible. Though they have known all the bitterness contained in those words, "widows" and "orphans," in Turkey, yet there are almost no sad faces among them. As you see them assembled for giving in finished work and taking new, the thing that impresses one is their hopefulness and good cheer. Only a small proportion of these workers are Protestants, but "The entrance of Thy Word giveth light." The necessary thing is simply for the Word to enter and the light will surely come.

In addition to the industrial work for widows and orphans girls Miss Shattuck is establishing an industrial school for boys, where about fifty orphan boys work daily at carpentry, cabinet making, smithing and shoemaking. She also finds time to take care of a school for blind girls. You would be interested in every one of these boys and girls, but I must only take time to tell you of a Sunday evening good time at which we were present. For more than two hours they entertained us by singing and reciting Scripture which they had memorized. Here, too, the entrance of the Word will surely bring light.



## Traveling in Gazaland

Mr. Ransom and Mr. Bunker of the Zulu Mission recently visited the stations in Gazaland, and in a home letter the former tells something of their experiences. After leaving Melsetter he says:—

It was decided that Mr. Bunker should push ahead on his bicycle, and that I should take a donkey to help me along, two boys accompanying me. I used the bicycle a good deal, and first began to enjoy it that day, but it was a real relief to have the donkey too, especially for the long hills. Enjoyed nooning, bath in the rushing stream, and lunch. Grand mountain views, plenty of wild country and wearisome trekking, climbing, a little refreshing at a farm house, where one of Miss Gilson's old pupils lived, and then soon it was dark, and I found the donkey safer than the "bike." On we went, the baboons jabbered, wild beasts were round about, and it seemed an endless way, but at length we reached a farm house on the mountain side, and were hospitably entertained in rough quarters. The farmer's parents were Christian people, and I had much earnest talk with him, and pray God he may be truly converted. Lions are about there, and leopards have done damage on the farm. He kindly lent me his horse to get over a bad river—water deep, and stones very slippery. On we traveled, a weary road, till long after dark, and reached a deserted house where we were to meet the carriers, who had not gone to Melsetter, but had taken, with Daniel, a shorter route. They were not there, and I felt deserted. Did not have food or provision for sleeping, but after repeated shouting we found the men were camped not far away. How glad we were to find them and our genial Daniel. He came with us from Natal, you remember, a delegate to visit the Gazaland Mission. All these nights I slept out of doors on a cot bed, with mosquito netting over me. Miss Gilson had planned for me to go straight to Chikore, but a messenger from Mt. Silinda said to go there for Sunday, and we were glad to make the change, for the carriers were determined not to go to Chikore, their home being near Silinda, and it was nearer. We had a jubilation, and as the men were eating roasted locusts I tried them. Bah! I could not swallow them. How could the brave John the Baptist endure such food? But the men snapped their jaws over this article of their menu.

Toward night Daniel and I got ahead of the carriers. Natives told us we were all right, but our paths did not meet. Up Silinda we climbed. The sunset was glorious. We reached a farm—a wonderful place, beautiful walks and ferns, life-giving irrigating ditches, tropical products—a little paradise, and soon a tall fine specimen of manhood met us, and asked us to

come in and spend the night. We could not think of this, kind as the invitation was, so he lent us a lantern to light us through the famous forest. On the edge of the forest we saw a baboon; it did not move, and we found it was a "dead warning," though we were startled at first.

As we entered the forest we entered the Stygian shades. It was after dark and we lit the lantern. What lofty monarchs towered above us, what masses of vegetation, how absolutely wild and weird! There were strange cries. I have been in forests, but never in one that impressed me as this one did. It seemed very dangerous, and what if we should lose our way—what if there was a divergent path? We sang "A Mighty Fortress," recited some of the psalms and no cathedral could furnish such a vault for the human voice. We recited the creed and sang the doxology, and at last came to a clearing. Fierce was the bark of the dogs, but we found the back door of a house, climbed the ladder, passed through the kitchen to the sitting room, surprised Dr. and Mrs. Thompson and Mr. Bunker, and sat down before the blazing fireplace, and when the greetings were over, I almost wonder that the rafters did not break from the ring of our voices. What a merry, melodious, thankful time we had! I felt like a boy; and the feast! Daniel was invited, and we did feast. If I had been transported over the sea at that moment, and left sense behind, I should have said the missionaries lived in luxury, in a palace of the Arabian Nights. I know the house has never been finished, the steps rickety, no room enclosed by itself, the rafters eaten through and through by borers so that the whole house each day is sprinkled with a fine dust, etc., but oh, that night it seemed divine!

The whole stay with the mission most deeply impressed me. I felt that I was with princes, genuine princes. What a brave pioneer work they have done, with those Zulu helpers, whom I was so glad to see. I have not time to speak of how we enjoyed the Thompsons and the Fullers and Miss Winter, just up from a severe illness, the Lawrences and the Wilders,—the communion service Sunday which I conducted (Mr. Bunker went over to Chikore to help there), the crowded congregation of about two hundred, the beautiful bicycle road through the forest to Chikore, nineteen miles to Dr. Lawrence's and three more to Dr. Wilder's.

We went over to Chikore Monday, returning to Silinda Saturday afternoon. During these days we held the annual meeting of the United Mission, for which we had come. The communion service was held the second Sunday; the first Sunday I preached. Monday afternoon we held a most interesting meeting of the missionaries, the delegate from Natal, the Zulu helpers and delegates from the churches in Gazaland.

Tuesday we started on our return journey. Dr. Wilder, Dr. Thompson and Mr. Fuller accompanied us as far as the Portuguese commandant's, where we had an eight course dinner. His tennis court was the most beautiful I have ever seen—like a cathedral. The journey down seemed to take us through unending forests; we crossed the tracks of elephants, buffaloes and lions; heard hyenas at night and the hideous baboon; came to an oasis of palms and a pond of water for one camp; had some grand bicycle rides and some that were very hard; passed through Portuguese plantations and native villages, or a group of huts in the wilds of the forest, where bows and sharp arrows were the weapons; passed through great waterless stretches,—in one place the native women went about six miles to bring all the water they used. We crossed the great plain this side of the Portuguese commandant's where some years ago thousands of natives under Gungunyana were living their wild heathen life. Now it is deserted. The first part of the way was through a forest of grass—grass ten and even fifteen feet high. There was one comfort—the road, one, unmistakable road—not a home road, but a plain, clear path, well trodden in the center. The latter part of the way the road was not distinct, and there were so many paths that a stranger might soon be lost. That road furnished a good text to use at worship for the benefit of the carriers. We crossed scores of dried up water courses, so disappointing to a thirsty soul. They made me think of backsliders, unable to supply the water of life to the weary traveler.

We had Dr. Thompson's tent coming down, and it was a great help and protection. The fires were supposed to be burning all night, to keep away the wild animals, but often they went down, if not out. Sometimes Mr. Bunker waked in the night and called one of the men to stir up the fire. The men, wrapped in blankets, slept with their feet to the fire, generally making a little fence of brushwood at their heads.

We often got up before light. The men ate some of the smoked meat, and Mr. Bunker, Daniel and I, had a cup of cocoa and some biscuit or rusk, and then went on till 11 o'clock before we had a regular breakfast. It took me some time to get used to this, and sometimes when we stopped I just threw myself down on the ground anywhere, and sand, or even stones seemed about as soft as feathers. Often we did not stop again till after dark. The first thing was to cut a pole for the tent, then put it up and fasten all the pegs, then put up our beds, and open "hold-alls." I put mine right on the cot bed. I put in four sticks at the head of the bed, and over these the mosquito net, to avoid malaria. Daniel had his mat on the ground at the head of our beds. Some of the carriers went at once for water, and others for wood for the two fires. A cup of tea was so refresh-

ing, and I never before felt so clearly the direct connection between food and strength. Rice was our staple, and as there was only one pot, other things had to go into the same place—meat and sweet potatoes, and some times little tomatoes. Mrs. Thompson and Mrs. Fuller had put up a bountiful lunch, so we had bread, eggs, and even cake for a long time. Sesame cakes were most refreshing. They raise sesame at Silinda and Chikora and when ground and sprinkled over porridge the latter is transformed into a most attractive dish. We had some oranges, and oh! how refreshing these were when we came in tired and hungry. The carriers generally had “sadza,” a very thick porridge made of a native meal, and eaten with the fingers. The men were nearly wild when Mr. Bunker shot a beautiful “harte beeste,” and the way they gulped down that meat was appalling. One of the pleasant surprises was coming now and then to a tamarind tree, and the acid fruit helped me many a thirsty mile.

It was interesting in the morning to see the camp break up—each one attending to his own work and own load, and soon the place that knew us knew us no more.

IN a mission station in Korea nine classes continuing for one week have been held for women. A bright, clean, earnest woman, with a baby on her back, walked to her class from her home, one hundred miles distant. When she told the missionary that she had come from Kok San, away up in the mountains, she was met by such a look of amazement that she said, “It was not so difficult, God helped me along.”

## Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 10, 1906

COLORADO . . . . .	25 00	GEORGIA . . . . .	30 00
ILLINOIS . . . . .	6,247 61	NEW YORK . . . . .	500 00
INDIANA . . . . .	259 89	AFRICA . . . . .	10 00
IOWA . . . . .	1,995 79	TURKEY . . . . .	4 00
KANSAS . . . . .	966 70	MISCELLANEOUS . . . . .	445 12
MICHIGAN . . . . .	1,359 19		
MINNESOTA . . . . .	417 83	Receipts for the month . . . . .	\$19,200 00
MISSOURI . . . . .	321 90	Previously acknowledged . . . . .	54,408 12
NEBRASKA . . . . .	900 00		
NORTH DAKOTA . . . . .	152 57	Total since October, 1905 . . . . .	\$73,608 12
OHIO . . . . .	3,068 53		
OKLAHOMA . . . . .	90 89	ADDITIONAL DONATIONS FOR SPECIAL OBJECT	
SOUTH DAKOTA . . . . .	700 62	Receipts for the month . . . . .	\$156 00
WISCONSIN . . . . .	1,398 07	Previously acknowledged . . . . .	962 00
WYOMING . . . . .	167 11		
CONNECTICUT . . . . .	188 50	Total since October, 1905 . . . . .	\$1,000 00
FLORIDA . . . . .	10 00		

MISS FLORA STARR, Ass't Treas.

Vol. XXXVI.

January 1906

No. 1

# Life and Light for Woman

While our work needs reinforcing, while we need more funds to carry it on, these needs are secondary. The one primary need is prayer. We go out to fight against the great enemies of God and mankind, against the powers of darkness and spiritual wickedness in high places; and for that service, for that warfare, if we are to be strong, it must be you at home who will make us strong. As long as your hearts and hands are uplifted to God in earnest supplication, just so long will victory be ours.—S. Howard Taylor.

Women's Boards of Missions  
of the Congregational Church

Boston Chicago San Francisco

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February • 1906 •

No. 2

# Life and Light for Woman

What a man has, never determines his happiness or enjoyment in life. What we do, not what we get, is the test, and only our doing makes life worth while to ourselves or to others. "So few things worth getting, such a host of things worth doing," said a preacher recently; and the host of things worth doing are always at hand. Why should any of us be poor?—S. S. Times.

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Vol. XXXVI.

• March • 1906 •

No. 3



# Life and Light for Woman

The way to become great is to give our life to the lifeless, our strength to the strengthless, our thought to the thoughtless, our love to the loveless, our moral and spiritual blood to the morally and spiritually anaemic. . . . Our life becomes contagious when it becomes sacrificial. Life that is cold and calculating is uninfluential and unimpressive. . . . No magnetism is comparable to the magnetism of sacrifice.—J. H. Jewett.

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Vol. XXXVI.

• April • 1906 •

No. 4

# Life and Light for Woman

The restless millions wait  
The light, whose dawning  
Maketh all things new.  
Christ also waits,  
But men are slow and late;  
Have we done all we could?  
Have I? Have you?

—Selected

WOMAN'S BOARDS OF MISSIONS  
OF THE CONGREGATIONAL CHURCH

Boston Chicago San Francisco

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• May • 1906 •

No. 5

# Life and Light for Woman

THE NEW YORK  
PUBLIC LIBRARY  
ASTOR LENOX AND  
TILDEN FOUNDATIONS

What we need in the Christian Church to-day is a revival of the patriotism of the Kingdom of Heaven. The commonwealth of love for which Christ lived and died is world-wide. We cannot love any part of it rightly unless our thoughts and our desires reach out to that larger whole to which it belongs. Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of both our faith in Christ and our love for man.—Henry Van Dyke.

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# Life and Light for Woman

Today is but a little holding, lent  
To do a mighty labor; we are one  
With heaven and the stars when it is  
spent  
To serve God's will; else, we die with  
the sun.

— Selected.

Women's Boards of Missions  
of the Congregational Church

Boston Chicago San Francisco

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# Life and Light for Woman

We are apt to think our duty done if we are faithful here at home. But our responsibility in carrying out the great commission is not fulfilled as long as we are withholding in the smallest degree of our ability the gospel message from the last man at the "uttermost part of the earth," to whom the gospel has never been preached.

—George J. Pentecost.

WOMAN'S BOARDS OF MISSIONS  
OF THE CONGREGATIONAL CHURCH

Boston Chicago San Francisco

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Vol. XXXVI.

August • 1906 •

No. 8

# Life and Light for Woman

Merely to repeat the words of Christ is not to continue His work; we must reproduce His life, passion and death. He desires to live again in each one of His disciples in order that He may continue to suffer, to bestow Himself, and to labor in and through them towards the redemption of humanity, until all prodigal and lost children be found and brought back to their Father's house.—The True News.

Women's Boards of Missions  
of the Congregational Church

Boston Chicago San Francisco

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Two little words in our language I always admire, try and trust. You know not what you can or cannot effect until you try; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities will be afforded which you never anticipated.

—John Williams, Missionary to South Sea Islands.

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"I know not by what methods rare,  
But this I know—God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard.  
I know it cometh—soon or late;  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the way I thought.  
I leave my prayers with Him alone  
Whose will is wiser than my own."

—Selected.

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"The value and power of money, though great, are heavily discounted by the fact that it is negotiable only here, and for a very limited time. We constantly forget that we shall soon all be in a country where gold has no value, diamonds no use, luxury no meaning, financial power no influence or control; where the widow who gave two mites, which was all her living, may stand higher than many a millionaire."

—Dr. James Stewart, Missionary in Africa.

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**Boston Chicago San Francisco**

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7pr Sunday

318813

# Life and Light for Woman

Vol. XXXVI

DECEMBER, 1906

No. 12

Oh blessed day, which givest the eternal lie  
To self, and sense, and all the brute within;  
Oh, come to us, amid this war of life:  
To hall and hobel, come; to all who toil  
In senate, shop or study; and to those  
Who, Sundered by the wastes of half a world,  
Ill-warned, and sorely tempted, ever face  
Nature's brute powers, and men unmanned to brutes—  
Come to them, blest and blessing, Christmas Day.  
Tell them once more the tale of Bethlehem,—  
The kneeling shepherds and the Babe Divine,—  
And keep them men indeed, fair Christmas Day.

—Charles Kingsley.

WOMAN'S BOARDS OF MISSIONS  
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